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# THE OBSERVER

The Official Newspaper of Stern College for Women • Yeshiva University  
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## M.T.A.-P'tach: Together Teaching Torah

Jewish high school students with mild learning disabilities will now be able to pursue their general and Jewish studies in a *yeshiva* atmosphere thanks to an innovative program begun this fall by Yeshiva University High School for Boys—Manhattan in conjunction with P'tach.

P'tach, Hebrew for "opening," is also used as an acronym for Parents for Torah for All Children. This organization was founded three years ago by a group of parents and concerned members of the Jewish community. The city-wide group is involved in helping Jewish children with special needs gain a general and Jewish education.

According to Rabbi David L. Weinbach, principal of Yeshiva University High School for Boys—Manhattan, 13 students from the metropolitan area and from New York State have enrolled in the High School—P'tach program. Ten of the students are taking ninth grade classes and three are in the tenth grade. The students in this program have the unique opportunity to be "mainstreamed" in the regular classes in Jewish and general studies while also receiving special instruction on an individual and small group basis. Rabbi Weinbach said that three specially-trained

teachers have been engaged for the program at the High School. In addition, Dr. Joel Rosenshein, an alumnus of Yeshiva University and a P'tach member is heading a group of volunteer professionals who aid in the evaluation of applicants, in the program, and in the program's progress. Included is Cynthia Zalisky, president of P'tach, and Rabbi Burton Jaffa, chairman of the P'tach High School program.

The Yeshiva University High School—P'tach program, which has been in progress since September, has met with excellent success in achieving the initial goals of its planners, according to Rabbi Weinbach. The evidence of the students' academic growth and their active participation in the YU H.S. activities has been most gratifying for the program organizers, who are also pleased by the enthusiastic response of the Jewish community Rabbi Weinbach said.

Joel Dickstein, program coordinator, noted that these children possess average or above average intelligence, yet may experience problems in particular subject areas in a typical classroom environment. However, the children can succeed in school, he said, if the problem is

recognized and the child receives the appropriate special instruction.

Mr. Dickstein said that while there are some education programs for learning-disabled elementary school children, there are none for those of high school age similar to the Yeshiva University High School program.

P'tach acts as a clearinghouse for applicants to the program. The students are then referred for evaluation by P'tach and Yeshiva University High School to determine admission to the program. Based on this evaluation and an assessment of student needs, an individual education program is formulated to allow each participant to build on his learning strengths while receiving remedial assistance. Through this type of instruction, students who have often met with failure can now gain a sense of success through their academic achievements, according to Mr. Dickstein.

Rabbi Weinbach added that a similar program for female high school students is planned for the academic year beginning September 1, 1980 and that a vocational training program to offer career training and occupational skill instruction for program participants is also being planned.

## CORE APPROVED

The faculty senate has approved the proposed Jewish studies core program. Two changes have recently been made in the program. The senior year of the program is now spent finishing 20 credits of electives rather than a 5 hour minimum to finish 18 credits. This change results in the reduction of 3 hours in the senior year.

The other change is in the actual time frame of the program. Of the four proposed schedules, the faculty prefers Proposal A above the others. Proposal A shows Monday, Wednesday and Thursday mornings from 9-11 in the core program, and shared hours on Tuesday morning 9-11 and 11-12 on Monday and Wednesday mornings. These shared hours are designed for those students who choose to take on a greater load of Jewish studies. Secular courses with multiple time offerings will also be offered during these shared hours.

Turn to Page 9 for Students' Reactions

## Psych Center Expands Service

The special psychological problems of members of the Orthodox Jewish community as well as those of other religious groups and the general public are being served through the newly-expanded Yeshiva University Center for Psychological and Psychoeducational Services which opened during the fall at the University's Brookdale Center. The Center is operated by the Ferkauf Graduate School's new School of Professional Psychology, and is providing a wide variety of evaluation, treatment and consultation services to children, adolescents, college students, adults and families.

According to Dr. Morton Berger, Dean of the University's Division of Behavioral and Social Sciences and the Ferkauf School, the Center, open to all, "will maintain a commitment to respect and work within the framework of the religious values and concerns of its clients."

Dean Berger, who serves as administrative director of the facility, said that consultants are available to the Center staff in regard to issues which might involve religious sensitivities. He said the Center would also have the back-up consultation service of Yeshiva University—its law, social work, education and Jewish studies components—and of the University's Albert Einstein College of Medicine.

Two Ferkauf faculty members, Dr. Abraham Givner and Dr. Robert N. Solland, are co-directors of clinical services for the Center.

Among the services available are educational and intellectual evaluation, consisting of a variety of intelligence and achievement tests as well as full psychological evaluations; personality tests for both children and adults; and

cont. on page 11 col. 4

## U.S. Depository Library Established at Y.U.

The United States Government Printing Office has selected Yeshiva University libraries as a United States Government Selective Depository Library, announced Professor Frederic S. Baum, Dean of Libraries.

The designation will enable Yeshiva University's library system to acquire approximately 25 percent of all government publications for school and public use.

According to Professor Baum, the United States government, as one of the world's largest publishers, disseminates its publications throughout the nation for retention by government depository libraries. Each state has at least one such designated library, Professor Baum added, which is usually a large academic facility able to store the voluminous material printed each year. Included are diverse publications for the executive, legislative and judicial branches of government. Annual reports to the Congress, Congressional committee reports, the Congressional Record, reports of Presidential commissions, executive orders, and reports from the Supreme Court are included. There is also a huge volume of material from regulatory agencies, such as the Atomic Energy Commission, Interstate Commerce Commission and Federal Communications Commission.

Professor Baum said that full depositories are required to retain so much material that only a few libraries can accumulate all of the publications. As a Selective Depository Library, Yeshiva University will join such major libraries as

those at Columbia and New York Universities and the New York Public Library system as government designated facilities.

Professor Baum said that the material will be housed throughout the seven libraries which make up the Yeshiva University library system, with much of the material to be kept in the Pollack Undergraduate Library at the Main Center in Manhattan's Washington Heights. Specialized materials, such as those

relating to law or science, will be kept in the institution's specialized libraries.

According to Professor Baum, designation as a United States Government Selective Depository Library "adds significant strength to a collection already approaching one million volumes, and broadens our holding in such areas as government affairs, public health, business and economics. It will also provide our students in the social sciences with a vast reservoir of material previously unavailable at the institution."

## Admissions Holds Telethon

by Joyce Lempel

Stern students telephoned over 300 prospective students during an admissions phonathon on February 26 and 27. Assistant Director of Admissions Marla Frohlinger coordinated the program and was assisted by Admissions Club Chairperson Jacki Mann. Approximately 30 students participated in an effort to provide a student's point of view on various aspects of the college, as well as answer any existing questions concerning the institution.

Mrs. Frohlinger noted that "This year more people applied to Stern than ever before." She attributed this unprecedented response partially to the near perfect record of graduate school acceptances and to the increased number of majors now being offered at Stern. Recognizing another drawing feature, Mrs. Frohlinger commented, "Potential students come to us and say, 'I don't want to feel like a

number.' They want the warm student-teacher relationships that we offer here."

The recent phonathon represented that personal touch to potential students and their parents. Two student leaders involved in the coordination of the program recall, "Parents were impressed by the mere fact that YU took time to call. Parents of children who are presently in Israel were especially excited to hear from us and to hear that we were interested in answering any questions they might have about Stern."

