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SCWSC Initiates Dorm Repairs

by Anne Tennenberg

All students entering Stern College are automatically members of the Student Council. Meetings, held bi-monthly, inform students of upcoming events and important matters.

At a recent student council meeting, Paul Glasser, Director of programming for Brookdale Hall, raised an important issue relevant to all dorm residents. As a result of the Presidential Planning Commission of last fall, the administration of YU has been informed of the poor conditions of the dormitory. They are willing to renovate all public places; they will recarpet the halls, paint the study rooms and lounges and replaster the bathrooms. These, as all dorm residents know, are much needed repairs. Although they are not willing to paint each and every dorm room, they will supply students with paints and brushes. This is a package deal. If students show their willingness to improve their own rooms by painting them, the administration will repair all public areas. Student agreement on this matter is necessary before any decision can possibly be made.

Rabbi Berman Relates Law and Morality

by Shira Weinberg

Rabbi Saul Berman, Chairperson of the Stern College Judaic Studies Department and a graduate of New York University Law School, delivered the TAC lecture on "Law and Morality" on November 15 in Koch Auditorium. Rabbi Berman introduced the topic by explaining that the area of "Law and Morality," due to its vastness, tends to be ambiguous. In order to clarify his approach, he suggested defining law as "referring specifically to behavioral norms, which in the context of the Jewish legal system are mandatory."

According to Rabbi Berman, a purely conceptual idea is translated into behavioral law. Thus, "Remember the Shabbat...to sanctify it" requires both mental awareness and a behavioral obligation which in this case is verbal affirmation of the exodus from Egypt. Similarly, the mitzvah of "love your fellow man" is fulfilled through acts of kindness.

Rabbi Berman proceeded to divide "law" into its two derivatives: The legal principle and the moral principle.

Legal principles are rarely formulated by the Torah, as are specific laws for specific cases. It was therefore left to Chazal to formulate legal principles needed for future legislation.

Moral principle, the second derivative of law, was defined by Rabbi Berman as "a general motive (ta'am) or attitude (de'ah) which is expressed through a particular behavioral norm, but not exhausted in that behavioral norm." Moral principles attempt to shape our attitudes and awareness, while helping us to understand why the Torah posits certain laws.

Reading Program Offered at FGS

by Daasy Goodman

One of the many pressing problems facing college students today is the lack of openings in the job market. However, Dr. Susan Sardy, instructor in the Department of Curriculum and Instruction at Ferkauf Graduate School, has some reassuring news.

According to Dr. Sardy, "there is a crying need for well-trained and highly qualified reading teachers to work in elementary and secondary school developmental reading programs." She also notes that there is a need for such teachers in federally funded programs across the country. The New York State Department of Education recently issued a new certificate to qualified applicants, called the Reading Teachers Certificate, in response to the growing need for such teachers. Recipients of this certificate are considered qualified reading teachers in New York State and in many other states as well.

Students can meet the necessary requirements for this certificate by completing Ferkauf's Master's program in Reading known as Program IIR in the Department of Curriculum and Instruction.

Dr. Sardy explains that students enrolled in Program IIR take a minimum of 18 credits in reading, including courses in: developmental reading, corrective in the classroom, childrens literature, linguistics, diagnosis (and remediation). Courses in research, curriculum development and human relations are included among the programs requirements and also meet the mandates of New York State and N.Y. City Board of Education

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For example, the Ramban contends that the commandment to leave one side of a city unbesieged during a war so that the inhabitants may flee teaches us the moral principle of mercy.

When extrapolating moral values from legal principles, there are many sources of complexity. There is a multiplicity of available sources, reflecting inconsistency and conflicting legal precedents. Furthermore, there are apparent exceptions to moral principles.

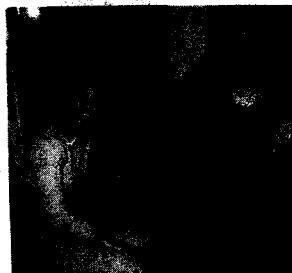
Rabbi Berman concluded by stressing the need to extrapolate moral values from legal principles. It is precisely the variability and uncertainty which gives them their value as components for legal development. One must struggle to define and implement moral principles as part of the constant dialectic essential to the making of a Jewish life containing sanctity.

Internship Program

by Sarah Stern

The English internship program, instituted by Dr. Frederick Plotkin, chairperson of the English Department, got off to a shaky start this year. Of the ten internships available at the beginning of the school year, two agencies backed down after students had been assigned to them. The remaining eight internships have not worked out satisfactorily for all of the students involved. Some were disappointed by the fact that their internships assigned them menial tasks which didn't contribute to their knowledge of the field. Most students, however, stress the good aspects of their internships and think that the program will help to establish contacts and will be useful to those seeking jobs in the English/Communications fields.

One student is an intern at a magazine published for children attending Jewish day schools and youth groups. Her internship entails gathering information on Jewish life all over the world, researching topics included in the magazine, and tallying responses to various polls conducted by the magazine. She is an aspiring journalist who is happy with her internship — it is interesting and she is learning how to gather important information quickly and efficiently — skills which are essential to a journalist.



Dr. Frederick Plotkin, Chairperson of the English department, counsels an English/Communications Major.

Another student is not as pleased with the program. Although she thinks the program as a whole is worthwhile, her particular internship involves secretarial tasks which will not help her to succeed in her field. Still, she maintains that her internship "will look nice on a resume."

An intern at radio-station WEVD works as an assistant to the program director. She attends press conferences, most recently one with Governor Carey of New York and Rabbi Menachem Porush from the Irsaeli Knesset. A communications major, she is elated with her internship because she is getting practical experience in her field and has many responsibilities as assistant program director.

One of the few freshmen participating in the internship program works under a private artist. She is an art advertising major and helps the artist by stretching, priming, and painting canvas. Although she had some trouble with the Department of Cultural Affairs for NYC which arranged the internship, she describes the program as "very good", and plans to apply again next semester.

One student who was to work under an individual novelist found her initial experience horrifying and quickly dropped the internship. The problem was caused by a lack of screening of the artists who are participating in the program. This particular novelist lives in a tenement in the East Village which, according to the student, is impossible to work in. The student spent two hours being interrogated by the novelist (who is a homosexual) with regard to her sexual and religious beliefs. The student was told that she was "confined by the religious atmosphere of Stern", and that she could never expect to be a serious novelist with her religious views. The student involved feels that a screening would have revealed that the novelist was unable to handle religious people, and should never have been assigned to work with a student from

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Rabbi Buchwald Warns of Dangers of Assimilation

by Penny Kaganoff

The ancient struggle between the Maccabees and the Hellenists has never ended and is still apparent in the life of every American Jew living in modern society, according to Rabbi Ephraim Buchwald. Rabbi Buchwald, who is the educational director of the Lincoln Square Synagogue, was the guest speaker at TAC's Chanukah party Tuesday, December 6 in Koch Auditorium. Many Stern College students, he explained, feel that they are very far removed from the dangers of assimilation within American culture because they do not identify with overt temptations to assimilate. The prob-

lems which arise in this area among observant Jews are more concerned with covert cultural assimilation, which cuts at the core of Jewish values and priorities. Rabbi Buchwald reminded those present that the Torah acts as a blueprint to guide the lives of the Jewish people; it is the force which keeps us fighting on the side of the Maccabees in the Hellenistic society we live in.

Festivities including singing and guitar playing followed Rabbi Buchwald's speech. Latkes and other refreshments were sold, adding to the spirit of the Chag.

