



Massive Rally Will Convey Outrage

With a sense of outrage and moral indignation the students of Yeshiva University and Stern College are preparing to assemble en masse on Nov. 4, 1974 at 12:00 at Dag Hammarskjold Plaza. This is in protest of the invitation extended to the representative of the Palestinian Liberation Organization to address the General Assembly.

The Palestinian Liberation Organization advocates the creation of a separate, independent Palestinian State. After the War of Independence in 1948, the Israeli government gave new immigrants property deserted by the former Arab occupants. The desertion of these areas was urged by Arab leaders in their attempt to discredit Israeli

integrity. Although they were given the choice of whether or not to stay, the Arabs, fearing any repercussion fled the newly-acquired Israeli territory. The Palestinian refugees now insist that they have legal rights to the land which they abandoned over twenty-five years ago. During that time the Israeli people utilized that land and cultivated it. The Arabs have nurtured the refugee problem as a tool against Israel and its people.

The vote in the United Nations to recognize the Palestinian Liberation Organization is not only a discredit to the General Assembly as a peaceful instrument of conciliation, but marks the end of the U.N. as a brotherhood of mankind.

Dean Mirsky Discusses Various Academic Programs

by Beth Dauber

On Wednesday, October 16th, during club hour, Dean Mirsky discussed the various academic programs available to Stern students. The purpose of the speech was to inform the students of the new academic options and clarify some of the already existing ones, and in general, to share ideas and launch a year of events for "the twentieth year."

The Dean recalled some goals he had set for himself when he first came into office six years ago. These included focusing on the original sources in Judaic Studies courses, creating a comfortable atmosphere for each girl, changing the curriculum of many courses and reducing the number of requirements for graduation. These changes have resulted in many new programs, including the shaped major with Finch College and the joint Bachelor of Arts-Masters programs with Y.U. graduate schools.

Last year a joint B.A.-M.S. program in Judaic Studies was instituted in conjunction with Ferkauf Graduate School. This year the joint undergraduate-graduate program has been expanded to include a B.A.-M.S.W. with the Wurzwiler School of Social Work, a B.A.-M.A. in psychology and a B.A.-M.S. in elementary education.

This year also marked the beginning of the **Shanah** program for juniors from other colleges who

wish to learn solely Judaic studies for a year. In addition, the voluntary Beit Midrash program has been structured to a biweekly shiur and chevrusa with regular course credit.

Plans are also underway now for joint programs in undergraduate-graduate work in such fields as management and administration (in health, education, and straight systems) and in basic health sciences



Dean Mirsky addresses students.

such as physical and occupational therapy and speech pathology in conjunction with the Einstein School of Medicine.

The dean reflected, however, on the possible effects these programs will have on both tuition costs and the liberal arts education. In closing, Dean Mirsky emphasized that despite the trend towards professional specialization, Stern must be a central force in the Jewish Community.

Pinchas Sapir to Address SC

By Riva Alper

Pinchas Sapir, a vigorous personality in Israeli political life, will address the Stern College student body on Wednesday November 6. Just recently elected to the chairmanship of the Executive of the World Zionist Organization and of the Board of Governors of the Jewish Agency, Mr. Sapir carries with him an impressive record of service to the Israeli government. Born Pinchas Koslowski in Poland, Mr. Sapir joined the "Hechalutz," Zionist Pioneer Movement before he finished his secondary school education. He emigrated to Israel in 1929 and settled in K'far Saba. There, he played a prominent role in the struggle for the employment of Jewish labor in agriculture. He organized several labor strikes and at one time was placed under administrative detention by the Mandatory Authorities for a period of four months. As a representative of Mapai, the Israeli Labor Party he founded a workman's housing project and loan fund in what was then an agricultural settlement, but has recently become a township.

In 1937, Pinchas Sapir was an assistant to the late Levi Eshol, who was then in charge of the Mekorot

Water Company. In February 1948, when there was much military turmoil in Israel, he became commander of the Quartermaster General's Branch of the Haganah, and in May 1948 he headed a Ministry of Defense mission to Europe in order to purchase military equipment. Upon his return, he was appointed Director General of the Ministry of Defense, a post which he occupied until 1953 when he became Director General of the Ministry of Finance.

More recently, Pinchas Sapir served as Minister of Finance. Under his direction, Israel spent billions of dollars in order to finance Army reserves. He arranged the sale of Phantoms, Skyhawks, and other vital weapons between the United States and Israel.

Regarding the occupation of Arab territories, Mr. Sapir, in an opinion poll, expressed opposition to keeping all the captured Arab territories and incorporating them into Israel. He said Israel should be guided only by security in regard to the Arab areas, not by historical, religious or emotional association. When the present government was formed by Yitchak Rabin, Mr. Sapir decided to leave the Cabinet



Pinchas Sapir will speak, and, as he put it, devote himself to fostering Aliyah.

Sapir believes there is no greater challenge for the Zionist Movement and for Diaspora Jewry than participation in the great endeavor of Aliyah by providing the financial resources and the manpower. In his new position, Mr. Sapir would like to see a renewal of Aliyah from the West. He would like to see a strengthening of Jewish consciousness and dissemination of the Hebrew language. Your presence at this unique lecture will be most worthwhile.

Project Ezra Brings Aid to the Elderly

by Penny Sussman

Misha Avramoff, a representative of Project Ezra, successfully recruited volunteers from Stern College at a lecture during Club Hour, Wednesday, October 23. Mr. Avramoff related the story of Ezra since its inception. The project was conceived two and one half years ago when a small group of Jews searched for religious fulfillment. They founded an organization that would aid the neglected Jewish elderly who had become lost in a culture that was becoming youth oriented. The program was called Ezra—named for the prophet Ezra who returned the Jewish refugees from the Babylonian exile and helped to bring the torn nation together.

Mr. Avramoff explained that Project Ezra gives the elderly the companionship they so desperately need. Most of these people live alone. They very rarely go out because of fear, or illness. The speaker cited various social agencies specifically set up to aid the elderly. These agencies, however, have neither the staff nor the time to

develop meaningful relationships with their clients.

A Project volunteer makes weekly visits to an elderly person. Ideally, volunteers should be willing to spend a few hours a week with these people, so that the relationship will acquire a degree of permanence and security. During weekly visits, the volunteers act as companions. They also assist in shopping and other errands.

Likewise, those elderly who have trouble reading or writing English can receive help or instruction from a volunteer.

The organization itself has no one chairman. Mr. Avramoff proudly terms it a "participatory democracy." Five full-time staff members who give Ezra a minimum of twenty hours a week comprise the board which meets once a month to discuss the project's policies.

Project Ezra has succeeded in arranging for eighty people to be visited on a weekly basis. Yet, there are thousands left without help. Case supervisors make sure that the relationship between the volunteers

and their elderly designates is satisfactory. A person in charge of Special Projects plans parties and various outings, such as a trip to the Jewish Theatre.

Project Ezra operates on a budget of \$25,000 a year. Its members prompted the Federation of Jewish Philanthropies to form the Jewish Association of College Youth (JACY), which contributes less than one-third of Ezra's money. Other sources of money include speaking engagements and contributions.

In order to stress the need for volunteers to Project Ezra, Mr. Avramoff showed slides depicting the plight of the Jewish Elderly. The expression on the faces of some of the people leave one with the immediate desire to help. Participating in Project Ezra is a worthwhile experience which, unfortunately, the Orthodox Jewish community has not taken a sizeable role. Give up only a few hours a week—the reward you will get in return is tremendous. For more information contact Ezra's office at 197 E. Broadway Room U 15.