Senior Jacki Mann, chairperson of the Stern Admissions Club, and club member Lori Herman welcome involvement in this club. Considering the success of this last venture, many new exciting projects, including an Admissions *Shabbat*, are seen to be forthcoming. Anyone who is interested in participating should contact Jacki Mann in 7B.

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The opinions expressed in the editorials are those of *The Observer* and do not necessarily reflect the views of the student body, faculty or administration.

# Not Yet Railroaded

The introduction of the proposed Core Program in Jewish studies has left some students impressed, others apprehensive, and a good many feeling as if they've been the victims of a stampede. Full-scale paranoia is once again rearing its ugly head as students recall the departmental reorganization which took place several years ago and wonder if their input makes any difference to the administrators who make the decisions.

As a matter of fact, the situation is hardly as drastic as it is being portrayed by some. While it is true that the majority of students were formally introduced to the program at a Club Hour meeting several weeks ago, the proposal has hardly been kept a state secret. An effort was made during the planning stages of the program to solicit student opinions and suggestions were taken into consideration. As a result of student participation in planning, several changes have been made in the proposed format.

- 1) A student has more flexibility in determining how many credits she may receive for each semester in the core Program than was originally proposed.
- 2) The Core is required during the first six semesters, rather than during all eight.
- 3) Student input has also presumably resulted in a greater sensitivity on the part of the administration to the special needs of those students with jobs, internships, and shaped majors.

Thus, student input can and does make a difference. The student body has not, at least in this case, been railroaded—yet. It remains to be seen whether students can react sensibly to the proposed program, and make their objection or support known, so that they can continue to have a hand in the decision-making process.

# Praiseworthy Shabbatot

The *Shabbat* program at Stern must be considered one of the most important elements of the experience here, especially for those students with limited backgrounds or limited options for a *Shabbat* elsewhere. At the end of last year, however, the *Shabbat* program had reached a low point-interest, and consequently attendance, had dropped to the point that programs were cancelled because of a lack of participation.

This year, however, there has been quite a turnaround. *Shabbat* in the cafeteria is now a viable alternative, and a pleasant one at that. For this accomplishment, all those involved—the planners of the various activities, Rabbi and Mrs. Reich and of course, those students who make it all possible are to be congratulated.

# Letters to the Editor

## Tactless Humor?

To the Editor:

Stern College has traditionally published a *Purim* issue of its newspaper, entitled *The Absurder*, which mimics aspects of Stern College life in the light-hearted *Purim* spirit. Last week, the paper included in this issue a photograph of a young woman sitting in bed with a half-nude man. The caption read, "Now tell me, darling, are Barnard girls really better?" Both the snapshot and sentence imply that the man and woman had had sexual relations.

The *Purim Absurder* is intended to be funny; however, it is not funny to insinuate that Stern College students sleep around with men.

Students of Yeshiva University believe in certain ideals. Even in jest, it is unacceptable to imply that Stern College students disregard both *halacha* and accepted moral standards. I feel embarrassed and insulted to have such a pictorial statement made about me, and I know that a large number of Stern students feel likewise. Needless to say, this gives an erroneous impression of Stern and serves to degrade us in the eyes of those outside of the Yeshiva University community. I am sure that *The Observer* had no malicious intent in printing this particular material, but I feel strongly that more discretion should be used in compiling future issues.

Sharon Sholition  
Class of 1982

Editor's note: *The Absurder* did not intend to insinuate any promiscuity on the part of

*Stern* women. The use of the photograph was an attempt at humor and not meant to insult or embarrass anyone.

## J.S. Core Advantages I

To the Editor:

I sat through a *tefila* class where advanced students could not translate a prayer that they recite every day. I have seen students in an advanced Bible course who could not name the books of *Tanach*. I have known women who did not take a *halacha* course because they could not read the all-Hebrew syllabus. Worst of all, I am one of those students.

I came to Stern because I was afraid of letting my secular knowledge increase without a corresponding advance in Judaic knowledge. I truly desired a "double program," but after one year here, I was forced to admit that it does not exist.

The core program that is being planned for next year is a real attempt to remedy that situation. It is not perfect. I am not sure that I will have the time for the extra homework or the energy to go out and get an internship in my major, but the problems solved outweigh those which are created.

The administration has expounded these advantages: Assurance of gained knowledge or skill before movement between levels, alleviation of scheduling conflicts and greater cooperation between faculty.

All of that may be true, but on a personal level, it means more *limud* and more Jewish awareness which is worth the loss of

a few hours of sleep. Maybe without an internship, I will have a harder time finding a better job. But I would rather be a better Jew.

A Sophomore

## J.S. Core II

Dear Editor:

I am writing in response to your article "Torah Umadah at Stern?" which appeared in the February 28 issue of *The Observer*. Of the over 180 seniors graduating from Yeshiva University (uptown campus) this coming June, there are only four who have majored in Jewish studies, and, as one of the four, I feel compelled to address myself to this topic.

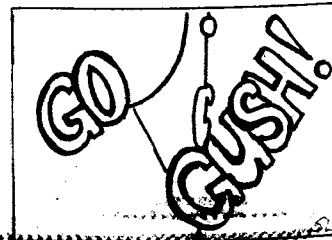
Your article raised more questions than it answered. Quite clearly, the trend nowadays is one that accentuates professional careers. Positions that offer lucrative salaries and security attract prospective university graduates. And why not? There is nothing wrong or immoral about success; nevertheless, we must not forget that we are not only students attending any university. Rather, we are observant, Jewish students attending a university whose bases are rooted in the tenets of the *Torah*.

One's enrollment, therefore, at either Yeshiva University or Stern College, is an *ipso facto* indication of an interest—be it intense or otherwise—in Jewish studies, for it is that aspect which differentiates these institutions from secularly-oriented colleges. If we fail to address ourselves to this point, then for what reason do we find ourselves here? For our grades, undoubtedly.

Because of this essential and important difference, I do not see how anyone could objectively argue a *per contra* position that Jewish studies consumes an inordinate amount of time within the overall framework of one's curriculum. The envisioned reshaping of the Jewish studies program at Stern must be an equitable arrangement, must strike a proper balance with one's intended major, but must also be a program with direction and substance.

You ask whether or not the Jewish studies program will be "beneficial and desirable for all the Stern students." Ultimately, one must realize that no educational system can cater to the demands of an entire student population. Dissenters will always exist. It is paramount, therefore, that the program be tailored to the tastes of a majority of the student body, and there ought to be an exchange of opinions between student representatives and faculty members prior to the program's implementation.

Sincerely,  
Murray Rosenthal  
Y.C. '80



From the President's Desk

# Positive Perspective

by Betsy Mondshein



Recently, I had the privilege of sitting in on a meeting between transfer students and certain members of the administration. The purpose of the meeting was to find out what comparisons the transfer students could make between Stern and the schools they had attended previously. It was hoped that the discussion would enable the administration to determine what changes should be made at Stern and that an understanding of Stern's special characteristics would be gained.

As a graduating senior, I found the discussion to be very enlightening. This was due partly to my increasing sentimentality about Stern as the end of the year approaches. I can think of no other reason why I had such a feeling of pride and satisfaction at the end of the meeting. However, my sentimentality has not yet progressed to the stage at which I have lost all ability to think objectively and I would like to share my conclusions with you.