Y.U. Department of Youth Services Exerts World-Wide Influence

by Anne Tenenberg

"I learned that there is more to Judaism than wearing a cap and praying," says a high school student after attending a Torah Leadership Seminar sponsored by the Department of Youth Services of Yeshiva University. TLS is only one of the many programs run by the Department one or more times a year to reach out to the Jewish youth of the world. A seminar offers participants a chance to learn about Judaism in a casual, highly enjoyable and informative manner. Participants are divided into levels of study according to their background in Judaism, and together they discover new facets of Judaism. A seminar supplements one's formal Jewish education to stimulate further study. It gives one a chance to discuss, probe, think about, and implement Judaism towards a more meaningful life. The goal is to establish an intellectual meaningful Jewish existence for young Jews. This is achieved via a vis informative sessions, daily explanations of halachot, source booklets, time for discussions with Rabbis or advisors, and the intensified Shabbat program.

College and postgraduate students who are observant Jews serve as role models. As one participant said, "I have also become very inspired by many of the advisors. They have tough jobs and they do them well."

One participant actually expressed her thoughts on Seminar: "As I've come up through the ranks in Seminar, from Aleph to pre-collegiate, I've become much more interested in learning many aspects of Judaism. I'm paying attention to the subject of the sessions, and I'm understanding more than ever before. When I learn in the sessions I have a better understanding of HaShem, as well as of Judaism." Seminars enable teens to acquire the knowledge necessary to understand and appreciate their faith. Seminars are open to all regardless of one's religious background and observance. Seminars are run in the summer and again during winter vacation all over the world.

On a global level, "Gesher", a seminar in Israel, is offered for the specific purpose of "bringing kids from secular schools to intensive Jewish seminars." The Gesher Seminar is an attempt to expose non-observant Israeli youth to the essence of Judaism. In Australia, a similar program called "Counterpoint" is held. The musical term counterpoint means "swing back" and the goal of the group is just that; to swing back those students who have been exposed to Orthodoxy, but do not live by it.

Similar seminars are held in Johannesburg, Durbin, Port Eller and other cities with large Jewish communities in South Africa. Seminars are also run in various South American countries.

Seminars are also held in Montreal, Canada, under the joint auspices and effort of the Department of Youth Services of the eastern Canada and Central Canada regions of NCSY. The Canadian Seminar is a highlight of the NCSY calendar attracting high school students of all religious backgrounds. Faculty members and advisors are sent by the Department and are also resident Rabbis of Montreal.

Serving the West Coast, seminars are held in Malibu, California, just one block from the beach. These seminars are organized by the joint efforts of the Department of Youth Services and the West Coast region of NCSY. It attracts participants not just from California but from the Mid-Western states, such as Denver and Phoenix.

Stern students residing in California often act as advisors representing the College as a means of recruitment. On the east coast Seminars are held in the NY area.

Besides Seminars, one of the programs sponsored by the Department is called "Torah Tours." A group of collegiate youth leaders go to a neighborhood to help host a Shabbaton. The Shabbaton is given a Jewish theme and through enjoyable sessions and activities they teach informally a bit of Judaism to the participants. The weekends' goals are to instill knowledge and an appreciation of Judaism so that participants will continue to pursue their Jewish education.

As a service to the community the Department of Youth Services offers to group leaders and advisors ideas for organizing activities, information on group activities and Shabbatonim.

A Leadership Training Institute is held for all advisors and youth leaders prior to each seminar. Meetings are held regularly to prepare for all forthcoming seminars.

A first in Jewish History, also organized by the Department is the National Association of Traditional Jewish Com-

munal workers. This is an organization wherein Jewish professional behaviorists can meet to discuss the Jewish features of their jobs as well as conflicts which they encounter between Judaism and their chosen professions.

A major branch of the Department of Youth Services is the Yolanda Benson Honor Society. In the words of one member, "in a world of several religions living closely together in daily life, it is often hard to find the strength necessary to sustain one's feelings to Yiddishkeit. The Yolanda Benson Honor Society reaches out to give that special reinforcement." YB is open to any high school senior or above in North America who has attended at least 5 seminars. They must be committed to living their lives as observant Jews and to furthering their own Jewish education, as well as needing a record of community service. After an interview with a panel of Rabbis and officers, those accepted are inducted into the society. The society's goal is to expose other youths to Yiddishkeit. This is done by Jewish Book Sales at Seminar and raising scholarship money so that lack of funds are never an obstacle for a youth wishing to attend a seminar. Presently, they are raffling an Encyclopedia Judaica, sponsoring a Musical Festival, and planning 3 Shabbatonim which are booster shots for after a seminar.

The Youth Bureau, under Director Dr. Abraham Stern and Asst. Director Mr. Don Kates, is a many faceted outreach program concerned with bringing Judaism into the lives of today's youth.

SCW Phys. Ed. Major is On the Ball

by Dassy Goodman

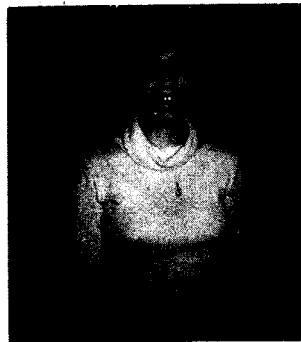
Over the past few years, the number of students at Stern College who are taking shaped majors has increased significantly. Among those students is one woman who has chosen a unique and unprecedented major within Stern College history: Physical Education. Sharon Markowitz, presently in her junior year at Stern, will be the first Stern College graduate to have a degree in this subject.

Obtaining official approval for this major was no easy task. Last semester, Sharon wrote to the Board of Education to get the necessary qualifications for a physical education teacher. Then she and Professor Tauber, head of the Physical Education department at Stern, screened college catalogues for course requirements for a physical education program. These courses then served as a guide to formulate Sharon's schedule at Stern. She then went to the dean and received approval for her shaped manor, along with a list of requirements.

Sharon must take a total of 31 credits within her major, composed of one semester of each skill course offered at Stern, two skill courses at another college, advanced courses in biology, education, and psychology, and two independent study courses. She must also student teach for a certain number of hours.

Sharon is distressed by the careless attitude expressed by most Stern women towards the gym and their gym classes. At the present time, she is the coordinator and referee of the Stern College basketball intramurals, the first such athletic event ever held at Stern.

Sharon's career goal is to be a physical education teacher on the primary and secondary levels. With her numerous talents and her enthusiasm, one can surely predict her success in this endeavor.



Sharon Markowitz, SCW's first Phys. Ed. major.

Bookends

by Barbara Michael

Students often feel that they are unable to communicate with the school librarians, and therefore many questions go unanswered and problems remain unsolved. An attempt is being made to remedy this situation through the formation of a Student Library Committee. The Committee, headed by Ruth Hupert, meets to discuss possible solutions to various problems concerning the library. Its findings are brought to Professor Edith Lubetski for evaluation. Recently some of the topics discussed were:

1) **Earlier opening of the library:** Starting December 19, the library will be opening at 8:45 A.M. instead of at 9:30. The early opening is strictly on a trial basis; its permanence will be determined by student response.

2) **Student survey:** The committee is planning a survey to be sent out among the students. The survey, if completed and returned, should prove helpful to the library staff in satisfying the educational needs of Stern students.

3) **Faculty cooperation with the library:** It is a common complaint that the library does not have the materials necessary for various classes. Few realize, however, that before the library can place recommended readings on reserve, the instructor must inform the librarians as to which materials will be in demand. Faculty members are therefore asked to provide the library with a list of required materials two months in advance of the specified date.

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Where to Go for What

by Penny Kaganoff

Most new students sound like reporters when they first enter the college scene. These students keep repeating the phrase, "Who, What, Where, When, Why, and How," with a loud call for HELP! It is no different at SCW but the plea for help is unnecessary; Stern College offers a wide range of services for its students.