PLO Recognition Appalled

There is no condemnation strong enough for the recent U.N. decision to recognize Yasir Arafat, leader of the Palestinian Liberation Organization, as a representative voice for the Palestinians. This decision not only legitimizes a terrorist organization but discourages and leaves voiceless and powerless the potential non-belligerent Palestinian leaders. The U.N. has abdicated its responsibility to shape rather than merely reflect the existing political reality in the Middle East. It has directly endangered Israel, a member nation, and encouraged terrorism in order to establish the dubious claims of a violent Palestinian minority. If the U.N. is determined to recognize a Palestinian people it should not be done at the expense of its member nations.

Book Sense

An important resource center, the college library plays a vital role in one's college education. Through library usage the student learns to locate and use references as well as to utilize materials ranging from the daily newspaper to technical periodicals and books. The library is considered a key factor in determining the academic level of the students and college. In view of this, most colleges allot considerable money to their libraries and encourage all students to make maximum use of this facility.

Unfortunately, such is not the case at Stern. These problems are not new. They have been debated in former years both often and vociferously. It is not our purpose to repeat the editorials of past Observers, but to take issue with this perennial problem. The Editorial Board of the Observer hopes that serious discussion between administration, library staff, and student leaders will finally bring an end to this distressing situation.

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B'hatzlacha

We congratulate Sharon Schwartz on her appointment as instructor of chumash at Stern College. This is not only an honor of which she is highly deserving but a credit to Stern, her alma-mater. The depth of her learning exemplifies the aspirations of this college and the quality of her teaching will enrich the learning of her students. We wish her success in this and all her endeavors.

Help for the Help

It is an unstated but well known fact that the Registrar's office serves an indispensable function in this school. This office houses our records, records our schedules, analyzes our transcripts and answers our questions.

These are all tasks which require accuracy, patience, and time on the part of the employees. This cannot be done with only one part time secretary, which is the extent of the staff at the moment.

While the school has grown, the number of workers in the Registrar's office remains unchanged. The employees, themselves, feel frustration over their inability to keep up with the work.

The students, on the other hand, wait on lines to have their questions answered. In addition they now face a closed office on days when the office chooses to catch up with the paper work. Questions go unanswered, and students are deprived of a service which could be beneficial to them. In recognition of the important service which the Registrar's office provides, we ask the University to fulfill the compelling need for additional help as soon as possible.

Punch and Judy

Exit, But Where's the Stage



by Judy Altshul

"Excuse me, could you please tell me where Stern College for Women is?" Over there—Oh my, I thought that was a broom closet! Let's see, "Oh Ms.—Where is the library?" To my right? But all that is a book on the table? You say that's it? Well, "When can I take the book out?" The library can no longer afford to lend out books? Oh well, that's a shame.

"Could you tell me where I could find the registrar?" "Check under that stack of request forms."

"I'm really pressed for time, couldn't you please help me?"

"I'm sorry, you must go through the proper channels."

I wanted to register for a course here. Golly, that's a shame.

"Pardon me, sir, but are you a member of the faculty?" Oh, you're not. Do you know where I could find an instructor to whom I could speak? There's no faculty! "What happened?"

"There was a big discussion over salaries a few years back. The conclusion reached was that it was not economically feasible to have a faculty." Oh heavens, that's a shame.

Where is the dean's office? It used to be behind that wall? Where is it now? It isn't—oh my, that's a shame.

Is there a place to eat around here? All you have is a water fountain. Well. That will do. What's that you say, it doesn't work? You can't afford the water? Gee, that's a shame.

One last attempt—Where are the students? Read this form letter:

"In the best interest of your education, we have decided to change our past admissions policy. In the best interest of the university, the college will no longer admit students." Wowie, that's a shame.

What's this note—"I'm sorry but there was just no money." Oh my, That's a shame.

I hope it will never be a shame.

Hail to the chief

A Change of Attitude

by Jennifer Rudin

Taking eight courses a semester can truly be a feat of wonder. Our dual program and important extracurricular activities inside the Jewish community do take an unparalleled toll on our students. But a paradox, at least for me, does exist. How can SC student take eight courses and work as much as another who is taking four courses at another university? Logically one would expect the student with the heavier work load to spend more time in the academic sense with school work, than the student with fewer courses. Why is this not true?

The answers seem obvious. Either our students are brighter and more capable than the average college student or, and I feel more realistic, our students are given courses where less is demanded of them. I can not honestly discount the first reason for certainly the extensive years of intellectual tools of our students but realistically, not everyone can be so gifted. So how do these students manage to remain sane and even pull "A's"? Clearly the reason must be the latter; course levels must not be too taxing or intellectually stressing for our students. But this malady has really a much greater and far-reaching disastrous effect. If the student "absorbs" the course material and "relinquishes it at exam time—what is she left with?

The most glaring area of this misuse of knowledge is that of Limeudei Kodesh (religious studies). Torah is not something which is here today and gone tomorrow. It should be assimilated by the student, incorporated into her life style and thereby become an integral part of her being. Isn't it a shame that all this is left on the test paper at the end of the semester?

This attitude is rather a symptom of something much greater and profound a concept than most are willing to concede. Our religious environment has been stagnating. The true shame is that we haven't noticed the change at all. Our demands firstly must be greater upon ourselves. We, as students must take the initiative and stand firmly. Often our ability to "see" is very short ranged, certainly our compromises today can and will be highly deleterious for us later in our roles as Jews. The answers are available; can we afford to remain deaf?

Up and Down Situation

As a result of larger enrollment and lack of consideration, the misuse of elevators in the dorm and school has greatly affected many of us. The consequences for those who ride the elevators usually include tardiness to class, wrinkled clothing and claustrophobia. Since the elevator space is limited, and cannot be increased it is our responsibility to alleviate the current situation.

Fire safety requires the availability of two staircases in each building. However, the stairs are not solely reserved for fire emergencies. In order to control the overcrowding within the elevators, we implore students to use stairs whenever possible. Minimal use of the elevators is crucial for maintaining a balance of traffic and for the general safety of the riders.

Senate Agenda

1. The effect of the co-op program at Stern.
2. Minors be included on transcripts.
3. The effectiveness of freshmen and general academic advisement be reviewed.
4. The shaped major program be clarified.
5. Second semester seniors be exempt from finals in a system similar to that in effect at Yeshiva.
6. The method of choosing Vaedictoria be revised.
7. A committee should be appointed to investigate the present policy concerning tenure and promotion of faculty.

Do you have a gripe, an opinion or something to say? We'd like to hear from you. Send a letter to the Editor! Place your letters in the envelope in Room 1C or 7F.

Are you talented, bright, eager, ambitious? Then there is a place for you on the Observer staff. Come see Judy Altshul, room 7F; Lori Greenberg, room 3B, or Judy Fruchter, room 4E.

The Palestinian Refugees— Whose Problem Is It?

by Sharon Yellin

"The West fully understands apparently why after over 2000 years, the Jews should still have this love and the desire to go back to Palestine' . . . Why isn't the same love for the land, the same grip of the land extended to the Palestinians who have only been 20 years away?" (1)

Woe to the Palestinian Arab! When the Jews came to Palestine, the native population (Arab) received them with sympathy. Little did they suspect that these Jews were in fact, planning to establish a *totally Jewish state*. The Holocaust had had its effect; it had dehumanized the Jews and consequently the Jews only knew force. But this very force negated their moral claim to Zion. The Jew was now conqueror and colonizer. Though the Jews represented only a minority of less than one-third, and owned less than 7 percent of the land area, they were allotted 56 percent of that area by the United Nations resolution 181 of November 29, 1947.

