



The Observer

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THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

National Conference To Be Held February 16-19 Spotlights Role Of Jewish Woman

by Ashira Rapoport

The rapidly expanding feminist consciousness of Jewish women is evident in the planning now underway for the first National Jewish Women's Conference, a gathering of approximately 300 women from all parts of the United States for the purpose of examining the role of women in Jewish life. The following information about the movement has been related by Ms. Gitelle Rapoport, a member of the planning committee.

The conference is sponsored by the North American Jewish Students' Network, a communications and information agency for all Jewish student groups in North America. It will take place Friday through Monday, February 16 - 19, 1973, the Washington's Birthday weekend, at the McAlpin Hotel, 34th Street near Sixth Avenue. Shabbat will be observed and glatt kosher meals will be provided.

An advisory board consisting of representatives of both student groups and women's organizations is planning a program for the conference, and hopes that it will appeal to participants of all ages and viewpoints. The planners feel that the conference should give Jewish women a chance to share common problems and experiences and to establish the relevance of the modern women's movements to Judaism and Jewish identity. Presentations on major topics by speakers and panelists will be followed by small group workshops and consciousness-raising sessions. Other groups will organize community projects to function after the conference ends.

The conference will open Friday night with women's minyanim conducting both traditional and innovative tefillah services. The first presentation will be a historical perspective on Jewish women, from Biblical heroines to twentieth century chaltzot. Shabbat morning and afternoon will feature two discussions. One is a panel in which Ruth Adler of Los Angeles and three other women will introduce the subject of women and halakha. They will discuss laws that apply to women and the problems involved in their

observation. Speakers on "Growing Up Jewish: The Jewish Family" will probably take note of the truths and the myths in such traditional women as the Yiddishe Mama, the Jewish princess, and the balabuste, and will describe the variety of lifestyles available to Jewish women.

Women with talent and enthusiasm will provide original weekend entertainment in a kumsitz on Sunday and a multimedia presentation on Saturday night. Included in the program are song, dance, photographs, and a screening of the slide show "Our North American Foremothers," a historical survey of American feminism produced by the National Organization for Women.

The first of the panel discussions on Sunday should be of special interest to Stern College students. A panel of three rabbis, including Stern's Rabbi Saul Berman, will

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Student React To Faculty Cuts: Council Establishes Negotiations Committee

by Arlene Planko

Recent serious negotiations between the Yeshiva University administration and Stern College student leaders have averted the strike scheduled for January 2, 1973 in protest of the firing of five faculty members without any prior discussion with student representatives.

For 2 1/2 hours before the strike deadline, Stern College Dean David Mirsky, University Vice-Presidents, Dr. Israel Miller and Dr. Sheldon Socol, and Budget Committee Chairman Dean Rabinowitz met with Student Council President Shirley Stark, Vice-President Fran Kaplovitz, and Observer Editor Sherry Schenberg. They discussed the student petition of December 27, 1972 which requested the reinstatement of all five teachers, student membership on the University Budget Committee, and student participation before



Some of the 250 students who voiced their dismay upon the dismissal of the faculty members.

faculty dismissals. As a result of this and other negotiations, Dr. Nathaniel Remes has been rehired and a student committee for the budget and academic affairs has been formed.

The issue began late December

27 when news of five faculty dismissals filtered down to students through unofficial sources. Student Council Executive Board members were told about the specific removals only after confronting the administration with the rumors they had heard. As a result, an emergency Council meeting was scheduled for 10 p.m. that evening.

More than 200 students filled the Orange Lodge in order to protest the removal of Dr. Remes, Dr. Carole Silver, Dr. Irene Goldring, Mr. Joseph Freedman, and Mr. Avigdor Bittman and decide about proper student response. After much debate, students decided that a strike should be implemented only as a last alternative. A detailed proposal calling for immediate serious negotiations was overwhelmingly passed. The students voiced deep resentment about the lack of communication

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"Shaped Major Plan" Approved By Faculty Individualized Program To Begin In Fall



Dean David Mirsky
by Tammy Fredman

At the December 26 meeting of the Stern College Faculty Assembly, a proposed "shaped major" plan was approved and scheduled to take effect in the fall of 1973.

The "shaped major," which was suggested by Dean David Mirsky, will consist of a specially drawn program of study shaped to fulfill a student's desire to achieve an acceptable goal which is not met by one of the traditional majors presently offered by the college. The "shaped major" will be developed by the student in consultation with faculty members, and would require full articulation by the student of what she would like to achieve. In addition, she requires concurrence by the faculty that her goal is both acceptable and feasible but does not compromise the college's liberal arts commitment and philosophy.

The structure of the new major will be such that along with filling the basic requirements in general and Jewish studies, any student having fulfilled 24 credits of college work may request to be given a "shaped major." The student's request must be seconded by a faculty sponsor, who will endorse the validity of her major. This will then be reviewed by a committee which includes four faculty members and three coopted members chosen because of their knowledge and expertise in the fields encompassed by the suggested major. Although most of the courses for the major should be chosen from those regularly offered by Stern College, independent study, special testing programs and field experience can be undertaken as well.

The importance of the institution of a "shaped major" at Stern College cannot be overlooked. A program of this type will allow a student to pursue studies which prepare her immediately for a career or which are relevant to her growing social awareness and involvement. It gives her the opportunity to integrate academic

and intellectual training with her sense of commitment to the community. In this way, students who ordinarily would not have attended Stern or who would leave after their second year can now benefit from the college's religious and general studies while specializing in such fields as speech, physical therapy, music, art, economics, and the like.

Week - Long Seminar Offers Students A Total Jewish Living Experience

Three hundred and thirteen high school and college students between the ages of 13 and 18 assembled from December 22-27 at the Monsey Park Hotel, together with a large rabbinic and lay advisory staff, for a "week-long experience in total Jewish living." The event, sponsored by the Youth Board of Yeshiva University and the latest in the eighteen-year history of Teenage Torah Leadership Seminar, attracted a record attendance of over 300 "Seminarists," many of whom were participating in a Jewish "gathering" for the first time in their lives.

Highlights of the week's activities were a speech given by Nellie Abocowicz, a 14-year old Russian Jewess who emigrated from the Soviet Union only two months ago; and a very moving visit to Seminar by a group of patients from the Hebrew Home for the Aged. Among the various New York area rabbis who took part in the educational segment of the program were Rabbis Avi Weiss, Zevulun Charlop and Norman Lamm. Seminar was originally con-

ceived and brought to life through the efforts of Dr. Abraham Stern, Yeshiva University's current Youth Bureau director, and others interested in providing a taste of the lifestyle of observant Jews to alienated and searching Jewish youngsters. In its present format, it is a well-structured microcosm of modern orthodox living, concentrated into an intense week-long experience, and emphasizing the beauties of religious observance, Jewish learning, and communal ruach.

Seminar's influence is far-reaching, touching an estimated more than 1000 students each year through the combined attendance at its six yearly programs—3 of which are held at the end of August and the remainder in late December—at various farflung locations. Summer Seminar takes place simultaneously at Camp Morasha, Pa.; Vancouver, Canada; and Camp Moshava, Ontario, while the Winter segment is held in Malibu, California; Monsey, N.Y.; and Brantford, Ontario.

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Memorial Service Marks Passing Of Harry S. Truman

The death of Harry S. Truman marked the passing of a singular individual and a unique former president of our country. To commemorate this event, a memorial service was held at Stern College on December 28.

Mr. Larry Grossman of the History Department enumerated the important events that occurred during Truman's two terms as President which distinguished him as an outstanding leader and human being. From his decision to drop the bomb on Hiroshima during World War II, to his determination to support the

establishment of the State of Israel, Truman characterized himself as a man with a mind of his own who was not afraid to voice his opinion in the face of overwhelming opposition from the American public, foreign governments and his own State Department.