The Office of Student Services is geared to help individuals cope with whatever problems they may encounter. Whether a student's problem is academic, social, psychological, or even financial, the O.S.S. is equipped to effectively deal with each student in a confidential fashion. Mrs. Esther Zuroff, Director of Student Services, will direct each student to the proper source for information she needs.

For vocational guidance, the student may see, Mrs. Elfrieda Mayer, who is available at the school building every Wednesday afternoon, by appointment only. Appointments are made through Mrs. Winter, secretary of the O.S.S. One may also go to the Vocational Guidance Service at 215 Park Ave. South. They will interview the student, give her numerous tests and then evaluate them.

For students with a health problem Mrs. Rita Dunne, the school nurse, is in her office at the dorm (2B) every day between the hours of 8:30-1:30. Dr. Sar, the school physician, will be available one day a week at the dorm in 2B.

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Bramson II Center Opens in Manhattan

Jewish Vocational School is First of its Kind

On September 6th, 1977, the Bramson ORT Training Center Division of Technology and Business Administration opened with 52 students. ORT is an organization which is committed to helping Jewish refugees acquire economic independence and self-sufficiency, and to provide for the vocational needs of the broader Jewish Community. It conducts programs in Electronics and Business Administration, and has today a total of 81 students. Most of the students are Americans between the ages of 20 and 30.

Fifteen per cent of the students are recent arrivals from Iron Curtain countries, and the special students are Syrian girls recently rescued from Syria and brought to New York City by the Joint Distribution Committee.

A Bramson ORT Training Center has been in existence since World War II. Established to provide entry level skills in power machine sewing, this school has been serving refugees for many years. It continues to serve this population at 817 Broadway by training mostly recent Jewish arrivals who want a quick 6 week training program and who are prepared to work in a factory.

This new Division of Technology & Business Administration represents a departure from ORT's traditional mission and places ORT in a new challenging position to develop a school consistent with ORT's vocational orientation which would be of service to Jews in America. To achieve this new objective, ORT has selected New York City as the geographic arena, Manhattan as its focus, and Jewish adults between the ages of 20 and 30 as its target population.

Concerned to train young American men and women in fields appropriate for Jews and where jobs are available, the Bramson school has chosen to train students in two general areas - Electronics and Business Administration.

In establishing these post-secondary degree and non-degree programs in Electronics and Business Administration for American young men and women, ORT makes commitments to three constituencies: the Jewish Community, Vocational Education, and its Students.

The school follows the Jewish calendar and observes all Jewish holidays. It closes early on Fridays, conducts no classes on Saturday and Jewish holidays, provides programs in the school marking the various Jewish observances, and maintains schedules which permit meticulous observance of holidays and festivals.

Special arrangements are made to accommodate Jews who have principles about co-educational classes and a guidance program counsels such students to pursue those fields which tolerate the strict observance of the Sabbath and Jewish holidays.

In order to carry out the program of continuous enrollment education at Bramson is individualized. Each student is interviewed and a program is designed for him or for her. Not only are programs developed for each student according to his need and ability, but also each subject is presented in individualized form. Wherever possible, classes are formed, but, in general, each student works with

an individualized program at a pace consistent with his ability and time budget.

All students are expected to take at least one course in Jewish studies. The two courses currently being taught are the Jewish Life-Cycle, a consciousness-raising course in Judaism designed for the typical American adult man and woman who is totally ignorant of Jewish matters. This is given by Rabbi Nosson Siegel, the Hillel Director of Baruch College. There is also a beginner's course in the Hebrew language, done on an audio-visual basis by Martin Cooper of the Bureau of Jewish Education.

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Mrs. Esther Reich is New Asst. Registrar

by Heidi Tenzer

It was a typically hectic morning in Stern's Registrar's Office, as I patiently waited to speak with Mrs. Esther Reich, recently appointed Assistant Registrar of SCW. The ringing phones and fast pace of office life are not foreign to Mrs. Reich, who has been working in Yeshiva University offices for nearly 20 years. For the past eight years she has served as Assistant to the Dean, and in October, received her appointment as Assistant Registrar.

Mrs. Reich started her career at YU in 1958 at the Admissions Office. She recalls it as having been practically a "one woman office" and remarks that one has only to look around the offices of Yeshiva to see how much they have grown.



Mrs. Esther Reich

Though there are problems that face the registrar's office, Mrs. Reich is confident that she will be able to straighten them out and help make things run more efficiently. Due to her late appointment in October, when classes first began, the office was plagued with more work and less help than usual. The large influx of transfer students has left the Registrar swamped with immediate requests for evaluation of credit from other universities. This task is time consuming and requires both efficiency and perfection on the part of the evaluator. Mrs. Reich has explained that since no two sets of records are alike, each person must be evaluated separately. Mrs. Reich hopes that all evaluations will be finished by Spring Registration.

Improvements in Store for SCW Art Department

Mr. Richard Cantor, Chairperson of Dept., Hopes to Facilitate Shaped Art Major

by Alice Cohen

"Stern College is sitting on the doorsteps of New York museums, galleries, and libraries," according to Mr. Richard Cantor, the chairperson and only member of the Stern College art department. Mr. Cantor pointed out that since these excellent resources are available, and since New York City is the center of art life, media, and fashion, a strong art department would be a worthwhile improvement in the college as well as an incentive for students to attend Stern.

Stern College does not have an art major. However, shaped majors in art can be arranged through the Office of the Dean. Mr. Cantor feels these shaped major programs should be more publicized and easier for students to organize. Although the administration is very cooperative about granting these shaped majors, the student usually must take the initiative and plan her program herself.

Mr. Cantor and his counterpart at Yeshiva College, Ms. Gardner, have proposed a more structured program for the department. Their plan is to create an enriched and diversified program by sharing the resources and curriculum. If a course is offered at one college, the same course taught by the same teacher would be offered at the other.

The art professors outlined a larger range of courses, covering a broader historical scope. They suggest at least two art history electives and two studio or design electives each semester. This would enable those who wish to form a shaped major to plan a four year program at the outset. They hope to submit these proposals to the administration in the near future.

Mr. Cantor continues that an important part of education is learning self expression. This can be achieved through the visual art. Thus, next semester a studio course in design will deal with shape, layout, and the use of materials. Mr. Cantor explains that this course should be of interest not only to people in the visual arts or crafts, but also to those interested in advertising communications, publishing, graphic design, and fashion. Mr. Cantor plans to consult with Dr. Frederick Plotkin, chairperson of the

English Dept., for this course to be counted as credit towards a communication major.

The second elective being offered next semester, listed as Art 46, will be taught by both Mr. Cantor and Dr. Edward Levy of the music department. This course attempts to explore issues and topics relative to visual and musical expression. This course will not deal with historical detail but rather will involve intensive study of structure and form, comparing the two forms of expression and investigating their similarities and differences. This course will serve as an arena in which the student can apply her training to a work of art or musical composition.

Next semester only two art electives are being offered. However, if the blueprints of a structured art department are accepted, the department may expand in the near future. As Mr. Cantor noted, "In a liberal arts school, where broad interests are represented, there should be a good art department."

Mr. Cantor recognizes the need for additional members in the art department. Presently the scheduling of courses in the department depends on Mr. Cantor's availability. When he was unable to teach the studio course scheduled for this fall, no teacher was hired to replace him and the course was cancelled. Mr. Cantor advocated the institution of visiting instructors to bridge this gap. He feels a good choice for these instructors would be Stern College graduates who are presently in the art field. (These fields included museology and design.) Since they are in the field and have backgrounds similar to the students, Mr. Cantor feels they would be well equipped to teach and advise their students.