We usually think of Stern in terms of its drawbacks and not its advantages, so I will start with the drawback that seems most evident when we first enter the College. The transfer students agreed as we all do that Stern resembles a high school in more ways than one. The building itself is built like a high school with small classrooms capable of holding between 20-30 students. It was interesting to learn that the students at Stern ten years ago requested that the building be built in this way in order to ensure the continuation of small classes. What was even more interesting was that all the transfer students, coming from much larger universities where classes of 100-200 people are not uncommon, were in favor of the small classes at Stern. The opportunity of being able to develop a relationship with one's teachers on a one-to-one basis is not something a larger university can offer. The most important difference between the intimate atmosphere at Stern and the more veiled social quality at larger universities is that at Stern there is a concern for the students that larger universities cannot match. Although other schools may offer the student the opportunity to encounter a wide range of thought and personal opinion, the smallness of Stern is still a benefit.

The immature actions of the students in classes, such as the passing of notes and constant complaints about workload, were also mentioned. This problem can only be changed with the students' help.

I was most fascinated with the similarity of reasons these students gave for transferring to Stern. We seem to forget that even though Stern has drawbacks, just as every other college does, it also has special advantages which no other university can offer. It was agreed that the Jewish atmosphere at Stern was the most important factor in the decision to come to Stern. Larger universities may be able to offer a greater variety of experiences and courses to students but none are able to offer the student the opportunity of establishing a solid foundation of Jewish knowledge and secular knowledge in a totally Jewish atmosphere. For me, it was a reaffirmation of the beliefs and priorities I had in mind when I entered Stern four years ago. When all is said and done, Stern offers us something unique and very special. This is the bond which gives a unique sense of purpose to the students, faculty and administration of Yeshiva University.

Next time the usual criticisms about YU cross your mind, stop and think about the transfer students that enter the school each semester. They attest to the special quality that exists at this university. Complaints are useful, but we could all use the opportunity to see our school in a different perspective. We just might begin to appreciate Yeshiva University as much as we should.

## Ticking with TAC

# Is Mashiah a Dream?

by Sherri Sussman



Not all dreams come true—not even most. In fact, most people know that dreams are reserved for nighttime only; and that when we wake, the harshness of reality must be dealt with. Only the faintest residue of fantasy lingers as we start the day. Most people forget their dreams, or brush them aside as if to say "it's only a dream."

But what is in a dream, anyway? One does not have to be fluent in Freudian terminology and psychology to recognize that a dream is a manifestation of an inner wish—a hidden desire struggling to emerge. And so, two and a half months ago, three great rabbis (or perhaps it was only one) dreamt a dream about *Mashiach*. He was to be expected by *Pesach*, the traditional time for redemption. The dream illustrated a Jew's wish for over 2,000 years.

News of the dream travelled fast. Within 24 hours, Jews around the world were talking and debating its credibility—while some shrugged it off immediately, others admitted that it was possible. The world was ready for *Mashiach*, especially since Russia had invaded Afghanistan, threatening Pakistan's security. Surely the U.S. would intervene if Pakistan was endangered? The words of *Yechezkel* rang

From the Dorm Parents

# Dorm-Ez View

by Mordechai and Sema Reich



You've seen the Geritol commercial where a beautiful, fashionably dressed, down to earth type of lady stands smiling into the camera lens, while in the background a proud voice proclaims that she is a mother, housewife, executive, sports enthusiast and finally "my wife—I think I'll keep her." SCW students are similar to the Geritol wonderwoman in many respects. They carry a fairly heavy credit load, often work part-time, keep up a social life, etc., etc. All in all you're fairly active and busy women. But, some of you are "passing over" rare opportunities for growth and edification.

A few *shabbatot* ago we hosted a group of retarded children from the Mishcan Home in Brooklyn. We had a large crowd and everyone, students and "special" kids alike benefitted from spending *Shabbat* together. As a matter of fact, six students decided to volunteer to work with these and similar kids on a part-time basis. Some students slept away this *Shabbat*. On other *Shabbatot* they missed the opportunity to meet with Rabbi Saul Berman and Ayala Levy outside of the classroom. They weren't around to catch Drs. Marcy and Sylvan Shaffer on the role of women as scientists, or Rabbi John Krug's fascinating and hilarious discussion, "Oy, give my regards to Broadway" on opportunities in dramatics for the orthodox Jewish woman. They may also have snoozed through a very important and uplifting discussion by Rabbi Dr. Israel Miller, senior vice-president of the University—which focused on the question of whether SCW will be around next year given Yeshiva's present financial difficulties.

TAC lectures on *kashrut* which should command audiences of 100 (it's hard even for the most knowledgeable people to keep up with issues in *Kashrut* given the sophistication of food technology) had

limited attendance. The same goes for lectures around the theme of the Holidays.

One class officer who has been active as an organizer is seriously considering relinquishing "political life" at Stern because she can't get students to sign up for intramural sports.

So, what is going on? Lack of publicity isn't the problem. Signs are usually up well in advance of events. Tiredness? Fatigue? Can't be, you're in the prime of life. When it comes down to it, if students won't support student activities, the number and variety of student activities will be reduced. That would be sad since they provide an important counterpoint to the rigors of academic life.

We would like to take this opportunity to wish you all a happy and kosher *Pesach*. We look forward to everyone returning for the "home stretch" with renewed vim and vigor.

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It is asked why at the seder one has to get up and open the door for *Eliyahu Hanavi*. The answer given is a simple one: we have to get up and make a concerted effort to bring *Eliyahu*. He is not going to come to us.

A dream remains a dream unless we will it to be.

# Shape Up—Don't Ship Out

by Linda Ostrow

Many women are attracted to Stern College because of the great opportunities of living in midtown Manhattan, taking Jewish studies classes with some of the most prominent Rabbis and professors of our day and for the chance of meeting other Jewish students who share their values and identities. Unhappily and most unfortunately, many of those same women feel obliged to leave Stern College in search of a school with a more diversified secular curriculum. This need not be.

It is true that the amount of courses offered in a particular major may be limited at Stern due to the relatively small overall enrollment, and more specifically to the number of individuals in each major; yet this is no cause for a student to leave.

Stern College offers a unique program which allows one to shape her major. If there is a subject in which a student would like to major which is either not offered at Stern, or for which there is a limited amount of courses given, she can arrange

to take those classes at another college while still attending Stern. Among the majors which have been or are presently being shaped are: bio-nutrition, physical education, fine arts, art history, advertising and communications (for which Stern now offers enough classes on its own to complete a major) and speech therapy. The schools participating in these shaped majors include Hunter College, New York University, Brooklyn and Queens Colleges, Fashion Institute of Technology, Finch, and some of Yeshiva University's graduate schools.

How does one go about shaping her own major? There are a few alternatives. Stern has established a regular program with the Fashion Institute of Technology (FIT) whereby Stern will cover the cost of a student taking up to 12 credits in communications, advertising and art design. Tuition for additional courses at FIT or at other schools must be paid by the student at the regular per class fee for that school.

Providing that particular college accepts the student, she may then receive a student ID card and may be allowed to use the school's facilities. Naturally, the student must arrange her schedule to allow for the class time and for transportation.

The maximum number of credits allowed at any outside school to complete a major is 12 because of the 18 credit major requirement which must be fulfilled at Stern.

A major may also be shaped solely from different departments at Stern. For example, if one is interested in political journalism, one could arrange to take her major courses from the English and political science departments. The only stipulation in shaping a major, says Professor Laurel Haivary, coordinator of the program, "is that the major be surrounded by something professional." In other words, it must be something in which one may find a job after graduation, graduate or professional school.