As a true friend of the Jewish People, Truman proved the existence of Chassidai Umot Ha'olam, the righteous of other nations. Jews, along with the American public, will remember Harry Truman for the great personality he was.

A Firey Issue

"Something is rotten in the state of Denmark." So Marcellus observes after the appearance of the King's Ghost which anticipates the downfall of the corrupt kingdom. Well, something is rotten in the state of Stern College... We have observed the ominous portends—disintegrating departments followed by falling registration followed by... Now the Ghost of Hamlet's father has finally appeared—four teachers lost at one stroke. It seems that the school is about to self-destruct.

Such is not the hysterical conclusion of a few naive "radicals" unwilling to listen to the financial statistics of the despairing Budget Committee. It is, rather, the inevitable culmination of a vicious cycle of deterioration. A school without money cannot keep its teachers, but a school without teachers cannot exist. It cannot expect enthusiasm among its students nor anticipate flood-gate enrollment. No educational institution can demand full-time commitment from part-time instructors. No school with inadequate departments can produce scholars.

Where do Stern College's priorities belong? What are we, the students, to conclude when unexpectedly confronted with the dismissal of four teachers? Do teachers have to kowtow to administration to keep their jobs or do they have to prove their excellence to their students? We would hope that the latter but suspect that the former criterion is more applicable. We do not, however, think that the administration is deaf to our pleas. We did, at student demand, finally receive a new building three years ago, a beautiful structure now slowly emptying....

If the Budget Committee has to get money from a stone, it had best start striking now. Revamp the budget, rehire our teachers, or face the law of diminishing returns. We hardly think that an ethical institution like Yeshiva University should be in any way comparable to Shakespeare's corrupt kingdom of Denmark.

Vote Of Confidence

The average Stern College student little appreciates the efforts of Student Council in the representation of the student body and in the organization of social and cultural events geared to service the students themselves. The student is all too willing to chastise elected leaders for being unresponsive to student needs and for using their leadership unwisely. Such judgements are in themselves, largely unfounded and certainly unfair.

The composition of Student Council during this, the 1972-73 academic year, is such that each individual serving on the Council's Executive Board is truly dedicated to the college and truly interested in serving the student's needs. No

apologies are in order for any "mistakes" that Council may have made this year; indeed, such a "blunder" as the Jewish Arts Festival was in essence a sincere attempt on the part of Council to provide some degree of intellectual stimulation to supplement the social stimulation at Stern College. The fact that students exhibit blatant disinterest in such a venture reflects upon the students' judgement, rather than on Council's "failure to perceive student needs." In dealing with the firey issue of faculty cuts as well, Council members made exhaustive efforts to discover the detailed facts of the situation before presenting all they had learned to the student body. The fact that neither students nor Council could find an immediate solution to the problem merely shows that none of us are "miracle workers" when no perfect solutions exist at all.

We of The Observer applaud the efforts of Student Council and lend our support to their current and future endeavors. Especially praiseworthy is Council President Shirley Stark, who we believe has displayed good judgement, wise leadership, and, above all, unquestionable dedication to both the students and ideals of Stern College. We extend to Miss Stark and her Executive Board a strong vote of confidence and a yeyasher koach.

Studying The Issue

This year, for the first time, Stern College has instituted study days into the school academic calendar. However, at the Faculty Assembly meeting of Tuesday, December 26, the motion for the suspension of study days for the spring semester was passed, thus allowing for the completion of final exams prior to the Shavuot holiday.

While this suspension was a necessary one, The Observer feels that in formulating the academic calendar for the next year, a revision of study days is called for. The Observer proposes that the present system of 14 school weeks and three study days be replaced by one consisting of 13½ school weeks, the remaining three days serving as combination study-consultation days during which the faculty would be available.

This system offers several advantages over the present one. Firstly, there will not be a six-day difference between the YU and Stern calendar, which resulted this year in a problem concerning graduation. If the present situation of study days remains, there will always be this six-day discrepancy between Stern's and YU's calendar, creating the same problem with the graduation each year. Under the new system there will not be any difficulty in fitting the study days into the calendar, as they will occur during the 14th week of school, thereby allowing the students to receive the full three days. In addition, the resulting loss of either one or two class hours would hardly disrupt a teacher's course syllabus.

We urge the Senate and the Faculty Assembly to consider this revision of study days. Certainly, study days are far too important to be dispensed with, especially after finally having this service approved of by both bodies last spring.

Letters To The Editor

In Protest

To the Editor:
This article will hardly reflect the feelings and thoughts I presently possess. The reasons for this are two-fold: I am not adequately equipped with such powerful vocabulary nor would my censorable comments be fit to print.

As you may suspect, the issue to which I am referring is that of the firing of five teachers at Stern I have only had personal contact with one and will therefore deal only with this particular individual namely, Dr. Carole Silver.

In my freshman year I was fortunate enough to have registered for English with Dr. Silver. I earned a great deal from this professor. I proceeded to take English 2, 3, and 4 with her too. These were most definitely four of my favorite courses, to which few

others can compare. Dr. Silver is an extremely intelligent, versatile and interesting teacher.

Although the same can be said for other teachers in Stern, it is rare to find such teaching ability combined with genuine dedication and loyalty to both student and Stern College itself. Dr. Silver has given of herself far more than is expected. She is always willing to aid students with both personal and academic problems.

On the extracurricular level, I have the pleasure to serve with Dr. Silver on the Senate. I use the word "pleasure" because she is very open minded, understanding and caring. I have spent many hours conferring with her, airing frustrated emotions. I had felt regarding Senate. She has always come through as being a source of comfort and encouragement.

As I have already mentioned, I cannot begin to express my

feelings of horror and dismay at the announcement of Dr. Silver's firing. I am certain that such are the feelings of my fellow students. I feel it is the obligation of the students to demand the reinstatement of Dr. Silver to Stern College. She has certainly proven herself indispensable.

Charyn Goldstein

We Want You

To the Editor,

In regard to Rhona Peyser's article about the Jewish poor in the 12-28-72 issue of The Observer, I would like to ask her a question. Where were you and the rest of the STW student body when S. Elly Rosen, Executive Director of the Association of Jewish Anti-Poverty Workers, who you quote so nicely in your article, spoke on the plight of the Jewish poor in Stern on March 15, 1972? He also asked the

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The Shattered Looking Glass

Regression

by Sherry Scheinberg



September, 1978. The Stern College Class of 1982 is about to begin its freshman orientation program. They sit, nervously, like kallot expecting to meet their bashert, the sixty classmates awaiting the introduction to their class advisors. Mr. Abe Traub, History Department Chairman; Mrs. Sandra Krauss, Sociology Department Chairman; Miss Elizabeth Glick, Chemistry Professor.... The other members of the teaching staff are not to be seen. Their full-time work at other colleges leaves them little time to devote to Stern College needs....

If you shudder at the thought of the above, shudder even more, because it has become an increasing possibility. Five years from now, Stern College may revert back to the tiny haven for the unwed Jewish secretarial student it was rumored to have been in the past. The great accomplishments begun in the early 70s—pre-law and pre-med majors, B.A.-M.A. programs, ten departments, will have dissolved due to lack of money, which caused ten professors to lose their jobs, which caused fifty percent of the students to transfer, which caused a raise in tuition, which still didn't help the financial situation.

Looking back on the past two frenzied weeks, I am convinced that SCW will meet an unwelcome destiny if the current process of regression is not immediately reversed. I accept the fact that the recent faculty cuts were necessitated by a lack of funds. I truly believe the University Budget Committee's claim that there are no more funds to be had. I also believe, or tell myself to believe, that the Budget Committee does try to put Stern into its proper perspective when compiling each annual budget. Yet, the fact that my beliefs will be confirmed or disproven when the Student Council's accountant examines the books does little to console me.