The introductory art courses, Art 1.1 and 2.1, trace the development of art from the Ancient Egyptians to the present. In the course, placing the artwork in its widest cultural context, students are asked to relate visual data to the literature, history, and philosophy of each succeeding civilization. Mr. Cantor explained, "Since art history has few language barriers, it can deal fruitfully and directly with all world cultures, however literate or preliterate, and thus can demonstrate the fundamental unity of human culture through its artistic expression." Art 1.1 is being given this semester and Art 2.1 is being offered for the spring semester.

Where to Go

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For any social problem the student may see Mrs. Aidel Buchwald, the Stern College guidance counselor. Students may make the initial appointment with her through Mrs. Winter, Mrs. Buchwald is in the school on Mondays, Tuesdays and in the dorm on Wednesday evenings between the hours of 9:00-10:00 P.M.

To find out which courses to take or how many credits to take, the student should see Mrs. Rosenthal in the Office of the Registrar and make an appointment to see Mrs. Esther Reich, assistant Registrar. Any individual problems concerning a specific major may be brought up with the individual department chairperson.

Halachic problems may be answered by any teacher in the Judaic Studies department, especially Rabbi Berman, chairman of the department.

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Uncommitted or Unaffiliated?

by Laurie Rosenstroch

Within the past month I have made some amazing connections. I have joined a Zionist organization because of my interest in a gain alyah under its sponsorship. I have begun working with a synagogue outreach program, and am considering finally becoming a member of another activist group, many of whose activities I have participated in unofficially for several years.

Some people will not be satisfied with this—correctly, because there are other people putting in immeasurably more effort, and because so much more needs to be done. In other people's eyes, I will finally have achieved respectability. Still others will demand, "Where were you for twenty years?"

For, from the most militant to the mildest, from black coats to blue jeans, Jews in the United States have a passion for organizations. Religious or Anti-religious, Zionist, American, political, or social; if you don't belong to one, well—you don't belong, period.

Permit me a heresy: this emphasis on organizations, the equation of affiliation with commitment, is to an extent falacious. Many American Jewish organizations are superfluous, existing mainly for the purpose of simple self-perpetuation, and with few real accomplishments except keeping the plaque and trophy makers in business. Some are even dangerously counterproductive, harming Judaism and fellow Jews through their naïvete, desire to be liberal and respectable, or confused ideology and Jewish self-hatred.

An even more heretical statement: one can be committed, involved, activist, without organizational affiliations. First, because there is such a thing as unofficial involvement; how many demonstrations have I attended from organizations that I had no official connection with? Second, because there are many forms of involvement that can be done by the private individual. One can do very real and sorely needed acts of *chesed* and *klivv* without any membership cards in one's pocket.

The old American adage, "Charity begins at home," is usually warped into implying that it also ends there. But the cliché holds a grain of truth. Why is it respectable activism to spend time talking to confused, searching young people, or to visit lonely old people - yet is isn't

acceptable if those people are friends or your own grandparents, even though extending yourself to them is sometimes a difficult or more so? (Further—why do people forget the *mitzvot kalot*, the little gestures that draw people in and make them feel valued and accepted?)

And, yet, there is some real need for organizations. In certain areas, particularly the political sphere, or where publicity, money, or special expertise are needed, an individual usually can't do the job alone. (And, of course, some things are naturally group function-like founding a *mashay*). And too often, one person's efforts would degenerate into words or mere intentions.

And so, let us examine the question: In a Jewish Society overflowing with organizations, why do people (besides the apathetic) remain unaffiliated?

First of all, people, especially young people, are prevented from affiliation or involvement by circumstances, such as: parents who don't allow it. (Don't laugh; there are lots of us who've gone through or are still going through that hassle.) Or: too many other demands on their time, coupled with the fear that they won't be able to give as much effort as might later be demanded of them.

An amazing number of people simply don't know how to go about getting involved. The number of tasks to be done, and the number of organizations, leaves one confused and overwhelmed. One has to be in the right place at the right time even to know about some of them. And then - how to decide which of them one agrees with, sorting through their political and religious ideologies and their methods of action? There is the creeping feeling of incompetence ("I can't do what they need."), or ignorance of the necessary background, of unfamiliarity with people who all know one another. There is the fear that one must start young, or at the inception of a movement; get in on the ground floor or be left out in the street.

What, then, are we to do with these people? Or perhaps I should say: what are you to do with us people? Look for them, even in unlikely places. Don't rule out their ability to contribute to the cause - and don't denigrate their contributions in other, more individual ways.

Certainly intent is no substitute for action. Certainly the conflagration doesn't wait for the firemen to come in their own good time. But they have to be called to the site of the fire - and they have to be trained in how to fight it.

Letters to the Editor

Dear Editor:

I am writing with reference to the issue of October 27th in which there appeared pro and con letters in relation to the dress code. The con letter written by a student was not signed because she preferred to remain anonymous for very good reasons. I would not myself wish to tell the whole world that Yeshiva University "is no longer registered as a religious institution" and that "the administration has no right to impose its personal standards upon us." The student very well knows that Yeshiva University is a religious institution no matter what the technical difficulties and complexities may be with regard to such statements to the State Education Authorities. If anyone feels that a Yeshiva has no right to impose standards upon its students which are rooted in halacha then I submit that such a student has the option to leave Yeshiva University and find a more hospitable institution where students are allowed to roam in any sort of dress or undress. Yeshiva University is a Torah institution, and if the Torah tells us what to eat and what to wear then it is sufficient motivation for students at Yeshiva who, one hopes, came here because they wish to receive a Torah education.

There are halachic views regarding this problem and halachic authorities have to be consulted as to what is permitted or not permitted to be worn. Without going into details of the dress code I have to restate the principle that since the days of Sinai to the present day we are guided and taught by Torah standards which affect every aspect of our life, both public and private. I know that that student does not speak for the vast

majority of students, but even the publication of such a letter conveys the wrong image of what is one of the finest Torah institutions of the world.

Rabbi Fabian Schonfeld

Dear Editor,

On the second page of the November 22 issue of "The Observer" there appeared an article entitled "The 14th St. YMHA," which was designed to introduce the women at Stern College to the many facilities available at the "Y", of which they may wish to take advantage in the future. A significant portion of this article was devoted to a description of the swimming pool (we are even informed of its measurements), and of the various swimming courses being offered there, including the schedule and the price of these courses. I feel that it is necessary to point out to the readers of "The Observer" that these courses are mixed (i.e. both men and women may attend them), and that at no time is separate swimming scheduled at this particular pool. The fact that this point was not mentioned may lead people to wrongly assume that separate swimming is scheduled at the "Y", or perhaps that mixed swimming is condoned by "The Observer," and that it is not prohibited by Jewish law, according to most authorities. (In light of this, advertising of mixed swimming does seem a bit appropriate.) "Lifnei Iver Lo Titeln Michshol."

Sincerely,
Madellge Kochen
SCW '78

THE OBSERVER

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Sadat's visit to Israel was greeted with optimism from the American Jewish community as a positive step toward peace. Here is an excerpt from a letter from Ms. Esther Gross, SCW '79, who is spending her junior year in Eretz Yisrael.

Surely, this is the epitomy of civilization. Israelis poured out onto the streets to greet the Egyptian president. True, many came just because they were curious, but everyone admired Sadat. The entire country closed down to stay home and watch on television as the president delivered his speech to the Knesset.

Israel is not the United States and the Mid-East conflict is not the cold war. I was amazed to see Sadat welcomed by Israelis who have lost husbands, sons, fathers, and brothers in wars against Egypt. Israelis do not hate Sadat as do many Americans here. Israelis are more far-sighted than Americans. They have to be.