Overall, the students have been pleased with the shaped major program—it offers the best of both worlds, one might say—and the number of eager participants is steadily increasing. Linda Green, an SCW senior who has a fine arts major with FIT and summer classes at Queens College, comments, "In the beginning it was hard because I did not have enough guidance—I had to do alot myself—but now the program is more organized. You have to be determined," she added. "It has proven to be worthwhile in the long run because it's what I really wanted to do." The fruits of Linda's success can be viewed in the Stern College cafeteria art gallery.

Sharon Markowitz, a '79 graduate, shaped a physical education major with Queens College and is now teaching PE at Central Manhattan—Yeshiva University High School for Girls and at Rogosin Yeshiva High School in Jersey City, N.J., as well as coaching the SCW Sparks.

On the other hand, another '79 graduate, Shelly Shulman, who shaped an advertising/communications major with FIT, found it unsatisfactory in fulfilling her needs. As she searched for a job, she found that she basically needed a portfolio, which she never learned how to put together.

However, one must also take into consideration that breaking into the field of advertising and communications is extremely difficult and often discouraging. It seems as though Ms. Green may have found the best guiding principle concerning any field—if one is determined to do something that she really wants to do, then she'll pursue it.

For those students who may be interested in planning a shaped major to begin in the fall semester, arrangements should be made before the end of this spring semester because of possible conflicting schedules of the schools involved.

## Feature A Teacher: Prof. Dubitsky

by Ellen Bari

Three times a week, three classes a day respond to questions fired at them in a language that is basic to our lives as Jews. As they try to find a way through the maze of conjugations, tenses and vocabulary, they learn from a man with a deep regard for the intricacies of Hebrew, Professor Hanoch Dubitsky.

Mr. Dubitsky was born in Vilna, Lithuania. He was two and a half at the outbreak of World War II, and his first schooling began at the age of nine, learning in a cheder in a displaced person's camp in Germany. Eventually, he traveled to Israel with his mother and grandfather and settled in the northern town of Afula.

By the age of thirteen, Mr. Dubitsky knew that he wanted to be a teacher, and his fascination with grammar and vocabulary led him to a double major at the Hebrew University in Hebrew Language and Bible.



Professor Hanoch Dubitsky

"To be a teacher you have to be crazy," he smiled. "You really have to love it. It's a tough job." Though he admitted that it can be aggravating, he said that the moments of satisfaction are worth it. He recalled an incident in a restaurant in Israel where he struck up a conversation with a young child and her father. "The father knew that I was a teacher right away because of how I acted with the child," he said.

Mr. Dubitsky came to the United States to visit one of his only surviving relatives in Connecticut. He decided to stay and began teaching at Stern in 1965. Eventually, he was recommended for a position uptown where he now teaches JSS classes twice weekly.

His goal is for each student at Stern to have a working knowledge of Hebrew; everyone should be able to pick up a Hebrew text, even a *tanach*, and read it. He wants Hebrew to become a more natural language—one that is used rather than just studied for its grammatical theory. "I would like to see a girl graduate with the basic ability to read Hebrew, converse in simple language, read *tanach* even without all the *miforshim*. Even people in Israel have trouble with *miforshim*."

Mr. Dubitsky noted that the Hebrew language requirements have decreased over the years and that the present two semester requirement is not sufficient for students on the lower levels to master the necessary material. "How much can a student learn in two semesters of anything?"

The core program, he believes, may be able to solve this problem. He hopes it will expand the Judaic and Hebraic studies at Stern as well as intensify the Hebraic atmosphere that is so crucial to the learning process.

In addition, the program will help attract students with stronger backgrounds who had previously rejected Stern because of its lack of variety and challenge on the advanced level. "The image of Stern is not identical with the real situation. I hope this will change. That way we can attract girls who want more and at the same time offer more to the students on lower levels."

Many objections have been raised about the extra workload that will inevitably follow the initiation of the core program. Mr. Dubitsky commented that students could not graduate early or overload on credits if their schedules were that heavy. "They're probably frightened of the new program. There is a natural tendency to reject something new," he pointed out.

Mr. Dubitsky's concern for Stern women is reflected in his participation in a guidance program which was arranged at Stern to aid freshmen and transfer students in registration. He hopes the program will continue and expand on a more permanent basis. "I remember my years at Hebrew U. I didn't know the symbols or the signs," he recalled with a laugh. "The fact that a student has a door to knock on—psychologically it's a wonderful idea."

Motivation can be an important factor in the mastery of Hebrew. Mr. Dubitsky recounted the story of a Russian student who started on a beginner's level. In one year at Stern and one summer in Israel, she progressed from the *aleph-bet* to a point where she could converse in Hebrew. One program he applauds and therefore participates in is an intensive summer of study for high school graduates who have little or no Hebraic background. The program concentrates on Hebrew and *tanach* and strives to prepare students for further study.

One of the major obstacles to Jewish education, however, is its rising cost. Mr. Dubitsky has four children—three school-aged boys and a ten-month-old girl. All will attend *yeshiva* though there is an excellent public school just a few blocks from their home. He believes that children need a *yeshiva* atmosphere because public school cannot contribute to a Jewish lifestyle. Even on the college level, a religious environment is preferable.

Unfortunately, the cost of such education has been increasing steadily, causing problems for many Jewish couples. "People are even discouraged from having children," he said.

Another problem he fears is the growing anti-semitism in this country. In many ways, the situation resembles pre-war Germany, but as with Germany and other countries, people are content to stay where they are until forced to move. The recent violent demonstration against Carter was particularly distressing because of the offensive remarks made by the police both on the scene and at the stationhouse.

Ideally, the solution lies in emigration to Israel, but Mr. Dubitsky realizes that this is not practical. "Rightly or wrongly, I don't think everyone will pick up and move." Eventually, however, his family would like to return. "I think my children would feel more comfortable there. I would too, but it is a difficult thing to do."

For now, Mr. Dubitsky will continue to teach and hopefully find a little spare time to set up a darkroom for his favorite hobby, photography.

He will also continue firing questions at students three times a week trying to guide them to an appreciation of the Hebrew language.

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Columnist Emeritus

# Pesach Jews

by Lexa n. Rosean



Warning: The following was written under the auspices of satire, not anti-Semitism.

Throughout history there has always been one joke that inevitably brings a nod of agreement if not a laugh from the lips of a Hebrew. From the day G-d called us a stiff-necked people, this anecdote has been familiar to every Jew although there are several variations on the theme: "If there are two Jews in a town, they'll need three synagogues." Throughout our history and development there have been more dissensions and contentions; more sects and more texts with more opinions and revisions, divisions, definitions (not to speak of supervisions) than there have been tokens sold in New York subways.

The author now would like to do away with that old euphemism and in an *Observer* first, present you with a new theory on World Jewry. It is my belief that the world contains only two basic types of Jews. To prove this we must return to Biblical times for a moment. G-d took all the Jews out of *Mitzrayim*, therefore we are all *Pesach* Jews. There are only two types of *Pesach* Jews: those who *Never Ever Believe In Staying Home*, and those who *Make Observance More Sacred At Home*. So, when it comes right down to it all Jews are either M.O.M.S.A.H.s or N.E.B.I.S.H.s.