The Petition Plan, did. B.R.A. (Blessed Be Allah) specify a number of rights for the Arabs of the Jewish State:

Arabs were to retain the right to live in their towns and villages.

They were not to be discriminated against.

Their "adequate primary and secondary education" was to be ensured.

Their property was not to be expropriated except for public purposes.

The Palestinians were supposed



to be treated on par with the Jews in the area occupied by the Jewish state. But, the majority was, instead, *dispossessed and exiled from its homeland*. The minority remaining in Israel has seen a great portion of its property confiscated and turned over to Jewish settlements.

It soon became apparent that there could never be peace in the area until the Palestinian refugees, from the area occupied by Israel, were permitted the right to return to their homes or be compensated for them.

Eventually this came to the world's attention and the General Assembly passed a resolution stating that refugees wishing to return to their homes be allowed to do so and that compensation be paid to those who chose not to return. However, Israel refused to accept this, explaining her refusal, usually, in terms of "security." Thus she was rejecting in principle, the return of Arabs willing to live at peace with their neighbors. The real reason then, stems from racial grounds. (2)

So we see that:

"The Palestinians are fighting a war of liberation. They are resisting their exile and occupation and are determined to continue the struggle until Palestine is liberated. They want to create in lieu of an *expansionist, racist, ethnocentric, closed state of Israel*, a new land of Palestine, a *democratic non-sectarian, secular, open, multiple, plural State* in which Jews, Christians, Moslems, Buddhists, and Atheists, those who believe in Palestine, as an open, non-exclusive society, *can share, work, cooperate, live together* and really create a



modern state which is integrated in the Arab world of which it is part." (3)

This is the poignant tale of the Palestinian Arab. Isn't it poignant? Isn't it a tale?

The Arabs are concerned with "liberating Palestine" but the truth of the matter is that Palestine was never originally an Arab state. It might have been a province of a larger Arab political unit, but it was never an Arab nation with a separate state identity. The Jews, on the other hand, have both a *religious* as well as a *historical* claim to the land. Furthermore, it was the U.N. that voted on a *Jewish state* as well as an Arab state in Palestine. The Arabs, however, did not even recognize this U.N. decision. Instead, they declared war on the newly-reborn state, announcing that they would "drive the Jews into the sea." When the Arabs were defeated, the Israelis soon "gained fame" as "expansionists, racists and those responsible for the refugee problem."



Actually, the Arabs happen to be the *only declared refugees, who became refugees not by the action of their enemies but out of the fear of their enemies initiated by their own leaders.* (4) For nearly a generation, those leaders have perpetually kept as many people as they could in degradation and squalor, preventing their rehabilitation by offering them the hope of return and revenge against the Jews of Israel. The continued existence of refugee

camps reinforced this propaganda.

History tells us, though, that *the Arab's exodus was voluntary.* Often they left at the word of their leaders, or sometimes it was because of the exaggerated accounts of the battles.

After the Arab's defeat, it became more convenient for the leaders to shift the blame of the Palestinian refugee problem elsewhere (i.e. to the Israelis). This also became a good propaganda weapon.

When the Arabs failed to destroy Israel in 1948, they drove out 900,000 Jewish citizens from families who had lived for



dominated by Palestinian talent, money and personnel.

The Palestinian Refugee problem is a problem, but whose problem? Lately it has gained world wide acclaim as the central issue and obstacle in the Middle-East conflict. "Israel is responsible. Israel must give in to their demands."

"For as long as the Palestinians are frustrated there will be angry young men willing to sacrifice themselves to the cause in those terrorist acts." (5)

And these angry young men of the Palestine Liberation Organization "will struggle by every means, to liberate Palestinian land and to

also make their voices heard, if not from the podium inside, then from the plaza outside. We must show that we've lost respect for the ostensibly even-handed peace-keeping organization, and that we're disillusioned by their decision to give murderers a soapbox from which to rave. We refuse to accept this hypocrisy quietly or passively! We will demonstrate our feelings openly and vociferously!

Show that you give a damn!

1. "The Palestinians Speak-Listen!" The Arab Information Center.
2. Ghayth Armanuzi, "The Rights of the Palestinians," The



establish the people's national, independence and fight authority on every part of Palestinian land to be liberated." (6)

The United Nations can understand and sympathize with terrorists such as the PLO. The U.N. Resolution 2649 (1970) affirms the right of self determination by any means at their disposal (i.e. attacking and hijacking planes, murdering children and other members of the civilian population?).

Furthermore the peace-loving U.N. has just voted to give the Palestine Liberation Organization, and their committed leader Yasser Arafat an opportunity to speak.

Maybe he who was responsible for the bloodbath of Lod, Munich, Kiryat Shmona, Maalot, Shamir, and Nahariya will be able to offer constructive suggestions for a quick peace settlement in the Middle East. On November 4th, the Palestinian question will be opened at the U.N. And on that same day, Jews must

3. "The Palestinians Speak. Listen!"
4. Samuel Katz, "The Truth About The Arab Refugees," The American Zionist, September 1974.
5. "The Palestinians Speak. Listen!"
6. Documents From the Palestine National Council, June 8, 1974.



Gesher Searches for Jewish Identity

by Judy Wallace

Denise Baker, the director of the Gesher Foundation in America, spoke at Stern this past *Shabbat* on the topic of "Israel: The Search for Jewish Identity." She said that as a result of the effects of the Yom Kippur War and its aftermath, it has become increasingly apparent that the problems which have alienated the Israeli *dadi* and non-*dadi* must be seriously investigated. Gesher is an organization which has attempted, with a significant amount of success, to bridge the gap between these two opposing groups in Israel.

In the year 1969, Gesher was founded by a group of concerned young businessmen, including many Yeshiva University alumni and professors, as an organization unaffiliated with any previously established groups or sections of the Israeli government. Gesher's founders were primarily interested in building a "gesher" or bridge between the two Israeli groups through a series of programs where the *dadi* would become more tolerant of the non-*dadi*, and the non-*dadi* would acquire a more enlightened sense of their Jewish heritage. The organization originally worked primarily with youngsters between the ages of fourteen and eighteen, but they now work with Israelis from age fourteen up to the age of twenty-two.

During the Yom Kippur War, regular Gesher programs were cancelled, but the organization set up projects for the Israeli soldiers on all fronts. These projects included lectures, bands, and performances by the Zamir Chorale. At this time,



After the war, a new religious attitude prevails.

many Israeli soldiers began to turn to Gesher for spiritual support and they became interested in what the organization had to offer them. Gesher teams transported all types of supplies to the Israeli soldiers, including *tefillin*, *challot*, wine, cigarettes, and radios. In addition, each soldier received a pamphlet entitled "Am Yisrael Chai," containing Psalms and prayers chosen exclusively for the soldiers on the front. During the cease-fire, traditional libraries were set up for the soldiers, and teams of Gesher members arranged and participated in numerous *Shabbat* programs. The Gesher Army Program has now been expanded because of the demand expressed by the soldiers, and Gesher now works with Israeli young adults as well as with teen-agers.