The entire visit was filled with symbols and hidden meaning. By the very act of his coming, President Sadat recognized the State of Israel, a gesture all the more meaningful because Egypt has aroused the ire of most other Arab countries. Sadat threw procedure and the haggling over dates for the Geneva conference out the window, so to speak. He said he was coming, and he came.

Israelis did more than just welcome President Sadat. The quips exchanged between the Egyptian president and leaders of the Israeli government were a little strained, but seemed to be the kind of things said by acquaintances after a short separation.

Jaffa Road was clean, the weather gorgeous. Flying above everything were the flags. Never having seen an Egyptian flag before, I thought that there was a French flag flying with the Israeli flag at the Plaza Hotel. But the flag was red, white, and black, with an eagle in the center holding in its talons an Arabic message. It was an Egyptian flag.

Having been taught to love my friends and hate my enemies, I felt a chill. It seemed so ludicrous, almost funny, that the two flags were flying together. As the flags rippled in unison, the entire Arab-Israeli conflict seemed foolish. If flying flags together was the answer, why hadn't someone thought of it before?

But after the shock wore off, the flags became just pieces of colored material once again. There were just too many of them, flying from the top of every building and even attached to every baby carriage.

As I became numb from seeing too many flags, the Middle East has become numb from bleeding and too many wars. Perhaps Saalam may truly mean peace.



Silver Reflections

A Good Offense is the Best Defense

by Debbie Silver

Where were you on the night of April 28, 1976? If you're a junior or a senior at Stern College, there's a good chance that you were one of 400 women attending an emergency student council meeting in the Orange lounge of Brookdale Hall. The issue: To strike or not to strike? After 20% of our full-time faculty had received notices of nonreappointment, we decided to strike to demonstrate our determination to uphold academic standards. The week that followed was exhausting and emotionally trying, but we stuck it out, carrying our banners and crying "S.O.S.-Save Our School" as our student representatives girded themselves for battle against the administration. It is not one of my fondest memories of my college career.

On May 6, after a week of endless picketing & meetings, negotiations were completed. A letter drafted by the S.C.W. Student Council was sent to the Administrative Executive Council with the demands of the students which had been agreed upon by both parties. Section three of this letter proposed "That there be a guarantee of meaningful student input in the following four areas: a. Potential dismissals of full-time and part-time faculty; b. Granting Tenure; c. Faculty promotions; d. Selection of dean."

To my knowledge, only one of those four terms has been met. There was "meaningful student input" in the appointment of Dr. Karen Bacon; a significant member of S.C.W. undergraduates served on the Search Committee for the new dean. However, this is where compliance ends and negligence begins. Since the time of the strike, there have been both dismissals and promotions within the Stern College faculty which have taken place with absolutely no student input what-so-ever. Student opinion was not solicited generally or departmentally regarding these decisions, and not all of the decisions, once revealed, met with favor from the student body.

It has come to my attention that the University is once again considering promotion and/or tenure for some of the members of the Stern College faculty. My initial reaction to this news was indignation that the Administration was not complying with section 3v and c of the Agreement. However, a bit of introspection

brought me to the conclusion that any anger as a result of this revelation should be directed where it is most deserved: at myself and my fellow upperclassmen. The fault lies chiefly with our failure to follow through on our demands. "Meaningful student input" must be submitted on a regular and dependable basis by the student body if we are truly concerned with academic standards.

And now we are faced with an offshoot problem: how to formulate student opinion. So it can be a significant contributing factor in the decision-making process. The teacher-evaluation forms distributed last year were an admirable effort, but they are seldom accurate enough to be considered a true census(?) of student opinion. Inherent within this type of system is the problem that most students are evaluating teachers who they have had for one or two semesters; thus, their opinions are not based on extensive experience with the teacher and may be biased by any number of factors which might not have existed had the situation been otherwise.

In my opinion, it is impossible to effectively evaluate faculty on the basis of one or two semesters. The only students who are qualified to evaluate teachers in a certain department are the majors within that department, who have had extensive contact with that section of the faculty. Consider, however, the problems that arise when one realizes that there is little, if any, unity among the majors in any given department at Stern. In most cases, students with identical majors do not meet formally even on a semi-regular basis. Cohesiveness within departments is virtually unheard of; there are no times at which a student who is dissatisfied with some aspect of her major has a chance to voice her complaints with all the other students within her major.

I propose that faculty chairpeople of the various departments of Stern College appoint two student representatives from each major to help organize meetings on a regular basis. Cohesiveness among the student body is one method through which "meaningful student input" to Faculty dismissal/promotions/tenure can be obtained.

SCWSC requests that all Yeshiva University students and visitors refrain from smoking in the front lounge of Brookdale Hall. A number of cigarette holes have already been found in the new furnishings, and we therefore ask that you please adhere to this request.



Dr. Karen Bacon, Dean of SCW, lectures biology majors at a special meeting of the department. The Dean spoke on her research with bacteria.

Reflections of an Advisor

by Naomi Reich

It has been said that when you give of yourself, you truly give. However, one might say that when you give of yourself, you truly receive. Just as potential energy must be transformed into kinetic energy before it can be realized, so, too, human potentiality can only be realized when it proves its presence.

It is not often in life that one can obtain a feeling of great accomplishment, a satisfaction that he or she is involved in an endeavor of great importance. Perhaps, due to the fact that we are living life in constant search for meaning which we so rarely find, the rewards of such experiences are that much greater.

I was privileged enough not only to witness, but also to take part in such an experience. This mysterious happening which I have been referring to is a Yeshiva High School seminar. This concept, still in its youth, was born of the realization of the day school that there is a definite lacking in the system. Especially in the high school years, students, for the most part, are unaffected religiously or otherwise by going to school, moving from classroom to classroom and filling notebooks. For some reason, this system is not phasing them in the least.

So what kind of miracle is this seminar? What can 100 kids running around in a hotel for four days with twenty five advisors hope to accomplish that ten months of Yeshiva Can't? How do the sessions give on various topics of Jewish interest differ from the "Boring" classes offered at school? How does the atmosphere of a seminar encourage a group of sophomores to ask anything and everything that they wanted to know but were too inhibited to ask?

There is no single reply to answer all of these questions, but Seminar does manage to attain most of these goals with a majority of its participants. A portion of the success might be attributed to the informal and relaxed atmosphere. It is a change of pace. A lot of the positiveness might also stem from the excitement of making new friends from other schools. However, there is another reason to explain the popularity of the program. It is not often, if ever, that these students are deliberately placed in an environment where they are exposed to people who can empathize with their predicament and problems. Here, there are people who want to listen to them, and share with them, because they care. This is the difference. There are people reaching out. Reaching from within themselves to the insides of somebody else - somebody who is looking for them. And it is beautiful when they find each other.

The faculty was approachable. For some reason, some of these teachers (who were from the various schools) who were never bombarded in class were surrounded by kids who wanted to talk to them although "they weren't quite sure about what." The different setting added a certain novelty which made it exciting and inviting.

For the advisor it was a challenge which involved a giving over of one's entire personality. It is hard to develop a meaningful relationship over a period of four days. At first it is very frustrating, and there is that normal fear of rejection which usually accompanies meeting new people. Not all relationships are intense. At seminar, casual relationships are also important, and some of them grow and even reach an apex - often at four o'clock in the morning. Granted, the experience is a draining one and requires not only all of one's efforts, but also all of one's self. It is not always easy to listen, or to be asked for answers which you yourself have never found. It is hard to try and console 15 year olds with the idea that the questions are more important than the answers. It is exhausting to reach into yourself and give to someone else. But it more than makes up for it when someone you have met a few days before and who has gained your respect comes over to you and says that more important than what you have done, is the example which you have set by being yourself.