Their main distinction lies in the way they observe the Passover: *Momsahs* thoroughly clean and search their households, unpack their *Pesach* dishes and pack away their *chomatzid* ones, cover their counters with tin foil and bake alot while *Nebishs* thoroughly clean their houses, unpack their summer clothes, pack their suitcases and fly off to Florida, Acapulco, or Spain. These basic and obvious differences between the *Momsah* and the *Nebish*. For example, *Momsahs* are soul searchers while *Nebishs* are sun worshippers. The *Nebish* seeks escape, the *Momsah* tends his own vineyard.

Some *Nebishs* include: Doctors, lawyers, travel agents, religious educators, and cantors who love to show off their voices. They are either very wealthy or have intolerably dirty houses. *Momsahs* include: Cooks, merchants, artists, scribes, and scholars. They are either thrifty, cheap, or very poor. *Nebishs* like to sweep dirt under carpets and usually have maids. A *Nebish* never does the *Shabbos* dishes till Tuesday's *Havdalah*. They tend to be lazy and sloppy and eat off paper plates. A *Nebish* will eat anything but never forgets to make a *bracha*. They are very concerned with *maras ein*.

*Momsahs* are very meticulous and tidy and tend to be neurotic cleaners. They adore the *mitzvah* of *nitilat yadaim* and will eat bread just for the chance to wash their hands. *Momsahs* read the *Forward* and *The New York Times*. A *Nebish* reads *The Jewish Press*. Both read the *Voice* and neither reads *The Commentator* or *Christian Science Monitor*.

*Nebishs* tend to marry Jews from far away and exotic places. *Momsahs* marry in the family, if at all. Both unfortunately have been known to marry outside the faith. A mixed marriage, that is one between a *Nebish* and a *Momsah* can be recognized by the following: a) bringing excessive luggage on vacation (everything but the *chometz* sink); or b) inviting the entire U.J.A. home for *seder*.

*Momsahs* consider themselves to be the best kind of Jews. *Nebishs* are too busy watching everyone else to consider it. *Nebishs* are social climbers. Many

*momsahs* are social outcasts, Meir Kahane is the ultimate *Momsah* (when he's not in jail). Most *G'dolim* are *Momsahs* although they don't cook. Esther Jungreis is a *Nebish* and her husband prepares meals. All *Rebbes* are *Momsahs* and their *chassidim* are *Nebishs* under the *Momshahian* influence. Native Floridian Jews are *Momsahs* in a constant state of *Nebish*. New York Jews are *Nebishs* who feel *Momsah* where ever they are. European Jews have converted to *Nebishs*. American Jews are *Momsah* converts. *Sabras* are double *Momsah chinyuchs*. Orthodox Jews can only be *Nebish* under *halachic* supervision. Reform Jews are *Nebish* without even knowing it. Most conservative Jews are *Momsahs* simply because no one else likes them.

*Momsahs* are overzealous in regard to *nairot*, *chalah*, *matzoh*, and *parah Adumah*, although they don't know why. *Momsahs* have a higher rate of *shalom bayit* as they take separate vacations in the fall. *Nebishs* take great care to always face east while praying and never forget to ask for an oceanview. A *Nebish* eats pickled herring and borshi. A *Momsah* is a gefilte fish and chulent Jew. Neither eats lobster (in public).

The *Nebish* and *Momsah* are both committed to the *mitzvah* of *tzedakah*. *Momsahs* give charity to *Agudath Yisroel*, Cambodia, and non-existent *yeshivot* in Israel. *Nebishs* are partial to Hebrew day school building fund drives, the YMHA, and *Hineni*. Both support all causes for the Holy Land.

*Nebishs* attend lectures while *Momsahs* read books. Neither has good taste in music. A *Nebish* will always profess to have had a good time at a *chagigah*. *Momsahs* don't go. *Nebishs* love to invite themselves over for dinner. *Momsahs* usually overcook.

*Nebishs* organize *B'kur Cholim* and Hebrew free loan associations, although they wouldn't be caught dead on a *Chevre Chadisha*. All Jewish funeral homes are *momsahs* but pride themselves on not showing any favoritism.

Most *Nebishs* have nothing in common after *Pesach* whereas *Momsahs* compare recipes and home decorating hints throughout the year. *Nebishs* have biblical names. *Momsahs* use initials and wait quietly at home for the Messiah. *Nebishs* actively seek Him out. A *Momsahs* strives for internal improvements, the *Nebishs* seeks external changes. A *Nebish* spends, a *Momsah* invests.

*Nebishs* are friendly people and like to socialize and make themselves known. A *Momsah* prefers to be alone and sulk over spoiled suppers. The last great martyr was a *Momsah* (in more ways than one).

*Momsahs* live in houses and wonder why their ancestors wandered. Apartments, beach cabanas, condominiums, and credit cards are a *nebish* luxury. *Nebishs* translate 'Ha negev' as a 'peninsula.'

All *Pesach* Jews enjoy their *sedurim*, but a *Nebish* gets a better tan!

# Get to the Core of the Problem

by Cheryl Ruben



I don't like the impending JS Core program. I mean, I really don't like it. I really can't find a tactful, polite way to say it. Maybe it's because I think it is not the solution to the alleged problem. I'm not so sure there is a solution, but I think there's a better approach. There has to be.

The way I understand it, Stern students will be spending more hours learning with less credit awarded for these class hours. As I'm writing this, I have in front of me the proposed schedules. Proposal A (which is most favored by the faculty approving the program) shows Monday, Wednesday and Thursday mornings from 9-11 a.m., with optional or shared hours those days from 11-12 and also on Tuesday from 9-11 a.m. Does it seem confusing? It is, but that doesn't matter. What's a little confusion if you're studying *Torah* (or so the JS department says)?

I have several objections to this program. One of its purposes is to increase a student's skill in learning *Chumash*, Hebrew, and in *halacha*, and to insure student proficiency in these skills upon graduation. Until now, a core program has not existed at Stern. I do not feel deprived. I have acquired skills in *Chumash*, *Shulcan Aruch*, and *Mishna*. I have learned *Kashrut*, *Yom Tov*, *Hilchot Shabbat*, and *taharat hamishpachah*. That's why I came to Stern College.

I came to Stern on the elementary level and I now take classes on the advanced level. I don't mean to blow my own horn, but I'm only trying to show that it is possible to advance in Jewish studies without clearly marked lines of advancement. I don't think it's so terrible that students are allowed to advance themselves whenever they feel ready. Students who are less motivated find this method more appealing, rather than a core program that forces them to advance upon completion of one level's curriculum. Students who are less motivated will drag along with the core program course load and, the more they are forcibly advanced, the more they will be dragged along. If people come to Stern to learn Jewish studies, why can't they learn at their own pace?

Another of my reasons is rather chauvinistic. It seems that the core program will be teaching us skills that are traditionally taught to men excluding *Chumash*. Rather than teaching women textual skills, I think it is more important to teach required courses in *hilchot Shabbat*, *Yom Tov*, *kashrut* and *taharat hamishpacha*. I suggested this alternative at a meeting of student leaders, Rabbi Berman, and Dean Rabinowitz. It was shrugged off as an unfeasible option because it would necessitate the scheduling of multiple sections of these classes to accommodate the number of students registering. They


schedule multiple sections of English 1.1, 3 and 4 and Speech 1.1, don't they? I don't see the difference.

Perhaps my biggest objection to the core program is the way it was introduced to us. Two meetings of student leaders were called so that the JS department could assess the student opinion of the program. Opinions ranged from "let's hear it for *Torah lishmah*" to "we'll suffer academic burnout." Compliments on the program were welcomed and criticisms were heard but apparently not taken to heart. The program was introduced in its roughest, most intense form and each time it was presented to students it was shown in a more palatable form. There was obviously no choice for us. The program would be instituted whether or not it met with student approval. The meeting with student leaders was obviously just a token gesture so that the administration could say it involved the students in its decision. I find this insulting to the students' intelligence and independence.