The impact of the Yom Kippur War has caused more Israelis to express greater interest in their Jewish heritage. Since the War, the Israeli government has recognized the desire and need of Jewish Israelis for a greater identification with Jewish values. This is true despite the fact that there is still

strong opposition to religion by a number of political parties. The Ministry of Education has, for the first time agreed to excuse students from school in order to participate in a Gesher seminar, the most intensive and successful Gesher program. At Gesher seminars, which were originally modeled after Y.U. Torah Leadership Seminars, Jewish Israeli high school students of different backgrounds spend five to seven days together at youth hostels. Through intensive study programs, students openly discuss their own ideologies and differences, often arriving at a deep understanding of one another's feelings and beliefs. Previously, these seminars could only be scheduled during school vacations. Gesher can now increase the number of possible seminars, thus enabling Gesher to accept the thousands of Israeli youths, who were turned away in the past for lack of space.

Gesher offers a wide range of additional programs to Israeli students. In "Judaica Study Days," regular school classes are cancelled so that students can participate in a

(Continued on Page 8)

News Briefs

Senate

The first Senate meeting took place Wednesday, October 16. The Senate deals with various aspects of Stern life. It is composed of various representatives of administration, faculty and students. The Dean's office, the Registrar's office and the Office of Student Services are represented. Faculty elects six representatives and students elect two senior senators, two junior senators and a sophomore and freshman representative. Senate meets every other Wednesday in room 819. All students are welcome and urged to participate in meetings. If you would like to discuss a specific issue with a Senator, this list will help you find them.

| | |
|---------------|-----|
| Judy Paikin | 10A |
| Devora Herman | 4F |
| Val Margolis | 14E |
| JoAnn Pastor | 4E |
| Helen Stark | 17E |

...

New Faces

Barbara Saltman, presently a student at Wurzeiler School of Social Work, will be doing her field work here at Stern College. She has been engaged as an assistant in the field of guidance.

...

Rabbi Miller

Addresses TAC

by Esther Bramson

Rabbi Israel Miller addressed a Stern College audience as a guest of the Torah Activities Committee. He did not speak in his capacity as the Vice President of Student Affairs of Yeshiva University, but rather as the President of an organization known as the Conference of Presidents. This group is made up of representatives of all major Jewish organizations. The purpose of this group is to serve as the liaison between the United States government and American Jewry. The conference has dealt with those problems that directly affect the Jewish community. Exemplifying this is the anti-Shechita bill that was introduced to Congress not long ago, but was never passed!

Another area of concern is Soviet Jewry. There was a political need to separate the issue from others; therefore, the National Conference for Soviet Jewry was formed as a separate entity of this group. Rabbi Miller recently received a telegram from Sylvia Zalmanson, thanking him for his active participation on her behalf.

Rabbi Miller played a major role in the lobby against the admission of the Palestinian Liberation Organization into the United Nations. He spoke to Secretary of State Henry Kissinger and Ambassador Scali many times until he was assured that the United States would vote against inviting the terrorist organi-

Campaign '74

Freshman class elections were held Thursday October 24, 1974.

Results:

President: Eva Skrande
Vice-President: Shira Kramer
Secretary: Esther Cherner
Treasurer: Vicki Meltz

Elections were held for Freshman Senator on Monday, October 21. Gerri Lasky will serve as the Freshman Senator.

...

Good Luck

Congratulations are to be extended to Karen J. Chayt, class of '75, on her nomination as Stern's candidate for the Danforth Fellowship. Karen is a biology major and, most fitting, she is presently head of the biology club.

...

Coming Attractions

The Jewish Arts Festival will be held in December. Its topic is: "Different ways women see their role as Jewish women."

...

Corresponding

Yom Kippur in Jerusalem Reflects Special Mood

by Ashra Rapoport

It is needless to explain the uniqueness of experiencing the holiest day of the Jewish Year in Judaism's holiest city. What better way to feel the utmost significance of both? Hence my first Yom Kippur in Jerusalem was naturally very special.

Neither was this an ordinary Yom Kippur for Israelis, however, even those who have lived in Jerusalem all their lives. This was the first time that the day of Yom Kippur, awesome in itself, brought with it the anniversary of the nation's cruelest war. "The peaceful day stood in marked contrast to last year's Day of Atonement, when air raid sirens pierced the air and announced the beginning of what became an 18-day war." (Jerusalem Post, 9/27) Only now, as I actually attended an Israeli Yom Kippur service, could I begin to imagine what the scene last year must have been like. To be cruelly interrupted in the midst of one's most concentrated prayer—to be told that one must grab a gun in place of his *machzor*—to leave one's mood of solemnity and empty stomach behind, for a world of cold trucks,

guns and hard fighting. How frightening, how upsetting, how sudden it must have all been...

I could hear scattered people in shul recalling to one another where they were and what they were doing when they heard the alarm, as if it had been quite a while since then. Yet it all seemed so terribly close—as if that day had just drifted slowly into this one, a year later, with no actual division of time in between. (Isn't that how it must have been for the soldiers keeping night long *shmirah* week after week?) This was, in a way no different from all the others, has really never ended.

"Lord of hosts, who leads the battles of Israel... remember for the good of the souls of the nation's heroes... who rushed off in the middle of Yom Kippur to protect our lives and our country" chanted the chazan, "... The memory of their sacrifices and their bravery will never depart from us, and for their sake may we be inscribed and sealed for a life of goodness and peace..." Looking around the room, I could see which faces were personally identifying with this special prayer which was also being

recited on 7,000 other shuls in Israel. Silent emotions seemed to cry out of every person's heart as they chanted along with the chazan. Even after the day was over, the solemn atmosphere could be felt over the radio, with "touching" slow songs of the war, of the soldier's longings and of love.

Now that we can evaluate the Yom Kippur War with a year's perspective, we see its effects more clearly. Perhaps the worst outcome is that "a question mark was thrown over the concept of Zionism as a secure haven for the Jewish people... It was like a child discovering that his father is not all-powerful, that he too, is frightened... Many were shocked into a more realistic evaluation of things." (Jerusalem Post 9/27)

An ironic element also pervades the first anniversary of the 1973 war. Juxtaposed against our mournful remembrance were military parades and gleeful commemoration by Syrians and Egyptians. It makes one wonder what war is all about. How we can mark the anniversary of something which is still going on today?



Rabbi Israel Miller explains role of organizations.

zation to address the United Nations. The United States was one of four nations which voted against the proposal!

Through the efforts of Rabbi Miller and the Conference of Presidents, the American Jewish people have direct representation to the United States government.

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Techiya in Israel Summer of '74

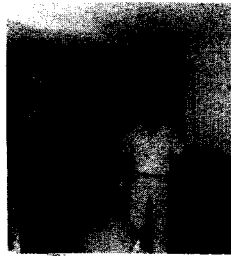
by Judy Kleinerman
Eretz Yisrael, Summer of '74—Most of us who were fortunate to be there then can treasure such experiences as touring, studying, visiting, or working on a kibbutz. But the forty-or-so young people who, as part of the T'chiya summer program, helped *olam*, especially Russians, acclimate to life in Israel can attest to having had more than merely good times. Although themselves relatively new to Israeli life style, these dedicated and religiously motivated volunteers shared their idealism and enthusiasm, their personal resources and time with immigrants in development towns who would have otherwise been virtually neglected by their war-scarred, overburdened co-citizens.

Whether placed in absorption centers in Kiryat Shemona, Carmiel, Nazareth, Afula, or Arad, these volunteers endeavored to bring more cultural and spiritual meaning into the lives of the *olam*, young and old. Although the means by which these means are implemented varied from development town to town, the T'chiya people generally operated *kaitanos* (day camps) for the children, ran youth groups for the adolescents, tutored or taught courses in Jewish history, basic Jewish concepts and practices, Hebrew, and even English, held Jewish music programs, and filled the absorption centers with *ruch*, especially during Shabbat.