Attacking the Kashrut Problem

By Nina Neumann

It has come to my attention that there exists a serious problem among a large number of the Stern student body. The problem concerns an area of Halacha which stands as one of the tenets of Judaism. I refer to the laxity in adherence to the laws of Kashrut. The dorm predicament may lie at the bottom of the problem: we find ourselves away from homes where parents tend to be the agents of Kashrut. One often hears of the "home-Jews" who keep a traditionally kosher home, yet do not give a second thought to eating in nonkosher restaurants. Perhaps this laxity would be easier to understand if we lived in some hicktown where kosher products don't always exist in the supermarkets. But this is hardly the case; we're located in New York City which boasts of the largest population of Jews in the country.

Kosher products are in full view in the shopping center, through separate kosher sections of Raheach products to the insignias of the various Kashrut Unions. There are certain principles which we, as religious Jews, must take heed to adhere to; reading ingredients is not longer a test as to whether a product can be labeled kosher, nor is eating some food because you see a friend eating it. So what can we do? The Torah Activities Committee has decided to do something positive about it and has therefore organized a Kashrut Committee which will serve as a student liaison between Rabbi Phillip Reiss, of the Orthodox Union, and the students. We hope to publish a pamphlet on the kosher restaurants in the area and keep you posted on new kosher products.

Our main concern is that we get quick answers but that means that the students have to care enough to ask. So, remember "when in doubt, don't". - If you're not certain of the Kashrut of any product, write a note and submit it to the Committee and we'll get back to you as soon as possible. For more information, see Nina N. In room 12 E or Nina F. In 16 G.

SCW Students Put Talent to Work

by Alice Cohen

"All it takes is a pen, ink, and a stroke." According to Mindy Seiden, a freshman at Stern, calligraphy is that simple. She and another freshman, Francine Millman, have brought this ancient art form with them to Stern.

Mindy learned calligraphy in a fine arts course when she was a high school freshman in Livingston, New Jersey. Now, she says, she "just fools around with it." Francine, on the other hand, is a professional. In her home town of Los Angeles, California, she has quite a lucrative business which includes seventy-five steady customers. She now hopes to open a branch of her business in New York. Stern College Student Council has already joined her list of clients by commissioning a plaque thanking Mrs. Fay Rotenberg for her donation of furniture to the front lounge.



Mindy Seiden [EL]

Francine, who has explored many fields of art, began her hobby with a book on calligraphy and taught herself the art. "I like doing things that I've never done before and this was one of them," she explained. She then decided to earn money with her hobby and took a course with Nancy Ouchida, a calligrapher. Francine eventually became associated with "R.S.V.P.", a party favor company.



Francine Millman [EL]

Both Francine and Mindy use their talents to help friends and favorite organizations. Around Stern, Francine's posters publicizing the Robert Klein concert and Mindy's poster for the Torah Activities Committee have already made their impressive appearances.

Although the women are artistically inclined, they admit it is not necessary to have any talent in order to learn calligraphy. The skill is easy to learn and takes relatively short time to master. It's just a matter of learning the technique of the strokes. Mindy is presently teaching herself Hebrew calligraphy through instructions given in *The Jewish Catalogue*. If one wishes to become a professional like Francine, however, both women agree that a good deal of time and patience are necessary.

by Jill Hacker

On the evening of November 19, Anwar el-Sadat astounded the world by meeting with Menachem Begin in Israel, thereby initiating face to face negotiations between Israel and Egypt, for the first time.

Sadat was greeted with a twenty one

The Hot Pot Spot

by Gitta Stern

It is nine P.M. on a Wednesday. The howling wind and pelting rain outside your dorm window are lulling you to sleep. The stack of books beside your beds seems to grow higher as the evening drags on. You want to daydream, and you do, but the only thing you are daydreaming about is midterms.

If you could only get into it, you say. It would take only a few more hours. This studying is driving you crazy. You are nervous yet you feel so lethargic. You've got a terrible yen for fresh popcorn. You can smell it, see it, almost taste it. Your mouth is watering. If you don't have some soon you'll plotz. But alas, and alack, a popcorn popper is "illegal" in a dorm. What will you do? What can you do?

I have a cure for almost all ills. It's a spicy hot drink that will put the zip back in to your life. It's easy to make and "legal" too.

1. Take 8 ozs. of apple juice
2. Cinnamon to tast (may range from a dash to two teaspoons)
3. Heat the apple juice and cinnamon in your hot pot until it steams. Try not to boil it.
4. Pour it into a glass and sip.

Variations on this theme;

1. Depending on how much zip you want back in to your life add rum accordingly.
2. Put in a cinnamon stick.
3. You can also add some sugar, although it's unnecessary.
4. Take your drink, sit on your bed, curl up your legs, and listen to some Billy Joel. Soon everything will be brighter, you'll feel better and you'll be ready to go back to work.

So next time you're feeling blue, or even happy, make yourself this drink and ENJOY!

Internships

cont. from page 1

Stern. The student came out of the interview "physically sick", and was "disturbed by the novelist's living conditions, as well as her (the novelist's) attitude toward a prospective intern." The student, who wants to be a professional author, signed up for the internship program in order to learn how a novel is researched and written. She was offered another internship, but will wait until next semester to make another attempt.

The internship program started late because of Dr. Plotkin's health problems, but the other difficulties cannot be solved just by the restoration of Dr. Plotkin's health. The evaporation of the internships at the two agencies mentioned earlier, after the commitments were made and students were assigned, is the type of incident which Dr. Plotkin feels cannot be allowed to reoccur. Also, the English department has determined that there will be regular meetings between the English department and the interns to gauge their progress in their internships, and help them overcome any difficulties that might arise. When asked how he felt

Sadat's Israel Trip in Brief

gun salute and the Israeli army's rendition of the Egyptian national anthem, as well as cheers from the throngs of Israelis lined up along the road from Ben Gurion Airport to Jerusalem.

Two weeks before his visit, Sadat announced to the Egyptian parliament his intention of visiting Israel if invited by Begin to discuss a peace settlement. It was only after Sadat repeated his statement to an American congressman, and again, later that week, to the Egyptian parliament, that Begin sent an invitation to the Egyptian president.

Previous meetings between Israel and the Arabs were conducted through the use of a mediator and were generally low-keyed.

The purpose of Sadat's visit was to open channels of communication between Egypt and Israel, so that a conference involving Israel, the Arab states, the United States and the Soviet Union may convene in Geneva. For the first time Sadat recognized Israel officially, stating in his speech to the Knesset, "This corner is yours." In the same speech, he enumerated Arab conditions for a settlement, repeatedly calling for complete Israeli withdrawal from occupied Arab territory, an issue which he called non-negotiable. At no point was the P.L.O. mentioned.

At the end of his visit, Sadat expressed a desire for further dialogue between Israel and Egypt. Upon his return to Egypt, he invited Israel, the Arab countries, the United States, and the Soviet Union to a conference in Cairo. The acting Foreign Minister of Egypt, Butros Ghali, said that the P.L.O. would receive an invitation as well. Israel answered that it would attend willingly. Syria refused outright, as did the Arab countries. The United States agreed to attend, but Russia declined. Arab reactions to Sadat's trip were mixed. Most Egyptians were relieved and approved of the visit. Libya broke relations with Egypt while Syria announced that it might boycott Geneva. Sadat defended himself by stating that he had not compromised on the issue of Israeli withdrawal from the occupied territories or on restoration of the Palestinian right, either a separate Palestinian state, or the return of Palestinians to their former homes.

about the various problems the program has encountered, Dr. Plotkin answered, "To put it mildly, I'm very angry." According to Dr. Plotkin, the responsibility for the internship program will be spread equally among the members of the English department starting next semester, and there will be conferences between members of the English department and individual interns held about every three weeks.