Independence is clearly what I'm trying to point out here. With the imposition of the core program, Stern students' academic independence will be stifled. We may just as well have on our transcripts that we attended a seminary.

"Dreams, they're for those who sleep." Wake up, JS department, and if necessary, I suggest talking to each student before institution such a drastic change in programming.

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## Lit Mag

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## Cortex

by Gitta Stern

Deep inside the bowels of the earth  
a tiny figure with a tiny wand  
conjures up secret wishes.  
He waves his wand with the  
flourish of a wind.  
Cold like the ice in a floe  
it touches air as hot as fevered  
lovers.  
It makes crazy patterns through an  
atmosphere thick with the mysteries  
of life  
itself.  
Lost in a trance, the tiny figure plays  
havoc with its mind.  
Standing on a throne of stalagmite  
reaching higher, teetering on a brink  
of  
strangeness.  
Queer with wisdom,  
It says the magic phrases  
that make the earth do what  
it must do.

## At the Fork

by Janet Greenhut

Frost took the one less travelled by—  
We stand here after  
Childhood's tragic death  
(Just yesterday I  
Saw him laughing)  
Untangling dreams and memories,  
Saddened by good-byes.  
Take giant steps my friend—  
(you're on your own,  
you can't ask mother  
may I anymore) I wish you an easy  
journey  
Lots of roses,  
Lots of rainbows.  
Remember I'll always  
(Somewhere between the memories)  
Be around for you.  
And if you get  
"There" before me,  
Please wait—  
I'll catch up  
As soon as I find out  
Where  
(And if)  
I'm going.

## Endurance

by Linda Ostrow

Just as the moon relieves the sun  
From its burning desperation,  
Hope and Faith have calmed the  
Jews  
And made us one strong nation.

Through all our toil and misery  
A light breaks forth and gleams,  
We call her hope, this sparkling light  
who blesses us with dreams.

Our faith in G-d has not been  
quenched  
by the water of our tears,  
It's kept alive and powerful  
Despite our pressing fears.

Tikvah—Hope, Emunah—Faith  
Like pillars hold us up,  
Struggles, Dreams, Defeats, Victories.  
We will not give up.

## Fleeting

by Gitta Stern

Simple dreams  
don't last forever.  
Only a day and a  
summer's eve.  
Red roses  
are a fantasy  
for lovers  
and fools.  
Sounds of Silence  
pierce ballons of  
romance  
at a poignant  
point of time.

## Letter From Florida

by Blanche S. Kivsi

Dear Sharon,

I hope your intercession was great  
at your Bubby's in Baltimore. Mine was  
extremely interesting. The first  
question which you are probably  
asking is, "Did you get a tan in  
Florida?" I refuse to answer because it  
is a mean and insensitive question—  
you know I never tan! But I did get a  
slight nose burn which threatens to  
develop into a prominent peeling  
proboscis. Now I don't have to be  
totally embarrassed in front of the  
black beauties found at Stern who  
probably worked half as long for their  
tans as I did.

Cursed are we who inhabit those  
fair-skinned bodies! We are  
demeaned, lowly, and thoroughly red  
and peely. Stripped of status while our  
olive-skinned colleagues, tanned to  
look like bronzed Greek beauties will  
prance around school and smile  
ostentatiously so that the whiteness  
of their teeth will accentuate the  
blackness of their skin. People will  
think that they are smiling because  
school has once again begun—but I  
know better! Well, enough of this  
jealousy! Now for the interesting part.

I was always too young to appreciate  
the "scene" in the 38th Street  
area of Miami Beach—namely, "Inter-  
session at the Caribbean," or "Meat  
Market in Miami." After a couple of  
uninhibited days in Palm Beach, I was  
ready to get dressed and meet people.  
Palm Beach was great—dozens of  
guys there! Only problem was that the  
youngest male was approximately 78  
years old.

When we got to Miami I was inter-  
ested in seeing "the place to be for  
YU intercession"—it just wasn't worth  
the trip unless I was there to see what  
was going on. So, with the pretense of  
casually visiting a friend who was  
staying nearby, I dressed in my best,

Shoppingbag  
Woman

by Andria Warmflash

Wrapped in rags  
Wandering through the callous city,  
Paper shoppingbags in hand.  
Collecting,  
Inspecting the garbage cans and  
wind swept sidewalks,  
Searching for scraps of nothing  
much.  
Passing department stores  
Packed with people.  
Drifting through subways  
Escaping the storms.  
Scavenging, ravaging, roaming  
around.  
Tucked tightly away  
Between the folds of the buildings,  
Setting up house  
For the night.

## Tag

by Andria Warmflash

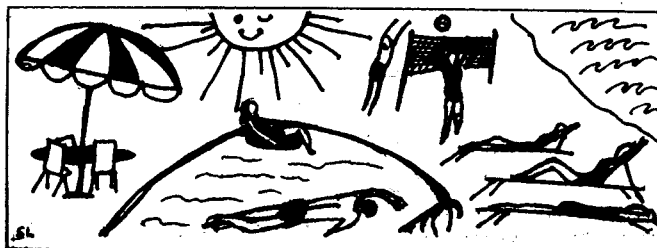
She's almost there  
now as she lies  
lost between the  
crisp white sandwich  
of sheets as the  
liquid life drip  
drops slowly in  
to her bruised arm  
Within she's six  
I tēn  
again and we're  
playing tag in the timelessness of  
Youngone's  
field and I see her I  
see her and run  
run after her and tap her on the  
shoulder with the tips of my fingers  
and  
as she slips away from my touch I  
say,  
"You're it."

Poem by  
a Non-Poet

by Janet Greenhut

Shakespeare once compared to a  
summer's day,  
Love was dissected by Shelley,  
Keats, Donne,  
Elizabeth Barrett counted the ways;  
Truly there's nothing new under the  
sun!

So conceit, be gone! Because I hold  
pen  
Means not that I can love you with  
my words:  
Greater rhymes were written by  
greater men—  
I outdo Tennyson, Millay? Absurd!  
What may I offer that Yeats and Frost  
can't?  
If you dare this poem of mine to  
compare  
With poems by those who delight  
and enchant  
I confess it does not! But now I dare  
You to find any other poet who  
With love wrote a sonnet meant just  
for you.

Love,  
Blanche



# Homecoming Reflections

by Barbara Michael

Recently, Stern College alumnae turned out for a homecoming. Students from as far back as the class of 1959 came back to renew old friendships and visit their alma mater. While most of the women were more interested in exchanging photographs and anecdotes than hearing my prepared spiel on "Stern College Today," some of their questions and comments shed a bit of light on Stern College then and now.

A member of the class of 1970 (pre-new building) surveyed a classroom and commented, "So this is what we were protesting for—when we were here this was just a hole-in-the-ground." (A most appropriate response presented itself but my self-restraint got the better of me and I managed to refrain from voicing my own opinion on the subject.)

An obvious sore point with these 1970 alumnae was the attire of some of the students they had seen in the halls of the school. When I pointed out that there is, in fact, a dress code, one of the alumnae responded testily, "we know, we wrote it." The amount of students in jeans definitely bothered them.