The fact that they, too, dwelled in the *mercazot*; *khitah* (absorption centers) enabled the T'chiya people to become personally acquainted with their co-inhabitants; hence, much of the social work and *kivru* took place on an informal scale. Whereas at first many of the immigrants viewed orthodox Jews as old fashioned and fanatical in their ways, their misconceptions gradually altered through continual exposure to living examples of modern observant Jewish youth. Often Russian immigrants, currently so preoccupied with the material problems of their absorption into

had a general idea that I was going there to help the *olam* out, but for all I knew we could have been expected to diaper people's babies," she confided. Rita had also heard prior to arriving in Carmiel that some Christian missionaries had succeeded the previous summer in converting several Russian families residing in that town.

Once Rita had finally arrived in Carmiel, however, she found circumstances more favorable than she had ever expected. For one thing the flexibility allowed to the group in planning programs enabled her to use her talents to their best advantage. Vivacious, warm, and especially interested in the field of special education, Rita enjoyed running, along with another T'chiya girl, a morning *kaitana* for



physically and mentally handicapped children. Although they were not necessarily from the *merkaz kitta* itself, these children's families were all relatively new in Israel. In addition to the regular activities the two girls planned for these children, they also attempted to instill them with a love for *yiddishkeit* through stories, songs, prayers, and blessings. "The kids loved saying the *brachot* so much," said Rita, "that once they reminded us after a meal that we forgot to say the *bricht hamazon*." At the same time that this special day camp took place, other T'chiya volunteers in Carmiel operated a *kaitana* for normal children; there, too, *yiddishkeit* was intertwined



Israeli society that they had all but forgotten their initial purpose for settling there, would reawaken to an appreciation of the "Promised Land" and of its inherent religious implications.

Rita Goldin, a sophomore at Stern College, proudly reflects upon her experiences this past summer in Carmiel where she was stationed as part of the Sherut L'am T'chiya program. "All I knew before we arrived was that we would be in an isolated town in the Galil surrounded for miles by Arab villages. I

with the program.

Rita's musical ability and guitar proved to be an asset to the program. She explained, "We used to have an *oneg Shabbat* with the children each Friday afternoon and a *me'ave ma'ika* for the adults too on *motzoel Shabbat*. I also used to give a *chug* in Jewish song and dance once a week in the afternoon."

Tutoring and visiting with some of the families in the *mercaz kitta* also occupied much of Rita's time. Occasionally she found herself



engaged in profound religious discussions with some of the *olam*. "There were some *olam* or people in the area who showed potential in observing some *mitzvot*," she mentioned. "One even started keeping *kashrut*."

"The living conditions at the *mercaz kitta* were great," exclaimed Rita. "We were given furnished apartments like the rest of the families with a beautiful view of the

(Continued on Page 7)

Can Jericho be Rebuilt?

Recently 5,000 religious students in Israel attempted to break through army barricades and establish Jewish settlements on the west Bank. One of their chief aims was to reach a potential settlement site on the outskirts of Jericho. This is not the place to discuss the political propriety of actions such as this. The incident does, however, bring to mind the *halachic* problem regarding the permissibility of rebuilding Jericho. (1)

In Joshua 6 we read about the capturing of Jericho and its aftermath. "And the city and all that is in it shall be devoted to the Lord for destruction... Joshua laid an oath upon them at that time: *Cursed before the Lord be the man that rises up and rebuilds this city Jericho*. At the cost of the first born shall he lay its foundation. And at the cost of his youngest son shall he set up its gates." The commentators offer various ex-

planations for this somewhat strange curse. The *RaLBeG* (Joshua 6:17) explains that the deeds and beliefs of the people of Jericho were worse than those of any of the other peoples residing in Israel; therefore it was decreed that no reminder of the Jerichoans remain. The *RAMBaM* (Joshua, *ReDaK* 6:26) suggests that the ruins of Jericho were to be left standing as a remembrance of the miraculous falling of the walls of Jericho.

Perhaps the most interesting explanation is the *RaDaK's* (Joshua 6:17). He suggests that Jericho, the first city in Israel that was captured, was set aside as a *t'rumah*, an offering to God. He draws an analogy to the *mitzvah* of *hafrashat challah*, the *mitzvah* of removing a part of dough from the batter as a kind of offering. The *RA'VaD* (*Taanit*, chap.3) draws a further analogy to the *mitzvah* of offering the first produce of the wheat crop.

These are the possible reasons for Joshua's curse. The curse receives a kind of *halachic* formulation in a *brassah* cited in *Sanhedrin* 113a. The issue there concerns *Ir Nidachas*, a city given over to idolatry which must therefore be destroyed (*Deut. Re'eh*). The *Mishnah* states "It may not be rebuilt, but must be converted into gardens and orchards." The *Gemara* then discusses the categories of trees within the cities that may be used and interjects: "But the trees of a different, whether cut down or growing in the soil are forbidden. What is alluded to by 'a different city'?" R. Khisda said: Jericho; for it is written and the city shall be accursed to the Lord... And Joshua adjured them at that time saying: "cursed be the man..." What follows is the story of Chiel the Bethelite who rebuilt Jericho and whose son died as a result (*Kings* I,16).

It seems that the rebuilding of Jericho is *halachically* prohibited perhaps either because the curse constitutes a prohibition or because one is not permitted to bring a curse upon himself. The *Meshech Chochmah* agrees that it is *halachically* forbidden to rebuild Jericho but he maintains that there is a significant difference between the prohibitions regarding Jericho and an *Ir Nidachas*. He limits the prohibition regarding Jericho to the first rebuilding of the city (Chiel's action). Once the city is rebuilt the prohibition does not apply to any subsequent rebuildings, according to the *Meshech Chochmah*. This is not the case concerning an *Ir Nidachas* since the Torah specifically formulates, "And it shall be a heap forever, it shall not be built again." (*Deut. Re'eh*)

It is *halachically* permissible then to rebuild and certainly to resettle Jericho today. What remains to be determined is whether the Israeli government should establish a significant Jewish presence in Jericho as well as in the entire West Bank and refuse to relinquish the land under any circumstances. (1) For a summary of the *halachic* analysis of the prohibition of rebuilding Jericho, see Rabbi Y. Waldenberg in *HaParas*, Oct. 1967.

Adventure: Right Around the Corner

by Chaya Hilsenrath

The Empire State Building? Oh, yes, it is just down the street, about two blocks. What, oh, no, I have never been all the way up there! Well...I live right down the street...

Yes, woman (or for that matter, anyone) we are living in the midst of a wealth of culture, and we are not taking advantage of it! Don't sit in your room contemplating about the cracked plaster on your ceiling! Be daring and adventurous! The New York Convention and Visitors Bureau has published lists concerning many of the sights of N.Y. that are easily accessible. Below is a list of some exciting things to do which will further enrich your knowledge of our fair city:



shows. (Also available in the SC Registrar office. Just ask!)