I must, instead, ask myself a number of rhetorical questions which reflect the attitudes of many Stern College students and teachers. Why must students now suffer because of the university's financial mismanagement of ten and even five years ago. We did not squander Yeshiva's funds, and yet we pay an extremely high tuition for what is becoming a less than high quality education. Why, when the Budget Committee notes that Stern, with almost half the enrollment of Y.C., has an academic budget that is over eighty percent of its brother school's, do they neglect to mention that Stern College's funds must pay both religious studies and secular faculties, while Yeshiva College need only spend its funds on secular teachers? This is an obvious case of statistics which lie. Why are excellent professors dismissed and not replaced in the guise of lowered registration when I have more than 35 students in three of my classes? Why has the enrollment decreased from 648 students in 1968 to 478 today? Why do we lose close to fifty students a year in transfers alone?

I have come to the conclusion, perhaps erroneously, that although the Budget Committee seeks to balance university spending while not leaving anyone at the bottom of the ladder, a gap exists between our values and their values. The Committee must look at the entire university within the perspective of undoing the fiscal mismanagement of yesterday that left it in dire straits today. Although the financial picture of Yeshiva will brighten considerably when its loans are repaid in two years, we at Stern are witnessing the too-rapid deterioration of our college. The promise of a rosy future does not encourage 478 angry, bitter students who do not wish to waste even two years of their lives waiting for a better tomorrow which may never come.

What is the solution? I wish I knew. Will a strike accomplish anything? Is a letter drive to raise funds legal? Will a pushkav campaign on the New York streets yield any success? These are questions Student Council members—who have made exhaustive efforts to find answers—and students will ponder within the next few weeks. Yet, I worry that there is no answer. A student committee which will meet regularly with Dean Mirsky will only partially solve the communications gap—there still are many things that the Dean will not tell us and rightly so. Nor will it bring back such excellent teachers as Dr. Carole Silver. Studying the budget with an accountant may prove that Stern is receiving its proper share of university funds, but it will not stop our lowered registration. A shaped program. Out of fidelity, desperation, and any other adjective you care to use, I and the Students of Stern College implore you, Yeshiva University, to take heed of the statement from Pirkei Avot, "Where there is no bread, there is no education; if there is no education, there is no bread."

From The Office Of The President

Unanswered Questions



By Shirley Stark

In the past four years Stern College has faced educational crisis after educational crisis, culminating in the most recent decision to cut back the number of faculty members by three. Yet—student leaders are told—these cutbacks do not actually constitute a crisis, nor has the overall level of education at this college been seriously affected by such cuts in faculty. In fact, the administrators tell us that the crisis is all in the minds of the students who have voiced too loud a protest to so "minimal" a change. "It is only a matter of three teachers in the three strongest departments," continues the University rationale.

May I address a question to any University spokesman listening? What happens when each department at Stern College has been weakened to the point that it can no longer afford to lose a single faculty member? It is the feeling of the student body that we have reached this point in time and that the future of higher education at Stern is indeed in a precarious state.

The University has informed student leaders that an indirect reason for some of the faculty cuts is that the University is very hesitant in granting tenure to any faculty member. Yet, how is our school to recruit and maintain top-notch faculty if we cannot guarantee them any job security whatsoever? Furthermore, why should any teacher bother to commit himself to this University for several years, develop a rapport with students, involve himself in the decision making bodies of the college when his ultimate fate lies in "non-renewal of appointment" for the coming academic year. It is a very strange reward to grant a teacher after three, four and five years of active involvement on behalf of students and the University.

Another issue which has evolved from these faculty cuts is the method which the administration employs in arriving at decisions which intimately affect the student body. In deciding which faculty members were to be cut, student opinion was not even solicited. Majors in the three departments were not told of any pending

change, nor were they consulted for a student evaluation of the faculty members within their own departments. At the very least, the majors in a department should be informed as to what the future direction of their own departments will be. In fact, there should be student representation on all faculty committees which legislate academic changes of vital importance to the student body.

While the administration feels that our education will be little affected by the cutback of three teachers, I can only violently disagree on behalf of a raging student body. Furthermore, the effectiveness of student recruitment for Stern College is seriously hampered by the cut in faculty. Fewer incoming students means less income for the college which will necessitate a further reduction in faculty. The administration has tried to convince student leaders that this cycle has finally ceased, but we have remained sadly unconvinced.

At recent meetings, student leaders were admonished by administration members for both their naivete and impertinence. My final question which expresses

the sentiments of the Stern College student body may smack of both characteristics. What has happened to the morality and sense of ethics with which our University was so nobly created? Has it too been lost in the financial crisis of recent years? Many students and teachers would be compelled to reply affirmatively.

An Open Letter to the SCW Administration:

We, the...students of the English Department, do hereby vociferously protest the unethical dismissal of Dr. Carole Silver. We feel that our loss and the loss sustained by the department in her leaving is irreplaceable.

While the English Department is presently noted to be a strong one, without an expert in Nineteenth Century-Victorianism it cannot succeed. Dr. Silver is our only expert in this field. Not only is she an excellent teacher with an unusual ability to communicate her ideas, but she is also an active participant in student-faculty affairs. We therefore demand her immediate reinstatement.

Speak Out

Liberalizing Women's Ed

By Bracha Saks

How many times have we heard that in Orthodox Judaism there was "women's lib" long before it became necessary in the rest of the world? Of course, such a remark is usually prefaced or followed by the reminder that a woman's role, though equal to, necessarily differs from that of a man.

What is the "tafkid" of a Jewish woman? Traditionally, we are taught that the woman has full responsibility for the home and for the upbringing of the children. Such a Jewish woman must know a great deal more than the fundamentals of her way of life. Unless she has a great deal of knowledge of halacha as well as hashkafa, her home will be empty and her children are likely to rebel

against meaningless ritual. Where are we to learn? Beginning with early childhood, we are given inferior educations. In day school and Hebrew high schools, girls and boys are separated for religious studies specifically so the boys can learn gemora and the girls can sing songs. In the Talmud Torah, most girls are permitted to quit after a few years; nearly all are allowed to put religious school last—after dancing lessons, piano, etc.

For those of us who chose Stern College, the problem seemed to have ended. At last we would be in an atmosphere of learning. Sad to say, we found religious classes at Stern much the same as elsewhere. They were all lectures, with no room for individual study. With few exceptions, the Rabbis were content to tell us the proper way to keep Shabbos and maybe even Kashrus and of course Taharat Hamishpacha...but did we even see a between? Everything we know—which isn't much—is Rabbi So-and-So said...

And after Stern, where can we go? We have not attained the proficiency here that we had hoped for. We are still interested in learning. What is there for us? There are a few seminaries that primarily concentrate on "how to be a good Jewish girl" and a few graduate schools that offer advanced programs in Hebrew literature or Biblical History, but there is not one place where we can go to learn

The Editor-in-Chief and Governing Board of The Observer extend their deepest sympathy to Mrs. Constance Skor on the loss of her mother.

Collegiate Volunteer To Aid Lower East Side Poor

by Barbara Reichlin

Three months ago in November, an organization, the Lower-East Side Anti-Poverty Program, was born. This organization performs nonsocial and social work. The members of the Lower East Side Anti-Poverty Program devote two to five hours a week helping poor elderly Jews located in this area. These volunteers do such deeds as shop for groceries, fill out forms for Medicare, stand in line to get prescriptions filled, and the like.