Another student was originally placed with the Macmillan Publishing Co. Because that internship did not work out, she was satisfactorily reassigned to Harcourt Brace Javanovich, a publishing firm. Her main grievance is that the internships started very late into the semester (around November 7th), which made it difficult for the students to complete the hours needed for credit, especially for those whose original internships were dropped or proved to be unsatisfactory.

Despite all the problems, almost all the students stated that they wanted to stress the good and not the bad aspects of the internship program, and wanted to see it continue in an improved form.

Book Review:

The Economic War Against the Jews

by Barbara Michael

The Arab boycott of Israeli products and companies that deal with Israel is not a new phenomenon. It has long been known that Arab nations have been attempting, with increasing success, to attack Israel economically as well as militarily. Few people realize, however, the scope and impact of the Arab boycott in recent years. *The Economic War Against The Jews*, by Walty Henry Nelson and Terence Prittie, tries to describe the history of the boycott, its effects, and the world-wide reaction to it.

Nelson and Prittie are skilled journalists; most of the book is well-organized, starting with the history of Israel as it relates to economic dealings with Arab countries. They describe the beginning of the boycott in the 1920's when Arab leaders pressured their subjects to boycott Jewish businesses. They also describe the lengthy, complicated and often contradictory regulations which were imposed to cripple the young Jewish state. The authors point out, however, how the boycott may have had the opposite effect in the early years of Israel's existence. Forced to develop her own resources in order to survive, Israel prospered economically, much to Arab dismay.

Today, however, the Arab boycott can only be considered a stumbling block to Israel's hope of boosting her sagging economy through foreign trade. The authors document numerous cases of businesses which have pulled out of informal agreements or have failed to renew contracts with Israeli companies in order to placate Arab customers. Not only are Israeli ships barred from docking and unloading at Arab ports, but those ships which call at Israeli ports are banned as well. Even ships which were once Israeli owned and have been sold, "remain black-listed indefinitely." Such a ruling "...pre-supposes that all formerly Israeli ships yearn for Zion, although the captain now speaks French or Serbo-Croat, the engine room still has a Hebrew heart. The vessel becomes a kind of doomed amalgam of Flying Dutchman and Wandering Jew, branded forever." The Arabs demand full control of the hiring practices of any affiliated company to avoid association with Jews.

Those companies which have successfully resisted Arab pressure and have continued to deal with the Israelis are greatly outnumbered by those who comply with the Arabs.

From the standpoint of a pro-Israel reader wanting a comprehensive and up-to-date overview of the Arab boycott, *The Economic War Against the Jews* is excellent, for it is accurate and sympathetic at the same time. Unfortunately, in expressing sympathy towards Israel and Jews all over the world, Nelson and Prittie open themselves to the criticism that their book is simply Israeli propaganda. Such an attack would most likely come from those considered in this book as attempting to subvert fair business practices all over the world by stirring up anti-Jewish and anti-Israeli feelings.

Encounter With Chabad

If Isaac B. Singer, or Chaim Potok, or Martin Buber, or a recent trip to Israel made you curious about Chassidim: or if you didn't really get what you wanted out of your Jewish Studies courses: or if you're just a bit interested to see what the Torah way of life is all about — there is a special event coming up for young Jews of college age and over that you shouldn't miss.

Every year, the Chabad Lubavitch Chassidim, who are known to the worldwide for their outreaching efforts to Jews everywhere, issue an open invitation to all young Jewish men and women, regardless of their previous background or belief, to come to Brooklyn and share a special Shabbos weekend together. What, attraction does Brooklyn in December have for those who dream all semester of a warm haven in the South to rest and recuperate for the precious days of their break? For the hundreds of young people from across America who gather in Brooklyn for these weekends, the atmosphere and discussion can be "hotter" and more interesting than the beaches of Florida.

Those who come to the "Encounter With Chabad" have the rare opportunity to experience the deep warmth of Judaism, the rest and recuperation of a real Shabbos and the adventure of encountering the world of Torah, and on all levels, intellectual, emotional and physical through dialogue, dance, prayer and study.

These gatherings attract Jewish young people from Boston to Miami and beyond and with all manner of interests: feminists, Zionists, atheists etc. The well known openness and warmth of the Lubavitch community makes everyone feel at home. As is also well known Chabad Chassidim are themselves found all over the world in all professions and walks of life, and some of the most prominent Chabad thinkers and speakers from across the country come together especially for these weekends. It is a unique opportunity for all who are curious but uncommitted and interested but perplexed to ask, learn, debate and taste the

Torah way of life. In short, to discover what being Jewish is all about.

As the Talmud says, "If one says, I have searched but not found, don't believe him; if he says, I have not searched and found, don't believe him, but if he says, I have searched and found, believe him." Any Jewish college student who is searching for meaning into Judaism won't fail to find something important in Brooklyn this December and maybe something that will touch the rest of his or her life.

The dates for this year's weekends are for women, Thursday, December 22 — December 25, 1977; for men Thursday December 29 — January 1, 1978. For more information call or write:

Encounter With Chabad
770 Eastern Parkway
Brooklyn, New York 11213
(212) 778-4270 (212) 493-8581

Reading

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licenses. Electives for this program can be taken from special education or educational psychology courses, as well as from course offerings in the Department of Curriculum and Instruction itself.

Dr. Sardy adds that a student "must demonstrate successful completion of at least two years of full time teaching of reading" in order to fulfill Program IIR's requirements and to qualify for the N.Y.S. certificate.

Students in Program IIR who wish to complete a Master's Thesis or Master's Project take thirty-six credits beyond the B.A. Those students who would rather take a comprehensive exam instead of a thesis or project take thirty-three credits.

Students enrolled in the Stern College B.A.-M.A. program in education can discuss adjustments in course requirements with Dr. Sardy. Any student who would like more information on this reading program can contact Dr. Sardy at Ferkauf Graduate School by mail or by phone in the afternoons at 790-0217.

training is taking place. A second function served by this open classroom situation is that students interested in one area of a general field of Business Administration, or Instrumentation in the field of Electronics, may have the opportunity to observe what others in the field are doing. Moreover, some of the skills these others are acquiring may be needed by them. In this way students may move from space to space learning those things which are appropriate to their major concerns. It is felt that students may be best prepared for the world of work in this manner.

It is the objective of the Center to provide students with instruction when they are ready for such instruction. Students are admitted on a continuous basis at all times of the year. This program of continuous enrollment enables students to begin their studies at the school at any time of the year and prevents the necessity of waiting until the next "term." Over 25 new applications are processed weekly and an average of 5 students enroll in that time.

Chassidus and Psychotherapy: An Overview

by Semour W. Applebaum, M.D. Aker B. Metzger, Ph.D.

I-INTRODUCTION

Jewish sources abound in psychological insights rich in their potential for psychotherapy. Many great movements in Jewish History and Torah thought have offered unique insights into basic Jewish concepts pertaining to human nature and emotional disturbances. In this paper, we are focusing on an overview of some contributions that Chassidus can offer to the modern theory and practice of psychotherapy.

Chassidus expands on certain basic concepts highly relevant to the human situation such as awareness of G-d's Omnipresence, Simcha (Joy), Divine Providence, religious experience, humanitarianism, the Tzaddik, the community, the nature of man, the uniqueness of the Jew and the total commitment of man to the service of G-d. This paper is a preliminary attempt to derive from these concepts, insights of meaningful relevance for psychotherapy.