How different are we from the Stern women of ten or twenty years ago? It is tempting to say that the general frumkeit has declined over the years, and cite the laxity in dress as one proof for this allegation. Still, it occurs to me that, in fact, the greater religious heterogeneity of our population is a reflection of increased enrollment from Stern's earliest years. We now have more of everything—religious, not so religious, and every conceivable type in between.

As for the decreased activism found among students, I think it is safe to say that this is simply a reflection of a nationwide trend. It has been observed more than once that the students of the 70's were more interested in careers than causes, and Stern, in this respect, is no different from any other school.

One of the more enthusiastic responses I heard that morning came from one woman who had listened to a catalog of offerings in biology courses, new programs, and new professors. "Well," she exclaimed, "I guess Stern isn't the step-child anymore."

That optimistic I wouldn't get. No doubt about it, things have certainly improved from the old days. Stern women have more options and opportunities than their predecessors had—more majors and more career preparations in the form of internships and pre-professional programs. But the more things change, the more they stay the same. Certain of our facilities are, in comparison to other universities and even in comparison to our equally impoverished brother institution, painfully inadequate. The level of teaching in some courses is outstanding—in others it is embarrassing.

My presence was acknowledged by one woman's comment to her neighbor, "My G-d, did we look like that?"

Beats me. Maybe they did. And maybe in

ten years we'll all come back to Stern and listen to a student talk about her school. I'd like that—especially if I can be favorably impressed by what I see and hear.

# Beni Begin Speaks About Present Middle East Situation

by Shoshie Botnick & Annie Charlop  
How many Jews have a workable knowledge of the Israel-Arab conflict? That is the question that many Jewish collegiate organizations have been concerned about. Network, a student umbrella organization, is one such group. Network is a resource center and coordinating body which brings students to an awareness of Jewish problems and concerns around the world.

Recently, Beni Begin, son of Israeli Prime Minister Menachem Begin, spoke to a group of student leaders at Network headquarters. At the meeting, Mr. Begin analyzed the recent events involving Judea and Samaria. He pointed out that Article 5 of the State Department's resolution on March 1, was in full contradiction to the Camp David accords. Mr. Begin further explained that "once we let it (Judea and Samaria) slip, we won't have any control . . . ." He continued to say that the 1975 U.N. resolution that Zionism is racism was a clear echo of certain phrases found in the Palestinian Liberation Organization's covenant.

After alluding to the serious implications of last week's resolution, Mr. Begin showed the audience various slides that portrayed the heterogeneous nature of the

Arab ethnic cultures within the countries of the Middle East. He said that this "mess" ripens the opportunities for U.S.S.R. intervention in the "oil lanes" area. The United States (therefore continues to force Israel to make certain concessions in order to satisfy the Arab nations and align them with the U.S. against the Soviet Union.

Mr. Begin devoted a significant segment of his lecture to comparing Israel and the Palestinians to 1938 Czechoslovakia and Germany. In 1938, there remained in Czechoslovakia a German minority. As a result, Germany wanted to annex Czechoslovakia. This was one of the sparks that set off World War II. Similarly Israel, which contains a Palestinian minority, is threatened by the PLO, who wish to make Israel a Palestinian state. For this reason, he urged the student leaders to ask their professors (in political science and international relations) to conduct seminars, on diplomatic relations in Europe between 1936-1939.

Mr. Begin appealed to the audience by recalling a famous statement made by Moshe Dayan, Israel's former defense minister. "For the United States, the issue of Judea and Samaria is one of diplomacy, but for us it's a matter of life."

# Alumnae Return to Stern

by Tova Wohl

On Sunday, March 9, an alumnae reunion for Stern College graduates from eight classes was held in Koch auditorium. The classes of '59, '60, '64, '65, '69, '70, '74 and '75 participated in the first alumnae homecoming.

The program opened with greetings from Dr. Norman Lamm, president of Yeshiva University. Included in the program was an address by Rabbi Yosef Blau,  *mashgiach ruchani*  of Yeshiva University and Mrs.

Rivka Teitz Blau who spoke on the topic "From Egypt Till Today: Appreciating the Hidden Miracles."

The events of the day also included a school tour, a cultural presentation and a luncheon. At the luncheon, special service awards were presented to former presidents of the Stern College Alumnae Association, Marga Weinberg Marx and Doina Levi Bryskin, for their contributions to Stern College.

Due to the efforts of the homecoming chairpersons Paula Goldstein From, Joan Lenoff Maybruch and the present Stern College Alumnae Association president Zelda Brauss Brown, the reunion was a success. Batsheva Wernick, assistant to the director of University Alumnae Affairs, was the Homecoming Coordinator.

# Bulletin Board

President Lamm has approved the academic calendar for the 1980-81 school year. Classes will commence on September 2, 1980. Orientation will be held Tuesday-Friday, August 26-29, 1980.

Professor Anna Krakowski will be awarded the rank of officier in the Ordre des Palmes Academiques at 2:30 p.m., Wednesday, March 26, 1980, at Stern College.

The faculty discussed the possibility of science majors fulfilling the language requirement with one year of a scientific language. The faculty vetoed this proposition on the grounds that both science and liberal arts majors should study a foreign language.

Results of the Sparks basketball game played March 4 are Pratt over Stern 49-23.



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# Battered Women an Update

by Adina Sullom

All Jewish men make good husbands. This unfortunately is a popularly accepted myth. In Israel, the estimate of battered women is placed at 100,000 per year according to Israeli social worker, Ruth Rasnic. "Outrageous," one may gasp, and yet what is equally outrageous is that only two small shelters for battered women exist in Israel.

Concerning the battering of women, Rabbenu Tam of the twelfth century and Rabbi Meir of Rothenburg of the thirteenth century were able to declare, "This is a thing not done in Israel." It would appear that either wife battering had not occurred during their time, or they were unaware of the existing problem. One sees that Rabbi Hertz of England in his exposition "On Marriage, Divorce and the Position of Woman in Judaism" which he wrote in the mid-1940's was also not cognizant that there were Jewish men in England who beat their wives. He relates an account of an English worker who, on his way home from work, hears the screams of women who are being beaten by their husbands and comments that the Jewish ghetto is never disturbed by such screams.

The *Shulchan Aruch*, however, in the sixteenth century prescribed it as the *Beit Din's*, duty to punish a wife-beater, to excommunicate him, and if need be to force him to divorce his wife.

England was the forerunner in setting up shelters for battered wives. The recognition of the problem of battered wives arose almost by accident. In 1971, Erin Pizzey began the Women's Aid movement in London. It was a small project meant to bring women together to discuss mutual concerns. Soon women who had been badly beaten appeared and asked for shelter. Women's Aid was forced to move to larger quarters which became known as Cheswick Women's Aid. By June 29, 1979, there were 150 women's shelters in England, but none of them were specifically Jewish.

Hanna Brody, director of Jewish Marriage Education Council in England stated, "From my experience, wife battering has nothing to do with class, religion, or money; you get battered women at all levels of Jewish society. Except that among the really observant, it is less common. I would say that we have seen more people from oriental and Sephardic cultures—Persian, Moroccans, Indians and Israelis. In such societies a woman's role is defined, but often when she comes here and sees what other wives are doing she wants to break away from her role. The husband often finds this intolerable."

One possible reason that Israeli men batter their wives, girlfriends, or lovers, is because of the high-pressured life in Israel. Another reason may be that wife battering is a manifestation of war-shocked men whose symptoms were not diagnosed when they were injured in battle. Though some people believe that drug addiction, alcoholism and mental illness are also factors, sociological studies have disproven these theories.