The anti-poverty program operates in conjunction with the mobile crisis unit, JFS, and JASA Right now, its main concern is locating the elderly. It calls or visits the grocery stores in an attempt to find isolated elderly folk. In addition to shopping or getting prescriptions filled, these volunteers simply go and visit these people. They may merely talk with them, or they may learn chumash together in an attempt to stimulate these people's minds and alleviate their depressions and fears.

Because it lacks sufficient manpower, the Lower East Side Anti-Poverty Program is now mainly concerned with establishing contacts and familiarizing itself with the neighborhood. Furthermore, because of

the tremendous number of people who need assistance, the organization is forced to refer poor Jews who are not old to JFS.

The Lower East Side Anti-Poverty Program plans to expand out into the tenement houses in the area. One woman manager who runs a tenement is currently making a survey of the people living there. Plans have been formulated to advertise this program on various college campuses next semester and enlist student aid. There are also plans to set up a "meals on wheels" program, in other words to get food to people who lack money and are literally starving.

In order for the Lower East Side

To friends and faculty:

Many thanks to all of you for your kindness, understanding and generous contributions at a time when it was deeply appreciated.

Gabi Freudenberger '73

Anti-Poverty Program to accomplish any of its goals it has set up for itself and aid a large amount of people, it needs a great many volunteers. The Stern College Student Council has developed a volunteer program in this area which will begin next semester. Student Council president Shirley Stark, in room 12E, is interviewing eager volunteers to coordinate this program. Miss Stark urges all students to participate in this vital project. There are so many people, poor as well as elderly, who would appreciate someone to talk to, learn with, or even help them buy groceries.

Letters To The Editor

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nine girls, yes only nine girls from Stern College thought the problem of Jewish poor important enough to give it their attention, to volunteer their services.

Writing about poor Jews in the SCW Observer is not the way to help these Jews—"Actions speak louder than words"—the poverty stricken Jews can only be helped after they are sought out. It takes a large number of volunteers to seek out these Jews and to help them once they are found.

If you or any other SCW students can find the time to volunteer, even if it's only a few hours a week, or even a month, please contact me at 225-1174.

With Love of Israel,
Joy Greenblum

Editor's Note—The SCW Student Council is initiating a poverty volunteer project at the start of next semester in which Stern students will assist the Jews of the Lower East Side. Miss Peyser's articles are designed to make the reader aware of the Jewish poor and the need for more fortunate Jews to help them.

If the plight of our poorer brethren were not explained to the student body through such informative articles, where would students find the incentive to volunteer for such anti-poverty projects? We feel that Miss Peyser's articles are more effective than if we were silent on the issue and left the job of informing the students to a poorly-publicized club-hour speech.

The Other Side

To the Editor:

We're writing this letter pertaining to the letter by Judy Twersky in the December 28th issue of the Observer. She evidently thinks that adjusting to Israeli society is a "Mission Impossible." We know we should wait at least two hours to cool off before we write this because the words will undoubtedly be flaming with the heat of our tempers. How could she write an article like that? More to the point, we really pity the girl if all she can get out of Israel is a bunch of "deodorant-less Israelis" and non-stop buses. What about the phenomenal experience of being in a country where your whole history lies? Miss Twersky claims that all she was asked to "describe in full detail attitudes, feelings, experiences, and/or general impressions of the Holy Land." We would be very glad to hear that the second part of her article is lost in the mail somewhere, because the poor girl isn't getting anything worthwhile out of her stay. Hopefully, she'll reconsider where she is and what Israel means, because otherwise she might as well be in Oshkosh.

Signed: We've been there and hardly noticed the smell—
Penny Sussman '76

Need financial aid to buy books next semester? Scholarships are available - See Mrs. Zurroff.

Students React To Faculty Cuts Negotiation Committee Established

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between the administration and the students. It was emphatically noted that the needs of Stern College were frequently bypassed by uptown administrators.

At the January 2 meeting, the administration proved responsive to the student resolution. They discussed each point of the recommendation and explained that budget deficiencies were the prime causes of the dismissals. Last year the Stern faculty voted itself a raise after a three-year University freeze on faculty salaries had been lifted. In order for Stern to maintain its deficit at last year's level, the administration was forced to make a cutback in faculty. The administration, however, indicated that one teacher's position was still being negotiated and another would be replaced. The three departments that would lose a professor, biology, English, and Hebrew, have the greatest number of full time faculty members. A decline in student enrollment over the last five years prompted the administration to reevaluate the needs of these departments

Although the administration refused to appoint a student to the Budget Committee, they agreed to review the budget with a student committee. They argued that if Stern would be represented, students from each of Y.U.'s twelve divisions as well as their faculties would also demand a seat. The committee would be unable to function with so large a membership.

During the regular Council meeting of January 8, students discussed various means of preventing a recurrence of this situation as well as pursuing the possibilities for reinstating the four other professors. It was decided that protest actions should be initiated by concerned members of those departments who wish to reinstate their dismissed professors. The general student body would be able to voice its protest through the individual departments. Their protest would also include the demand that majors of the department be consulted prior to any removals. An English department petition for Dr. Silver has already been introduced.

Golda Meir Strives To Establish National Unity

by Anita Gittleman, Israeli Correspondent

"Shhh, that's her." The auditorium was filled with applause, and then all grew quiet. Golda Meir walked to the table on stage and seated herself there in the middle of eleven men. She wore a tailored dress and jacket, which contributed to her masculine appearance. Opening her black leather purse, she extracted some papers. For some reason, I found it humorous that the Prime Minister of Israel carried a purse.

Mrs. Meir had come to an evening of questions and answers with the Jerusalem Labour Council in a large public auditorium. The audience submitted their questions in writing, and Premier Golda Meir calmly answered them all. Her voice was soothing, and interestingly enough, she didn't have the slightest trace of an Israeli accent.

Mrs. Meir began by reminding the audience that the war was not yet over. She said that even though Israel's army has been successful so far, the country cannot afford to cut its budget and decrease its security forces. Israel is still subject to attack.

Premier Meir then turned to the subject of Religion and the State. She said that, among other things, there was a rift between some dati

largest Jewish community in the world, with most of their Jewish youth attending universities away from home. The major weakness in such an affluent community is that few of the parents can be positive their grandchildren will be Jewish. The rate of assimilation, especially as initiated on the college campus, is ever-increasing.

When Premier Meir made a passing reference to her friendships with various dati members of the Knesset, an unidentified member of the audience protested that there were no really dati members there. To this, she replied, "I assure you, I don't go around checking their tzitzit. There are many apikorim in the Knesset, too."

Her discussion then alighted on the United Nations. "All the nations are anti-Israel. If Israel were to say that noon was at twelve o'clock, at least twenty voices in the U.N. would disagree." She said that Israel was the only country without a mishpacha, meaning Israel has no other nation with which to form a coalition. Nor does Israel have anything in common with any other nation. "What the world needs," she quipped, "is another Jewish state." In 1967, all the nations, except the Arab and Communist ones, sided with Israel. "This was only because they thought it was her end. Now that they've seen it's not, they've changed sides," she said.

Although some of her comments sickened me, I still found it fascinating to listen to Golda Meir. She is a combination of passionate Zionism and vehement anti-religiosity. Still, her being one of the most powerful figures in Israel today, it was a pleasure to hear Golda Meir speak, and perhaps, to catch a glimpse into her psyche.



Mrs. Golda Meir

and dati on the issue of Zionism. Certain groups among the Chassidim believe there can't be a Jewish state until the Messiah comes. Other dati and dati groups, as she enumerated, are extremely Zionist. Both groups must learn to live together.

The Prime Minister then began to display her sense of humor, if not veiled sarcasm. "There never was a war against religion in Israel," she said. Even the dati keep the socialist mitzvot. She stressed that Jews can live together with their eat kosher or traite. To this the audience applauded enthusiastically. "After all," she added, "no one ever died from eating kosher."