In addition to an overview of Chassidus, we will look more closely at four outstanding Rebbes whose styles offer a different approach within a religio-psychiatric framework.

The emotional imperatives of love and fear of G-d and the many biblical commands in the realms of the interpersonal, all reflect and indicate Judaism's profound concern for psychic well being. Indeed, we may interpret the admonition of "you shall live by them" as related to physical, psychological, and soulful well being. The injunction to heal, "He shall cure," may be similarly explained as encompassing both physical and emotional ills.

Chassidus is of unusual interest to the psychologist because of its intense awareness of man's struggle and its willingness to come to grips with the difficulties of human living. The Chassidic movement was born out of a crisis in Jewish living and a longing toward resolving the crisis of that day. Out of its own search for answers, Chassidus developed solutions that have great value far beyond the historical, cultural and religious setting in which it was born and grew.

II-THE HISTORIC EMERGENCE OF CHASSIDUS

The Baal Shem Tov may be described, among other things, as a social psychiatrist. In his time the Jewish people were subject to incredibly adverse forces.

The Jewish population of Eastern Europe had been decimated in 1648 by the terrible holocaust of Chemelnitaky, which left over 1/2 million Jews dead, representing the majority of the population and about 1/4 of the Jews in the world at that time. This damage to Jewish morale was severe. The damage was exacerbated by the Shabbatai Tzvi movement whose false messianic claims in the aftermath of this massacre won wide-spread support among Jews throughout the world. Shabbatai Tzvi's conversion to Islam shattered the messianic hopes of the people and left them in a state of despair.

The following century saw an unhealthy reaction within the Jewish leadership, spiritually as well as economically impoverished. Mysticism and Cabala were regarded with great caution because of the Shabbatai legalism which provided no avenues of expression for the emotional

needs of the people. The social hierarchy became much more stratified, with a wide gap between the small elite group of scholars and the great majority of Jews who were poorly learned. Therefore, the Jewish masses of Eastern Europe had an inferior status which adversely affected their morale and economic poverty in which they lived. The emergence of Chassidism was a social and psychological revolution which lifted these masses from this despair and deprivation.

The teachings of the Baal Shem Tov (Be'Sht) had an electrifying effect on the Jews of Eastern Europe. The scholars who had regarded themselves as the unchallenged upper tier of society were deeply disquieted to find themselves incisively criticized for moral defects, particularly for the vanity rooted in their pride of learning. Be'Sht's emphasis on the value of simplicity and of the appreciation of the virtues of the common man was coupled with the introduction of emotionalism and mysticism on a popular level. This stirred a great deal of hostility on the part of the established rabbinic leadership whose mode of Judaism was challenged and whose personal position, authority and power was suddenly threatened.

Despite virulent opposition, Chassidim flourished and grew. The Am Ha Aretz was suddenly exalted from denigration to a sense of unique worth. Scholars attracted to the movement were deeply moved by the need to acquire awareness of elemental piety from the G-dly service of unlearned people. They also suddenly discovered the need for greater intensity in the service of G-d so as to perform the task of Teshuva on a higher level. Within less than fifty years, a large percentage of Jews in Eastern Europe had been won over to this new movement and were participating in the new communities based on the circle of Chassidim attached to their Rebbes. Every Chassid-disciple could feel a personal bond with his Rebbe. The Baal Shem Tov's teachings has brought forth a host of disciples who were transformed to great spiritual heights. The powers of the teaching was such that many men underwent a spiritual metamorphosis lifting them to the level of Tzaddik. Implicit within their role was the obligation to provide spiritual leadership for the Jewish masses.

The Chassidic community was a closely knit circle of Chassidim with their Rebbe as their center. These Tzaddikim moved throughout Jewish settlements in Eastern Europe to provide leadership on a local level. The followers of each Rebbe and his Chassidim formed a close group who related not only to the Rebbe, but to each other, providing social and emotional support that very significantly enhanced their self-concept. Although the opponents of Chassidism continued their attacks, and although threatened by waves of secularism in the form of the Haskala and similar movements and by oppression from the antisemitic policies of the Czar, Eastern European Jewry was able to gain a vitality not seen for over a century and a half, a vitality contagious enough to benefit even the adversaries of Chassidism. The sources of this vitality deserve close scrutiny in terms of how we can apply its wisdom for our own benefit.

To be continued

Bramson II

cont. from page 3

With the maturing of the Jewish community, it is felt that attitudes toward vocational education will become more positive. ORT stands for the proposition that vocational education is a valid alternative to liberal arts education, that a technical two-year post-secondary experience is another way of entering into a career.

The physical facility in which education takes place resembles the open classroom—a large room partitioned in such a way that spaces demarcated by 5 foot partitions are exposed to view. This environment serves several functions. First, it establishes the ambience of a real work situation. When the student obtains his or her first job, the chances are that he or she will work in a large, noisy room, very much like the classroom where the

Mrs. Reich

Continued from page 3

The Registrar's Office is presently in the process of formulating Senior Class checks, and Mrs. Reich has hopes of instituting a Junior Class check. Juniors will then have the benefit of more than one semester to register for any requirement they have neglected to fulfill. Faculty rosters are also being prepared so that faculty members may ascertain exactly who is registered for their classes.

Although Mrs. Reich has always had close dealings with Yeshiva University students in her previous jobs, she views her present appointment as a more "immediate kind of job dealing with the problems of both students and faculty." She hopes that registration on January 2, will run smoothly, with patience on the part of the students, faculty, and office workers alike.

Bookends

Continued from page 2

4) **Mezzanine heating:** The excessive heat on the mezzanine has been brought to the attention of the library staff. Mr. Sam Mandelbaum has devised a system whereby the heat will be diverted in order to lower the temperature.

A new reserve system is being instituted to increase the availability of reserve materials. The material on reserve may circulate for as long as three days, depending on the number of available student copies.

Yeshiva University's new administrator's are the focus of a library exhibit entitled "Meet the New Y.U. Academic Leaders Through Their Writings." The works of Dr. Blanche Blank, Dr. Danial C. Kurtzer, Dr. Morton Berger, and Dr. Karon Bacon will be displayed through January 5, 1978.

Another recent addition to the library is a filmstrip projector, received as a gift. The projector is available as a teaching aid to faculty, and as a supplement to student presentations.

A new course entitled Basis Bibliographic Methods has been instituted as a one-credit course, given on Tuesday mornings from 11:00-12:00. It gives a general overview of what resources and services all libraries in general and the Stern library in particular offer. Students become familiar with the reference works and indices, a knowledge of which is essential as a tool.



Peshi Charlop and Molly Goodman celebrate Chanukah by lighting their menorahs in the front lounge of Brookdale Hall.

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Now Previewing:

The Dybbuk—in a new translation by Mira Rafalowicz. Directed by Joseph Chaikin. Public/Newman, 425 Lafayette Street. 877-1750.

Joseph and the Amazing Technicolor Dreamcoat—A revival of the musical by Tim Rice and Andrew Lloyd Webber. Directed by Graciela Daniele. Brooklyn Academy of Music. 30 Lafayette Avenue. 636-4100.

Beowulf—A rock musical, with book and lyrics by Betty Jane Wylie, music by Victor Davies. Directed by Voight Kempson. AMAS Repertory, 263, West 86th Street. 873-3207.

Once Upon A Time—A Yiddish musical (with English Narration), adapted from the writings of Mendele Mocher Seferim. Staged by Ben Bonis. Park Avenue and 33rd Street. 686-6720.

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Syma Niederberg '76 to Shalom Kellerman YC '76

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