1. **The Great Museums:** Metropolitan Museum of Art, 5th Ave., at 82nd St.; Frick Collection, 1 East 70th; Museum of Modern Art, 11 W. 53rd St.; The Guggenheim Museum, 5th Ave. and 89th; The Jewish Museum, 1109 5th Ave. (check Sunday N.Y. Times for hours they are open).
2. **New Exhibits:** Eastman Kodak's Gallery and Photo Information Center (1133 6th Ave.), "The Mill" at Burlington House (1345 6th Ave.), Steuben Glass (5th Ave. and 56th St.), Hallmark Gallery, (5th Ave. and 56th St.), Astro Minerals (155 E. 34th St.), Ford Foundation (320 E. 43rd St.).
3. **The New York and American Stock Exchange:** Both places offer a free tour including multi-screen shows and visitors' galleries. (10 a.m.-3:30 p.m., 86 Trinity Place and Wall Street are their locations).
4. **Twofers and T.V. Shows:** Free TV tickets offered on a day-to-day, first come first served basis at the Visitors Bureau. Also pick up "twofers" help price discounts to leading Broadway and off-Broadway

Many other cultural opportunities are available, but it is difficult to list them all. One of the better resources for places of interest is the Sunday N.Y. Times section entitled "Arts and Leisure." One should also visit, write, or call the New York Convention and Visitors Bureau, Inc., 90 E. 42nd St., N.Y., (212) 687-1300.

Clip this article out and see what exciting things are happening in this great city of New York!

Office Performs Valuable Services

by Helen Stark
Although many students are familiar with the location of Student

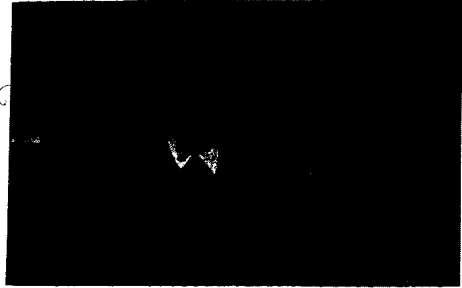
they need not repay. A girl on the work-study program may turn to Mrs. Zuroff who serves as an

appointment can be made through Mrs. Winter.

In addition, Student Services serves as a clearing house for all student activities. Mrs. Zuroff serves as an advisor to major bodies such as Student Council and the Observer. In addition to being representative on Senate, she periodically meets with all committee chairmen and class officers.

With regard to Vocational Guidance, students are urged to meet with members of O.S.S. Additional guidance is available through referral to the Vocational Guidance Service at 215 Park Ave. South. These students are tested, evaluated, and given free access to their extensive library.

All freshmen will be asked to



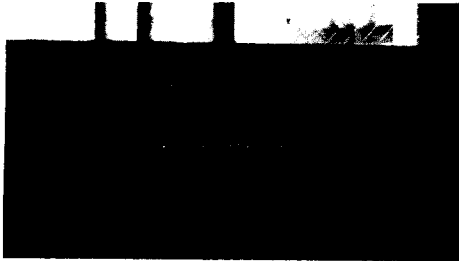
Services, many are unaware of its basic function. Indeed, it plays a most important role in the life of each student at Stern College.

Mrs. Zuroff, the new Director of O.S.S., stressed the fact that her office is geared to help individuals cope with whatever problems they may encounter. Whether a student's problem be academic, social, psychological, or even financial, Student Services is equipped to effectively deal with each student on an individual basis in a confidential fashion.

For instance, if one is faced with financial difficulties, a visit to Mrs. Winter is most advisable. She would recommend specific job opportunities in addition to suggesting that an interest-free loan of up to \$50.00 be taken. For the student lacking money to purchase textbooks, there is a Book Fund through which students are granted money that

effective liaison between student and Office of Student Finances.

The Office of Student Services is likewise equipped to handle pro-



blems of guidance and counselling. Miss Saltman, a new staff member, will be assisting Mrs. Berman in psychological and social counselling. Both women are available on Monday, Tuesday, and Friday; and

make an appointment with the Office of Student Services just to become acquainted. Other students are urged to do the same and take full advantage of this valuable service.

Re-evaluation of Educational Goals

by Rachel Shapiro

In recent years much has been written on the Jewish education of women. Countless theories have been proposed and refuted. Some insist that women learn Gemara and delve into the intricacies of Halacha. Others demand that girls study with and the same material as boys. My question is this: Given that Jewish studies or more specifically Torah She'Bichtav and Torah She'Baal Peh include infinite material, and that men are already dealing with the Halachic area, [Torah She'Bichtav] shouldn't women explore the second area—namely Tanach?

A study of Yeshiva curricula would indicate Gemara as the staple in every Yeshiva boy's diet. It is true that each bachur (student) is expected to review the week's Torah reading as well as attend a weekly lecture on that topic, but other than this he rarely applies himself to the study of Chumash and almost ignores Nach. As a result, a deeper understanding of Tanach is only achieved in Yeshivot when studied within the context of Gemara (as, for example, when one must refer to a pasuk in Chumash which the Gemara quotes and applies). Thus, Tanach is viewed not as a work in itself, but as an extended arm or corollary of the Talmud.

The Netziv (Rabbi Naftali Zvi Yehuda Berlin 1817-1893) would have certainly decried this attitude. As Rosh Yeshiva in Volozhin, the

Netziv paid special attention to Torah study. Firstly, he devoted lectures to the study of the weekly portion, a novel idea at the time. Second, he himself wrote a commentary on the Torah (called Ha'emek Davar) and to the Song of Songs (Reenah Shel Torah). Through these actions, the Netziv sought not only to prove the unity of the Oral and Written Law, but also to emphasize the paramount importance of Tanach (not Talmud) as the foundation of Judaism.

This very field of learning which the Netziv strived to strengthen in his society is poorly neglected in today's society. For, although Yeshivot recognize the problem, they justifiably feel that their main obligation is to teach Gemara. Thus, they have little time to spare for Tanach.

What, then, can be done to fill this lack of Torah learning in the Jewish community? Who has the time, devotion, and skills to probe into the depths of Torah? The answer may lie within us. For, as women interested in the furtherance of Jewish learning and free of the obligation to study Gemara, we are capable of filling this Torah vacuum. Indeed, perhaps we should re-evaluate our educational goals with the realization that Jewish learning could best be strengthened not by our competing with men but by complementing them.

It's For Laughs

by Deena Becker

To say "The Mad Adventures of Rabbi Jacob" is a beautifully, well done, highly cultured, profound work of art, I would not. I would be more likely to say that it is an hysterically funny movie; nothing more, but certainly nothing less.

If you are in the mood to laugh, to be, pashut, entertained, then this is the movie to see. You must rid your mind of all serious thoughts when seeing this movie. Chances are, you will positively laugh so hard that the people next to you will have to poke you for quiet.

The basic plot of the movie centers around a rabbit from the Lower East Side of New York who takes a plane to Paris, France for his nephew's Bar Mitzvah. While he is flying merrily along, accompanied by his Chassidic side kick and a freshly baked cheese cake for the Bar Mitzvah boy, another plot unravels. It involves a Parisian gentile on his way to his daughter's wedding and an Arab revolutionary who has hopes of becoming prime minister of his country. As anyone with an eye for slapstick can predict, the plots get interchanged. The rest of the movie is simply a jumble of impersonations, corny jokes, goony faces and lots of bubble gum.

Some may accuse this movie of being a mockery of Judaism, or even of being anti-Semitic. I definitely did not feel the least bit offended by it, so I cannot sympathize with

that view. To the people who have seen this movie, please note that all the silly, brainless antics are done by the gentiles while in the movie, the Jews are just slightly glibble. To those who have not seen it—go pay a visit to Rabbi Jacob and company, see for yourself... and laugh gezunte.