She pointed out that among all the peoples of the world, only a Jew's religion and nationality are handed together under that one title, "Jew." America is composed of American Catholics and American Protestants. But since Israel is a Jewish state, its people, by definition, are mainly one type. The problem in Israel is not to further split the Jews. Rather, they should draw closer and help build the country together.

About rabbis, she said that it was not enough to be a dohm in Tzfat learning but they should also be dohm in heart and be true beneficiaries.

Premier Meir stated that Jews stay Jewish for two reasons: either from hatred towards anti semites, or from love for the miracles that appear throughout Jewish history. She stated that America has the

A Woman Of Valor . . . Who Will Find Her?

Faculty Members Synthesize Torah, Career And Family

by Susan Metzger

Edward Burnses of the world, and all other Jewish-sexists, beware! The women of Stern College are living examples that you are wrong. Dr. Krakowski, doctor of French and the Bible; Mrs. Ruth Arieli, professor of

Judaic Studies; Mrs. Jessica Grant, biology teacher; Mrs. Shellie Berman, guidance counselor; and Mrs. Shirley Shimoff, Director of Student Services are all religious, educated Jewish women who have found respect and self-fulfillment "outside of the home."

historical proof of this fact read the autobiography of the businesswoman Yuckel Hemebu, available from Mrs. Shimoff.) For nowhere in halacha does it state "thou shalt not step out of the house," much as it does not state that "thou must,"

and observing these mitzvot, such as challah, nidah and nerat, a woman is "tuning into all things which are woman." There is obviously a great emphasis on the value of the home, yet there is also a large opportunity for "making choices." For although these halakrot are extremely specific, they do not dictate personality. The beauty of the Torah is that it allows choice and hence enables each individual to be self-actualized, self-motivated, and developed to his utmost ability. This in order to be a "woman" one can be a wife, a mother, and a career woman if she feels it is necessary for her personal growth.

Mrs. Berman emphasizes the importance of "growth" in all

rather a beginning, a birth. It is a decision whose sustenance and growth are dependant on an ongoing process of learning, mutual respect, and commitment, all of which must be subject to scrutiny and evaluation. If each year of marriage is the same as the last there is no sense of striving, if there is no growth, there is no life

importance, but they are not identical. She must let herself realize this and actively strive to fulfill her goals. Indeed, Mrs. Berman, Mrs. Grant, Mrs. Arieli, Dr. Krakowski, and Mrs. Shimoff have all succeeded in this.

Woman Principal Reflects New Trend In Jewish Education

by Sandy Katz

"I am still an oddity at principals' conferences. At one convention there was a session for new principals. When I entered I was surprised to find myself the only woman among forty-five principals. Soon one approached me and said, 'Sorry, this is a convention for principals, not teachers.'"

clearly illustrated that "efficiency is not a matter of sex." Mrs. Newman has found her job both exciting and satisfying. She has succeeded in developing strong personal relationships with the Bruriah students. The girls feel free to discuss their educational as well as personal problems with her. She believes that only a woman could develop this kind of rapport with these students.

Although a teacher for twenty years in such exotic places as Mexico, Cleveland, and Boro Park, Mrs. Chaya Newman now serves as principal to one hundred and thirty girls from all over New Jersey. Until recently the Bruriah High School, coordinate branch of Jewish Educational Center in Elizabeth, N.J., was administered by men.

Rabbi Newman heartily supports his wife's vocation. Although mother of four children ranging from nursery through high school age, she manages to run both an efficient school and home. As a principal she frequently must remain at school long after dismissal, but thanks to her devoted husband, this does not affect her family. Rabbi Newman originally convinced his wife to apply for the position. Neither of them has ever regretted that decision.

Rabbi Y. Blau, principal of the boy's Yeshiva branch, explained the reason the administration chose Mrs. Newman as principal. He said, "Originally we felt that in a girls school a woman would feel a greater sense of identification, particularly where a woman principal would be part of the overall structure of an all male administration. The image of a woman doing something with Jewish education would be a model for the students. We especially wanted to shatter the faulty notion that Judaism is a man's religion."

Until recently Jewish education restricted females to the role of teacher. Mrs. Newman believes that this type of discrimination has lessened. During her first year at Bruriah, she was offered three other positions including one from



Mrs. Shellie Berman

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Good Luck On Finals
January 21-26

Dr. Krakowski and Mrs. Arieli emphasized the need for a couple to learn together and hence to define their goals. They emphasized the need to create a relationship where the couples are companions, where there is a reciprocal understanding and encouragement, where nothing is taken for granted to where a sense of self-actualization and therefore fulfillment can be found.

In analyzing a woman's place as an individual and as a marriage partner, it is obvious that she must play an active role. Though different from a man, she and man may be equal in capability and

Mrs. Berman has developed an interesting theory along these lines. She sees each Jew, man and woman alike, as having two overriding values: the first, a sense of "self-actualization," a desire to utilize her or his personal talents, knowledge, and abilities to their utmost, within a certain disciplinary structure; the second, the very structure which is



Mrs. Jessica Grant

provided by halacha. Within this idea, she feels, a woman need only look at those mitzvot which are unique to woman in order to define herself and separate herself as an equal counterpart of man. For, Mrs. Berman feels, by learning



Dr. Anna Krakowski

aspects of life. Growth involves the making of choices and decisions within the realm of halakah, which defines a person and fulfills her. She extends this idea to the marriage relationship. Marriage is not an end goal for woman, but

Ezras Nashim, Kol Isha Aspire To Change Religious Roles Of Jewish Women

by Judy Kleinerman

"Jewish divorce laws need reform." "Any educated Jewess must be well versed in Talmud." Twenty years ago such demands for Jewish-women's liberation may have never been vocalized by the halakhically-committed Jewess. Yet today, many young Jewish feminists hailing from either Orthodox or Conservative backgrounds are actively seeking to make more opportunities available for their spiritual, educational, and social fulfillment in Judaism and aim to effect these changes within a halakhic framework. At the forefront of this small, yet vibrant campaign stand two recently organized groups centered here in New York City, Ezras Nashim and Kol Isha, the latter being temporarily dissolved.

Halakhah, these women feel, must reflect the trend in society in order to be applicable at a given period. Hence, the halakhic structure inherently contains the seeds for its own adaptability to changing conditions. Because the woman's position in society has radically altered since Talmudic times, Ezras and Kol Isha would like to see certain laws and mores regarding their sex change accordingly.

Traditionally, the Jewish woman's place was in the home, to which she devoted most of her time

and attention. Thus, although her role was deemed separate from that of the man, it was considered equally important in that she guarded and created the spiritual atmosphere of the home. In order to effectively meet this noble responsibility, the Talmudic authorities exempted her from many of the chovot, or religious obligations which the Torah demands of the male. For example, she was not bound by the biblical mitzvot of talmud torah and doming tzfillin, nor by the rabbinic mitzvot of praying three times daily with a minyan and of performing other communal rituals. The Rabbis accordingly, limited the woman's religious, communal and educational privileges, which often paralleled these limited obligations so that in some places women were forbidden to learn Talmud. Moreover, they were not permitted to serve as witnesses in a Bet Din, be called to the Torah in the form of an Aliah during the service, nor initiate divorces, the latter restriction sometimes leading to unfortunate situations involving manzerut or agunah.

With the current shift in the woman's role, Ezras Nashim and Kol Isha view these limited obligations and privileges as obsolete. Since the modern woman

does not spend her entire lifetime as a mother, she has more time to attain a higher secular education and enter the professional world. By the same token, she also has more time to be more highly Jewish-educated and assume more religious obligations upon herself. Consequently, she should be entitled to some rights that were heretofore reserved solely for the Jewish male, such as the aliah or the securing of a divorce.

Since they do not face obstacles in their acceptance of more religious obligations, both groups focus their concern around attaining rights in all three of the domestic, educational, and communal fronts. In many cases, they cite actual instances of amendment of halakah recorded in the Talmud and other historical precedents to justify their urging for change. The area perhaps most urgently in need of reform lies in the domestic sphere. The Talmud, in stating that only the husband can originate a divorce, deprives the woman of a great deal of freedom, especially in modern times when divorces are so much more in demand. If a woman does not attain a kosher divorce, she is liable to be held accountable for adultery and to give birth to manzerim through her next

(Continued on Page 5)

Poetess And Heroine Contribute To Jewish History

by Debbie Neiss

In this period of women's liberation, we tend to point out the female contribution to society at large. It has been assumed, rather erroneously, that women play second fiddle to men as far as their number of important social contributions go. This assumption has been categorically proven incorrect in this era of sexual equality. To give this fact a more Jewish flavor, one must understand the roles played by Jewish women throughout history. Two prime examples can be cited of Jewish women who sacrificed themselves, one spiritually and the other physically, in order to promote Jewish welfare.

Emma Lazarus, a renowned American Jewish poetess, grew up in a New York Sephardic family and began writing verse while in her teens. Her poetry attracted the attention of the poetic genius, Ralph Waldo Emerson. Her Jewish consciousness was awakened by George Eliot's novel, Daniel Deronda, which spoke out in favor of Jewish nationalistic revival, and by the Russian pogroms of 1881-1882.

With much fervor and excitement she began writing translations on works by Judah Halevi and Solomon ibn Gabirol.

marriage. Ezras Nashim and Kol Isha, viewing the present halakah as discriminatory, would like to see it amended so that women, too, can initiate a divorce. They cite an instance in the Mishna itself stipulating for a woman to receive the assistance of a Rabbinical court in order to procure a divorce. This in itself, claim these Jewish feminists, is an alteration of the original halakah; perhaps further changes can be made in order to make divorce totally accessible for the woman. Likewise, they would like to see a set of conditions for divorce added to the kesuba, the marriage license, so that in the event that the husband disappears, the wife will not face the dilemma of agunah.

Ezras Nashim started in September, 1971 originally as a study group to understand the halakhic outlook on the Jewish woman. Each of the young women who joined the group shared the problem of integrating her strong Jewish commitment with her feminist views. Gradually, the group crystallized its grievances into action by publicizing its demands and ideas for reform to the community at large through publishing articles in various Jewish periodicals and distributing them, addressing the Rabbinical Council of the Conservative Movement, and appearing at meetings of other Jewish women's groups such as Hadassah and Mizrahi Women to encourage them to exert pressure on their own communities for change. Moreover, they have obtained the sympathetic support of such people as Rabbis Saul Berman and Irving Greenberg, heads of the Jewish studies departments at Stern and

City Colleges, respectively, and Rabbi Steven Riskin, spiritual leader of Lincoln Park Jewish Center.

The small size of the actual core of Ezras Nashim, consisting of merely thirteen-or-so members, is in keeping with the intended informal atmosphere of the group's meetings. Gathering one evening each week at the members' own homes, they divide their time among studying the topics in the Talmud regarding women, learning the skills of Torah-reading, and "consciousness-raising," the sharing of personal experiences and reflections concerning their cause. Some of the members are interested in creating new prayers specifically designed for women, and have spent a few Shabbosim together with their own minyan. Although none of the members desire to take "radical" advances, some feel justified in privately

practicing some of the halachic changes before they are eventually achieved through the slower Rabbinic process.

Kol Isha, set up in February 1972, espoused the same goals and engaged in the same kind of activities as Ezras Nashim, but tended towards a more moderate approach in that it relied specifically on Orthodox guidelines. Opposing the "dual" system of Jewish education as it presently exists in the Hebrew day schools in which only the boys learn Talmudic subjects, Kol Isha attempted to convince some principals of Yeshiva high schools for girls to integrate the study of Talmud into their curriculum. Although Kol Isha dissolved in October 1972 when its study-group leader left them, its founders hope to restore its unity in the near future. In the meantime, several

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While at Machon Gold, I had the unique opportunity of studying with Nechama Leibowitz, the esteemed modern Torah scholar and author.

"I'll never forget the first day of class. I waited anxiously and eagerly for the appearance of this famous woman. Imagine my surprise when the door opened and I walked an elderly woman, simply and modestly dressed. Her lined face portrayed the vision of a 'Yiddische Mame.' Outwardly, she seemed no different from the many

Ezras Nashim, Kol Isha Aspire To Change Religious Roles Of Jewish Women

(Continued from Page 4)

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Mrs. Chaya Newman

a well known yeshiva for women in New York. None of these schools has ever hired a female principal before, but all are eager to hire a qualified woman who could fill this gap.

Mrs. Newman's favorite adage is, "Educate a boy, and you have educated an individual. Educate a girl and you have educated an entire family." Girls must continue their Jewish education beyond high school. "The mother influences the family's religion more than the father," she said. Mrs. Newman has indeed proven that a woman can achieve both intellectual and family happiness.

Learning Made Exciting By Woman Torah Scholar

by Paula Moseson

elderly women of Jerusalem. When she spoke, however, I saw that she was not a typical individual. I realized how much knowledge and wisdom she possessed. Everyday, as she sipped from a glass of strong tea, she expounded concepts from Sefer Bereshit.

Her method of teaching led me to believe that she did not consider us to be on a high intelligence level. Each day she would hand out work sheets on the Parsha that we were studying. These sheets bore a similar resemblance to the ones

given out in my fourth grade Chumash class. She spent a great deal of time on Yaakov's dream. Although she taught at a slow pace, she was quite thorough in her teaching. Obviously, she did not think very highly of American Jewish education.

Nevertheless, in retrospect, I realize that her carefully chosen words and her immense knowledge acclaimed her to be worthy of the honor which was rightfully hers. She will always be remembered as having an outstanding mind in Biblical exegesis.

U.J.A. Representatives Return From Israel Express Need For Student Support

by Debby Pomeranze

Two Stern College students Esther Axelman and Yaffa Hirsch were recently sent by the "UJA Student Mission" to Israel. This year, the UJA subsidized a group of nearly sixty Jewish students from all over the United States, including New York, Oregon, Texas, and Rhode Island. Although few were religious, all felt some tie to the land of Israel.

The purposes of the mission were manifold. In addition to educating these students concerning Israel's needs and suggesting fundraising projects, the mission wished to show that Israel needs student support which the UJA believes should come directly from college campuses. An additional aim of the mission is to sell the Zionist ideology to Jewish students everywhere. Not only are many Jewish students ignorant of the facts, but these same people often know more about the history of Vietnam than that of Israel. Finally, the students' mission hopes to make students realize that being in America doesn't mean that we are too far away to help the Israeli cause.

For ten days, the students toured Israel and learned to understand its needs as a country. Three days were spent in Yerushalayim, and Shabbat was spent in Safed. In addition, the students visited Absorption Centers, the town of Be'it Shean, a kibbutz on the Jordan border, the memorial to the Holocaust at Yad Vashem, and many places which represent the

roots of our Jewish heritage. A lecture was delivered by Mordechai Baron, Director of Youth and Hechalutz at the Jewish Agency, and there were panel discussions with Arab students

in the world, and yet every Jew all over the world has a part in it." Miss Hirsch stressed that although she had spent last summer in Israel, she saw more places and learned more in those ten days



U.J.A. representatives Esther Axelman (l) and Yaffa Hirsch.

studying at the Hebrew University. Miss Axelman claims that Israel is the most phenomenal place she has ever visited. "Just to hear people speaking Hebrew in the street, or walk into a taxicab and see Hebrew writing was fascinating. Every beggar on the street was a Jew. It was a very positive feeling historically, and a proud one too. The country itself was devastatingly beautiful, and the people seem to hold a beauty all their own. It is like no other place

than she could have imagined she would ever know.