In the November 14th issue of the Observer, we will feature a special literary supplement dedicated to the memory of Dr. Morris Epstein z"l. The topic is American Jewish Literature. Contributions must be in by November 6th. Word limit is 500 words. Art work is also acceptable. Faculty and students of SCW and YC are invited to submit their contributions. For more details, contact Judy Altshul 7F or Chaya Hilsenrath 17B. Uptown, you can send your contributions through the Commentator office.

On Nov. 11 at 8:00 p.m. in Koch Auditorium the Speech Arts Forum will hold the year's first Oral Interpretation Festival. Everyone is invited to attend. Refreshments served.

| Rings and Things | | |
|------------------------|---------------------|---------------------|
| Yehudis Haas - T1W '75 | Miriam Klavan - '77 | Phyllis Weiss - '75 |
| to | to | to |
| Moshe Spero | David Meyers | Jerry Garden |
| Alona Wollman - '76 | Sara Vitsick - '76 | Jackie Holzer - '75 |
| to | to | to |
| David Shapiro | Herschel Shabbas | Steven Fessel |

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Dr. Plotkin Joins Stern Staff

By Debbie Neis
Dr. Frederick Plotkin, the new chairman of the English department, comes to Stern College with a long list of impressive credentials. Dr. Plotkin holds three degrees from Columbia, the latest, his Ph.D., was awarded to him in 1966 by the English department in the History of Ideas. Dr. Plotkin's teaching experiences are numerous and varied. He has been trained and has taught philosophy, religion, and literature. The last position which he held was at the University of Nevada where he held a joint appointment in Philosophy and English literature. In addition to this, Dr. Plotkin was also the coordinator of Jewish Studies in the University of Nevada. The professor has written and published three books. The first one deals with philosophy and science, the second with literary criticism and the third one, published in 1973, is entitled **Judaism and Tragic Theology**.

Mrs. Plotkin also shares her husband's enthusiasm for learning as evidenced by the fact that she is currently a Ph.D. candidate in English literature at the State University of New York, in Buffalo. Mrs. Plotkin also has the distinction of being a Woodrow Wilson fellow. In the realm of education, she founded an Orthodox Yeshiva in Clark County, Nevada which is affiliated with Torah U'Masorah. The existing Yeshiva, named The Albert Einstein Hebrew Day School, received a grant from the Jewish Agency during its first six months. The Plotkin family also includes three children who attend Yeshiva Dol Revel in Queens.

Dr. Plotkin, chairman of the English department, expounded on the practical aspects of being an English major. He mentioned that most professional schools, such as medical and law schools, are looking more and more favorably towards those with good liberal arts backgrounds. This especially applies to English majors since their knowledge of the culture of the western world is so extensive. English, Dr. Plotkin emphasized, doesn't limit possibilities, but it

broadens horizons. The practicality of an English major could lead to careers in publishing, journalism, television, theatre, museum work, technical writing—the communication arts in America.

In order to provide a firm basis for those interested in English, Dr. Plotkin and the English department are in the process of reevaluating the curriculum. They are attempting to



Dr. Frederick Plotkin now chairs the English department.

broaden and diversify the courses. The English department is studying the question of introducing a program of communications. This would be an interdepartmental venture which would incorporate elements from Speech, English and perhaps Education. The traditional courses would also be offered in order to fulfill the requirements. However, the department would be offering more "contemporary and relevant" courses such as Experimental Writing and New Modes of Criticism. There is also serious thought about instituting new electives in phonetics, linguistics, sociology and psychology of communication and related topics on a cyclical basis.

Continuing the valuable tradition of the past, there will again be English teas. Occasionally there will be guest speakers at these English

teas who will converse with the English majors about vocational possibilities. An innovative service will be the English newsletter which will be published periodically for English majors. It will keep students informed of current curricular planning pertaining to departmental events, cultural activities related to the arts in New York, post graduate and vocational possibilities for the graduate, and related fields.

Dr. Plotkin looks forward to the Speech Arts Forum with great pleasure. The first two speakers who have accepted invitations are Mr. J. Einstadt and Mr. Jeremiah Kaplan. Mr. Einstadt is from the TV industry and he is specifically involved in the production and creation of commercials. He will show actual slides and films of the creations. Mr. Einstadt agreed to appear at the Speech Forum at the specific request of the Dean.

Mr. Jeremiah Kaplan is the executive vice president of the McMillan Publishing Co. and the founder of The Free Press which is the largest publisher of sociology books in the world. He will speak about publishing in America and vocational possibilities. Mr. Kaplan will also explore specifically the question of Jews in publishing. Dr. Plotkin is responsible for Mr. Kaplan's appearance at the Forum.

Dr. Plotkin, as an English teacher at Stern, finds little difference between teaching an all female class and teaching a co-ed class. Yet, he finds the classes at Stern to be more congenial and conducive to teaching because they are small.

Finally, I asked Dr. Plotkin, who is also the Shakespearean teacher, if Shakespeare were alive today, what would he think about the quality of current literary output? Dr. Plotkin suggested that Shakespeare would have mixed feelings. On the one hand he would applaud the universality and scope of contemporary literature, yet at the same time he would deplore the willful license of many authors.

In conclusion, Dr. Plotkin has proven to be a dedicated and involved teacher and has already become a great asset to the college.

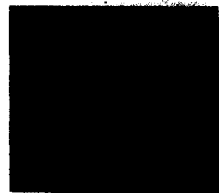
Dr. Krakowski Explores Role of Women, Zola

by Gail Epstein

Dr. Anna Krakowski, head of the French department at Stern College, has recently written a book exploring the role of women as presented in the works of Emile Zola. The book, *La Condition de la Femme dans l'Oeuvre d'Emile Zola*, was published in Paris this summer, with a preface by Henri Mitterand, a noted French scholar, literary critic, and specialist on Zola. This book is now available in the United States.

The social and historical background of the French drive for women's equal rights is depicted in a most interesting and lively style by Dr. Krakowski. She delves deeply into Zola's personal attitudes toward women as well as his role in aiding women's struggle for dignity. She notes that Zola was the first male writer of his time to express feminist ideas in his works. For example, Zola presents the idea that women should have the opportunity to learn, opposing the accepted view of his time that any form of higher education for women would repress their true feminine instincts. Dr. Krakowski points out the similarities between the nineteenth century women's movement in France as depicted by Zola and today's women's liberation movement, thereby showing the relevance of Zola's works to our society.

According to Dr. Krakowski, Zola, through his portrayal of various types of women in *Les Rougon-Macquart*, *Les Trois Villes*, and *Les Quatres Evangiles* shows the many contributions of women in all facets of life. He does not, however, neglect to describe the ruin caused by the destructive woman. But, in doing so, he points out that evil is not an innate characteristic of women, but rather a result of society's injustice and corruption. In his last work, *Les Quatres Evangiles*, Zola depicts the society in which women have acquired equal rights but return to their role of wife and mother in order to rehabilitate society. Dr. Krakowski points out that Zola's presentation of women is not exaggerated in any way, but rather it is a very accurate portrayal



Dr. Krakowski examines Zola and women.

of the condition of women in his time.

Henri Mitterand, in his preface to the book, states that Dr. Krakowski, "in the course of a thorough analysis, shows the extent to which Zola has succeeded in constructing a true, contrasted, rich and lively picture of the women of his time. . . . It serves at one and the same time toward the knowledge and understanding of one of our greatest writers, to the history of ideas, and to women's struggle for dignity and happiness in a world that to them remains harsher than to men."