Now back in the States, Miss Axelman and Miss Hirsch will serve as chairmen of the UJA drive at Stern. "We can now present factually these things which we feel emotionally. When people are asked to give money, we must be prepared to tell them where it's all going." This trip imbued them with the proper material for such a task.

French Major Offers Exciting International Careers

by Deborah Kamaras

Do you seek a career which may include travel and meeting personalities from various parts of the world? Then French may be your field. The opportunities are many but it does take skill and adaptability to find the right niche.

The most common career French majors enter is teaching. On the public school level, a knowledge of French coupled with a teaching license are the essentials, while teaching on a higher level usually requires a master's degree. There are also new developments in teaching, such as aiding immigrants who speak French to adapt to a new language environment.

There is also a constant need for translators, who usually must translate French to English. There are special training programs for this at Georgetown University and the United Nations. A person interested in this area needs a fluent knowledge of French.

What about foreign correspondents? The popular Paris Match, Realite, Figaro Literaire, Elle and Francois always can use people. Newspapers also utilize people with a good background in French.

In industry, French majors can find careers in dealings with the Common Market.

In general, positions with airlines, banks with foreign offices, museums and libraries are also available to the French student.

However, the saying "it pays to know someone" applies to many of these careers. Even though positions are available it is difficult

to get them by oneself. For this reason, there are special agencies which can be helpful. These are the Bilingual Agency and the Graham-White Agency, the latter of which is the more influential of the two. So if you consider a major in French but worry that careers in that field are not available, don't despair. There are many places for a French major. Remember, quit vent, peut.

Groups Aspire To Change Role

(Continued from Page 4)

former Kol Isha members, one of whom is an alumna of Stern College, have joined the ranks of Ezras Nashim. There they have resumed their topical studies under the leadership of Miss Judy Hauptman, a graduate student and instructor herself at the Jewish Theological Seminary.

In her article "Towards a Feminist Critique of Judaism" (Congress Bi-Weekly, November 24, 1972), Deborah Weissman, a former member of the American branch of Ezras Nashim presently involved in founding an Israeli branch, asserts, "We are working to increase the dignity and spiritual expression of Jewish women and ultimately, to enrich Jewish life." If Ezras Nashim and Kol Isha succeed in accomplishing these aims along through halakic means, they will be regarded as a monumental force in Jewish history.

National Conference To Be Held Spotlights Role Of Jewish Woman

(Continued from Page 1)

present their views on "Changing Halakic interpretation: Possibilities and Processes." Among the topics they plan to cover are women's participation in the synagogue, observance of a wide range of mitzvot which most religious women do not now perform, laws concerning marriage and divorce, and birth control and abortion. The rabbinic presentation will be followed by a general question and answer period.

Another panel will be devoted to "Women in Jewish Communal Life." Shlma Bahat of the Israeli Student Organization and Ruth Levine of the American Zionist Youth Foundation will lead a discussion of women in Israel, including their position in the army, on kibbutzim, and in civil life.

The conference will close on Monday with a talk by Dr. Sarah Einstein of the American Association for Jewish Education. She will discuss "Women in Jewish Education," and participants will be able to discuss the kind of curriculum that should be offered to young Jewish women and girls. This will be followed by an evaluation of the conference and announcements of continuing

committees and projects.

The National Jewish Women's Conference is open to women only, and the cost for the four days is \$30. This includes meals and hotel accommodations. Applications, schedules, and further information are available from the Network office, 154 West 27th Street, New York, New York 10001, 242-1353.

The conference promises to be a landmark occasion both for Jewish

women and for the entire Jewish community. With the help of enough concerned people, it can be a rousing success. Women are encouraged to publicize the conference among friends and relatives and are invited to come to the Network office any weekday between 10 a.m. and 6 p.m. to help with telephoning, preparing ads and press releases, and other necessary work.

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The Reviewing Stand

by Aileen Pollock

The Getaway, at the 34th Street East Theater (at Second Avenue) phone 683-0255.

Waiting in line to enter the theater where The Getaway was playing, I tried scrutinizing the faces of patrons who were leaving, having just seen the movie, to try to get an idea whether the film was worthwhile. Their expressions offered no hint of what they thought of the film. The audience filed out in silence, neatly by twos, staring straight ahead. No emotion, just blank public faces. No, nothing there to go by.

The film opens with an artistic montage of the prison experiences of McCoy (Steve McQueen), a convict serving a term for armed robbery. Scenes of McCoy in his cell, in shop, on work detail, are juxtaposed with glimpses of his wife (Ali MacGraw). The director is trying to show us what a sensitive person he is, and how dehumanizing prison is, and how much he loves his wife, thought I. Several scenes later, I saw how wrong I was on all three counts. McCoy is a cold, poker-faced guy who commits a bank robbery immediately upon release from prison and efficiently kills or beats up anyone who interferes with his getaway, as cool as any determined athlete jumping hurdles, and with as few qualms.

When he is released from prison after four years, and is reunited with his wife, he and Mrs. McCoy spend about thirty tension-fraught seconds just sizing each other up warily from a distance of four feet, like boxers in the ring. They subsequently converse in terse, business-like little one-liners. McCoy gets his greatest kicks out of caressing \$1000 bills. Ali

MacGraw throughout wears a granite-like expression, which occasionally relaxes into a look of total bewilderment. Steve McQueen plays the super anti-hero as tough, mean, and absolutely untouchable. McQueen and MacGraw have been compared to Humphrey Bogart and Lauren Bacall, but no actors of the forties ever could have approximated the amount of non-acting and pure posturing that the principals of this film engage in. McQueen and MacGraw are the super-cool inhabitants of an ice age where it's not cool to show emotion.

The amount of torture, beating, brutality, and general blood-letting that go on are enough to satisfy any truly committed sadist. As for me, I cringed in my seat and buried my face in my hands. Innocent little children keep popping up at the scene of shoot-outs and other mayhem. Director Sam Peckinpah must be making some profound comment or other about Violence in Our Society. However, by dramatizing acts of cruelty, he is inuring people to the violence they see around them.

At the end of the film, the McCoy's meet up with a genuine, kind-hearted, salt of the earth type farmer who drives them across the border. He is satisfied with his work, his marriage, and his modest earnings. The heroes decide to bring some happiness into his life by bestowing him with \$30,000 from their loot as a gift. And by golly, that just makes his day. Suppose Peckinpah, though ostensibly critical of McCoy's materialism, isn't just convinced by his own critique.

As I left the theater, I had several definite reactions to the film, which I described above. Foremost among them was sheer distaste. I remembered the faces of the people I had watched earlier leaving the theater. If they could feel nothing at all, then here was the most graphic statement of the mentality of our times.

Students Serve At MLA Convention

The Modern Language Association of America held their 87th Annual Convention from December 26-30, 1972. Two groups participated in the convention proceedings, which involved seminars on topics related to languages. These groups included the Association of Departments of Foreign Languages, which met at the New York Hilton Hotel, and the Association of Departments of English, which assembled at the Americana Hotel.

The English department of Stern College presented applications to students wishing to serve as aides at the convention, and several students took advantage of the offer. These students received five dollars daily for their assistance.