Dr. Krakowski received her master's degree and her doctorate in French literature from the Sorbonne in Paris. Before joining our faculty, she taught at the Paris University and the Jewish Teachers Institute. She has contributed numerous articles to various scholarly journals concerning the nineteenth and twentieth centuries, and has also done research on Biblical Commentators. One of her earlier works illustrating her broad range of interests is *Comme des Chênes Abandonnés* (Paris, 1965), a chronicle of cultural life in the Warsaw ghetto. Dr. Krakowski has been on the faculty of Stern College for the past twelve years, teaching both French literature and Biblical studies.

It is with a deep sense of pride that we welcome this new literary work written by the head of our French department. We take this opportunity to wish Dr. Krakowski continued success in all her endeavors.

T'chiya

(Continued from Page 5)

mountains from each balcony." Rita, in evaluating the experiences as a whole, feels that more progress was definitely made towards helping the olim appreciate their lives in Eretz Yisrael and impressing them with a more positive attitude towards traditional Judaism. "But if we had been even more prepared before coming and if we could have stayed in Carmiel longer I'm sure we could have accomplished that much more. It's a shame we had to step out just when everything was really starting to get under way," she remarked.

It certainly is a shame that the Carmiel group as well as those placed in the other development

towns stayed such a limited amount of time. A six month volunteer program at the very least is necessary in order to really accomplish part of T'chiya's aims; already a small but devoted group has stayed on in Kiryat Shemona to strengthen the level that has already been attained with the Moroccan and Georgian Jews in that town. T'chiya seeks more dedicated volunteers for the period lasting from January 1975 through the summer; participants in this program would earn at least six college credits and their trip would be partially subsidized.

If Israel's future lies in part in her incoming immigrant population, any attention T'chiya can offer them is an investment.

Philo Department Is Expanding

by Marlon Dere

The Philosophy department of Stern, under the chairmanship of Dr. Gerson Appel, has acquired two new instructors, Rabbi Ezra Bick and Mr. Shalom Carmy.

Rabbi Bick is a graduate of Yeshiva College and received his rabbinical ordination from the Rabbi Isaac Elchanan Theological Seminary. He earned a Master's Degree in Jewish Philosophy from the Bernard Revel Graduate School of Y.U. and is presently a doctoral candidate in philosophy at Columbia University.

Even though Rabbi Bick is new to the school, his face is familiar to many of his students who know him



Dr. Ezra Bick, a new philosophical addition.

from Y.U. Seminar. Besides being a veteran of fourteen seminars, Rabbi Bick also served as the director of Educational Programming for

NCSY.

Rabbi Bick teaches the History of Philosophy at Stern and also conducts two courses in J.S.S. In discussing the Philosophy department at Stern, he stated that he would like to contribute to the development of Philosophy as a major. Because philosophy encourages abstract thinking, Rabbi Bick would like to make such courses available to more students. Rabbi Bick's first impression of the Stern student has been a positive one; he noted that despite her lack of prior philosophical training, she is alert and shows a readiness to grasp philosophical concepts.

(Continued on Page 8)

NOVEMBER

1500 1700

| SUN | MON | TUES | WED | THURS | FRI | SAT |
|-----|---|----------------------------------|---------------|---|---|---------|
| | | | | | LAST DAY TO APPLY FOR JAN. DEGREE 200¢ candles 5:35 | 1071 |
| | 12 - City Wide RALLY Dag Hammarskjöld Plaza | ELECTION DAY regular sessions | PINCHAS SAPIR | PINCHAS SAPIR JUNIOR THEATRE PARTY HORSE FEATHERS | 200¢ candles 5:27 | 712 H |
| | JUNIOR RAFFLE TICKETS ON SALE ORAL INTERPRETATION FESTIVAL | | | 200¢ MESHUG GARIBOLDI | 200¢ candles 5:20 | 1196 SH |
| | | | | SENIOR THEATRE PARTY | 200¢ candles 5:15 | 1231 |
| | 25 apply 3/4 grade | | | THANKSGIVING NO CLASSES | 200¢ candles 5:12 | 1401 |

Philosophy Department

(Continued from Page 7)
Mr. Shalom Carmy teaches Introduction to Philosophy and Modern Jewish Philosophy. He too is a Y.U. graduate and presently a doctoral candidate in Jewish Philosophy at the University. He is also enrolled as a student at the City

Graduate Center in general philosophy. Aside from teaching at Stern, Mr. Carmy also teaches Bible at Yeshiva College.

When asked to comment on the need for a philosophy requirement at Stern, Mr. Carmy responded affirmatively. Because the majority

of the girls have little Gemara background, they need a course in critical thinking. He noted that the ability to engage in independent thinking is less developed than one would expect at the college level, and he hopes to improve student skill in this area. Once intellectual

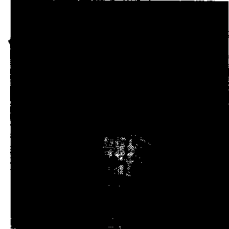
Gesher

(Continued from Page 4)
Gesher program. At a "Shabbat Iyun," Israeli students spend a Shabbat together at the homes of different hosts, while participating in study and recreation programs. Another program includes "study circles," where religious and non-religious Israelis meet weekly with a Gesher-trained leader to discuss current Jewish problems. "Midrashat Gesher," an intensive course of study lasting one month, is geared toward those Israelis who have already participated in the other study programs and desire a more advanced course of study.

Gesher also sponsors a series of lecture programs in high schools,

kibbutzim, absorption centers, and universities. In the "Moadon" program, lectures are delivered to youngsters in a Coffee House, along with entertainment and refreshments. Gesher members also put out a number of publications, including "Kesher B'Anan," (a youth magazine), and various Jewish source books.

Now that Israelis have expressed such a great need and desire for the programs offered by Gesher, the organization must continue to expand. Anyone interested in more information about Gesher and what you can do to aid the organization can contact the Gesher Foundation at the following address: 3 West 16th Street, New York, N.Y. 10011.



Mr. Shalom Carmy, addition number two.

self-confidence is established, the student can delve more deeply into the subject matter. A person must be self-motivated to learn how to think "because people don't have instructors to accompany them through life." Mr. Carmy would like to see specific courses added to the Philosophy department, namely a course in Aesthetics and courses such as the Philosophy of the Mind (Psychoanalysis) which could be applied by majors in other fields.

Speech Arts Forum Announces Plans

On October 15th the Speech Arts Forum met to plan its activities for the fall semester. Some of last year's programs were reviewed including: the theatre parties to the Yiddish Theatre and to the New York Shakespeare Festival's production of Macbeth. Also the fall Oral Interpretation Festival and the Spring Oral Interpretation Festival in which the works of Chaim Nachman Bialik and Isaac Bas-Sheva Singer were read.

This year the Speech Arts Forum plans to expand its activities in addition to the annual events. A debate with the Yeshiva College Debating Team is planned for December 5th at Stern. Dr. Grossman has agreed to advise and coach our team. The Forum will also be sponsoring two movies this semester: The Search starring

Montgomery Clift, a touching film about the life of a young Jewish boy during the Holocaust and Ben-Gurion Remembers, a moving color film depicting the early years of the State of Israel.

The Sounding Board, a journal of speech, language and communication, will be published shortly. The journal contains some of last year's speech students' reactions to all forms of communication experiences. The Forum will also sponsor an International Festival on Dec. 11 in which girls of different nationalities will "show and tell" the customs and traditions of their native lands.

However Speech Arts Forum isn't limited to only these events. It's open to all suggestions and new ideas. Almost anything can be done — all that is needed are concern and imagination.

Ruth Stemp

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