Rabbi Steven Riskin To Introduce Students The Problem Of Mamzerut

by Shelley Rich

Rabbi Steven Riskin, a well known rabbi in the Manhattan Jewish community and a familiar face to Stern College students, spoke at the TAC lecture on January 2. Before beginning his scheduled topic of mamzerut, Rabbi Riskin set down a guideline of principles about Halakha in general.

Halakha, stated Rabbi Riskin, can be viewed in two ways: from a "monolithic" standpoint whereby the Halakha is applied irrespective of the times and people concerned, and from the "heterogeneous" standpoint where more than one possible solution to a problem can be derived from the study of the Talmud depending on the needs of the time and the questioner. The heterogeneous nature of Torah allows for maneuverability among individual poskim, the result being that no answer is ever "right" or "wrong."

After citing many different examples to prove this principle, Rabbi Riskin proceeded to discuss

the mamzerut issue, specifically the case of the Langer children in Israel. Rabbi Riskin quoted the Torah as saying that a "mamzer cannot enter into the congregation of G-d, even after the tenth generation." The Torah establishes an intellectual and emotional approach to this issue, proving that the family unit is crucial to the continued existence of Judaism. However, despite the severity of the crime of adultery, of which mamzerim are the result, the established presumption in Judaism is to make personal tragedy less difficult to bear. This attitude is clearly seen from Responsa literature, examples of which Rabbi Riskin quoted. "The greater the posek, the deeper his mind, the more he is able to find an answer for personal tragedy from Halakha." Thus Rabbi Riskin pointed out that the Torah is strict when it comes to a principle, but when the academic becomes reality and tragedy results, the tendency is towards a more lenient opinion.



Rabbi Steven Riskin

Continuing in this vein, Rabbi Riskin separated Rav Shlomo Goren's actions on the matter into two categories. The first stressed the humanity he showed in searching for a heter and not condemning two children as mamzerim forever. This is in the best of Halachic tradition said Rabbi Riskin. However, his methodology was deplorable. By circumventing the Rabbinical court in Jerusalem, Rav Goren caused an uproar of gadolim in both Israel and abroad. Rabbi Riskin counseled his audience that the task is to learn Torah and in that way, the more we learn, the better our generation will be equipped to handle these and other problems.

Week-Long Seminar Offered Group A Total Jewish Living Experience

(Continued from Page 1)

The actual program content of Seminar remains the same, regardless of the location. It consists of a blend of Jewish instruction and discussion, leadership training, and recreational and social activities. The participants are divided into 9 different study levels according to their educational background in Judaic knowledge and their year in school. Throughout Seminar, they will remain in this group for the close to 20 study sessions which are the focal point of the program. The student can progress steadily at each Seminar, completing the course of study at each level, until he reaches the Collegiate division, usually during the freshman year of college. Subjects treated vary

from basic dinim and hashkafa for the "aleph" level to the new Beit Midrash program for Collegiates, with advanced Talmud study.

Shabbat is the high point of the week and the principal single "event" of Seminar, presented to the Seminararians as a unique day of varying moods—from thoughtful contemplation to lively ruach and a full, positive experience rather than a negative, restrictive collection of meaningless obligations. It is dealt with, at least of the lower study levels, from a more philosophical orientation rather than a purely technical approach.

Throughout Seminar, curiosity is, strongly encouraged, and the positive value of questioning stressed. The instructional staff at each location, comprised of approximately 15 rabbis, group workers, and community leaders, and 60 college-age advisors, is advised prior to Seminar of the urgent necessity for maximum availability to the participants at all times. This concern for the Seminararian's needs has been well-rewarded in the growth of a widespread and successful Seminar movement.

Poetess And Heroine Contribute To Jewish History

(Continued from Page 5)

ardent Zioness. Ultimately, she left Hungary and went to Palestine, where she learned in Nahalal Agricultural School. Two years later she joined Kibbutz Sedot Vom, where she wrote poems.

Towards the end of 1942, she became concerned with the fate of European Jewry. Miss Senesch joined a parachutist group organized by the Haganah with the intent of freeing Allied prisoners of war and organizing Jewish resistance. In March 1944, she parachuted over Yugoslavia and joined Tito's followers. On June 7, at the height of the deportation of Hungarian Jewry, she daringly crossed the border into Hungary. She was arrested, tortured and finally sentenced to death. On November 7, 1944 she was shot to death by a firing squad. Her remains were taken to Israel in 1950 and interred in Mount Herzl.

In Zionist circles her name became associated with self sacrifice. Many books have been written about her, including a play by Aharon Megged.

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Our Cover

Shelo Asaney Eisha — That Thou has not created me a woman: every morning Jewish males recite these words in earnest thankfulness. The ambiguous nature of this phrase has aroused the curiosity of proud Jewish women. As a result, a determined search for the authentic female role has begun. Liberated women refuse to conform to sociologically authorized traditional standards and demand, instead, specific halakhic guidelines.

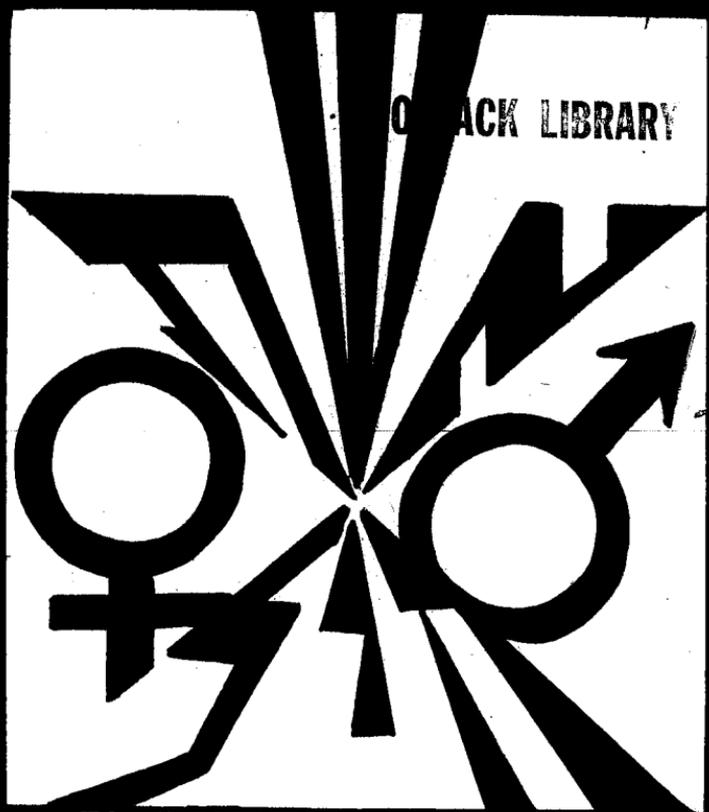
Through careful analysis women have realized the significance of the Jewess. The muttered prayer has suddenly become clear. Unlike the individualistic nature of the male role, the woman's is a synthesis of a dual halakhic imperative. Sheasaynee Kirtzono—female praise that G-d created her according to His will—clearly transcends its counterpart. Through this bracha the Jewish woman accepts additional responsibilities to her people. She acquires the responsibility for the perpetuation of Judaism. A woman cannot fulfill Kirtzono merely through obedience to Torah Law. Throughout her life she must struggle tirelessly to educate herself in order that she may influence countless generations of future B'nai and B'not Yisroel.

Stern students must scrutinize the dimensions of their Jewish experience. This issue of The Observer is the first step in an effort to awaken female pride. The women discussed within these pages represent to us a selection of admirable Jewish women. Every individual is committed to both her family and her people; however, each woman has achieved prominence in her field, as well. Each organization and program mentioned analyses the female role within the halakhic framework. We, of The Observer, therefore dedicate this issue to Jewish women. May each of you succeed in fulfilling Kirtzono!

The Observer

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