The Women's Shelter in Herzliya is sponsored by an organization called LO or Combating Violence Against Women, the Herzliya municipality, and WIZO, Woman's International Zionist's Organization. LO, headed by Ruth Rasnic,

was founded following the July 1977 murder of Devorah Isdemir, who died from brutal beatings inflicted by her husband. LO has a number of crucial functions. It campaigns for legislative measures to protect battered wives and works in cooperation with the social welfare department of Herzliya municipality and the marriage counseling service. LO also deals with a police appointed female officer dealing with battered wives. The police sometimes refer rape victims to LO whose volunteers will bring victims to hospitals and invite them

cont. on page 9 col. 1



This "unknown" band performed at the annual YU talent show.

## Shutafut—An Arab-Israeli Partnership

by Naomi Mark

How can nations of conflicting cultures and ideals survive together in one country? This is the basic question plaguing those concerned with the future of Arab-Israeli coexistence. In an attempt to solve this problem, several Jewish and Arab citizens of Israel have developed an organization called Shutafut, the Hebrew term for partnership. As an independent

*"Mutual trust must be created between us, based on respect for each other's rights."*

organization, not affiliated with any political party or group, Shutafut strives to create cooperation between Israeli Arabs and Israeli Jews.

Shutafut was cofounded by Dr. Rachel Rosenzweig, daughter-in-law of the late Jewish philosopher, Franz Rosenzweig, and by Mr. Rushdi Fadila, an Israeli Arab living in the Arab village of Tiva in central Israel where his family has lived for seven

generations. Having recently completed and extensive speaking tour in the United States, Fadila and Rosenzweig were eager to discuss their objectives.

"We have three basic assumptions," explains Dr. Rosenzweig. "Firstly, if I have a problem, its solution depends on me. If the solution to a problem is also dependent on another person (or nation), it's then up to me to turn this person (or nation) into a partner. To accomplish this I must convince this person (or nation) that we have a common interest. Mutual trust must be created between us, based on respect for each others rights."

The increasing tension between the Israeli Arabs and the Israeli Jews is a source of deep concern to the members of Shutafut. "This tension may be traced to the inequality of Israeli political representation," stated an active supporter of the organization. "Israeli Arabs are primarily on the lower rungs of the economic ladder and are virtually outside of the national political structure." Israeli Arab citizens are often denied government assistance on the grounds that they do not serve in Israeli defense forces. (Because of

their tenuous position citizens of a state at war with many of the Arab nations, most Israeli Palestinians do not serve in Israel's army.)

The tensions between Arab and Jew in Israel become more aggravated as a result of increasing Arab identification with Palestinian nationalism. "Many Arabs," says John E. Hofman, political scientist,

*"Jews and Arabs must find a way to live together or be destroyed together."*

"now view themselves as not just an ethnic, linguistic and cultural minority but as a religious minority as well." Hofman argues that the root of the problem seems to lie in the dual nature of the State of Israel. The democratic pluralistic character of Israel is often challenged by the fact that Israel is a Jewish state.

Yet, as Arab hostility is intensifying, those involved in Shutafut are exploring new and creative solutions to this challenge.

"We see no hope in both peoples continuing to demand exclusive rights for the same 'beloved homeland.' Jews and Arabs must find a way to live together or be destroyed together," declared Dr. Rosenzweig.

Several cooperative projects sponsored by Shutafut have been quite successful. One such project was an inter-community mobile workshop where about twenty active participants shared three days together: One day was spent on a kibbutz, one day on a moshav and one day at an Arab village. The participants were hosted by families from various Jewish and Arab communities and spent the evenings in planned educational and cultural activities with the local residents. One volunteer reflected on his experience: "Our intention was to introduce the spirit of partnership by means of conversations, singing, movies and plays, and also by the very fact of our involvement with the different residents."

The members of Shutafut remain optimistic that the gap between Arabs and Jews may be bridged: "Who is a hero," says an ancient proverb. "This one who turns his enemy or his adversary into his partner."

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# Students Speak Out on the Hebrew in Moscow

J.S. Core

Susan Harris:

In today's society it's important for the women to know how Halacha works and be able to deal with sources. We should be able to understand an answer to a *shaila*. It's even more important that we understand our heritage because it will be questioned in the secular world. I think that the core program is the best way to improve our knowledge.

Arlette Loeser:

I'm all for it because I know if it's set out for me then I'll go along with it. The reason most people object to it is the element of change it involves.

Fran Smith:

I'm against it. I think that the way to improve the Hebrew department is to get a better qualified staff. I don't think the core would necessarily improve it that much.

Debra Spector:

I feel that it will raise the educational standards of the school and that students who come in with little or no background will come out with a substantial amount of knowledge in varying areas.

Lynn Stram:

It's too early to tell now, but I'm afraid it may short change the liberal arts education at Stern College. I agree that a major improvement effort must be made to restructure education at Stern. However, it must be all encompassing, and the full impact of any improvements must be thoroughly explored in terms of Stern *en toto* as opposed to just Jewish studies.

A Freshman:

If we can really learn a lot more, it's worth the extra two-to-three hours a week.

Emma Bursztyn:

I'm all for the core program because I think it will enhance the reputation of Stern College while giving the students a challenge to face. I think that's what college is all about.

Lisa Korman:

I'm for the core program. I think it will alleviate a lot of the conflicts between *limudaei chol* and *limudei kodesh* classes that are scheduled for the same time period. Also, it will allow for a more intensified background in Judaic studies.

Menucha Quint:

Obviously, anything which is going to be *masif limud torah* is positive. Besides, anything to make us more like the *yeshiva* boys.

Phyllis Dubinsky:

I think it's a good idea, but I think there are still problems to work out, and I don't think it should affect sophomores of next year.

Marcie Greenhut:

If I were to engage in the core program, I would not like it because I want quality not quantity, after having spent time in a *yeshiva* which stressed quality not quantity. However, the majority of students may benefit from it because they will be forced to take more challenging courses and will come out of four years at Stern knowing more.

Gail Silverman:

It's a good program, but before they can institute it like this, they have to improve the quality of teaching.

Judy Moseson:

I'm very pro. I think it's good because people won't be able to slide and will have to advance and will have to be challenged. In addition, the Jewish studies department will be forced to add more advanced courses, and there will be less chance of a student's Jewish studies suffering because of scheduling problems with secular courses needed for a major.

Rose Gans:

I like it as long as there's a choice of classes to take within the core on each specific level.

by Michael A. Sabin

"Learning Hebrew is not only acquiring skills in a new language. For us Jews in the Soviet Union it is the most vital condition for our existence as a nation." This statement by Jewish activist Vladimir Prestin reflects the focus of Jewish cultural activity in the U.S.S.R. today.

Decimated under Stalin, purged of its intelligentsia, deprived of the resources of scholarship, publishing, schools and institutions, the Jewish community in Russia has become the victim of cultural deprivation.

Refusing, however, to become a nation without an identity, Soviet Jews have made successful efforts to maintain Jewish cultural activity. The most effective, structured and extensive aspect of this activity is Hebrew language study.

Vladimir Ze'ev Shakhnovsky founded a Hebrew teaching network in 1970, initiating several measures to build Hebrew studies. He established separate groups for students at different levels, attempting to maximally utilize available Hebrew books and materials. He also introduced elements of Jewish religion and thought into the programs of study.

*"Hebrew has a vital part to play in reintroducing the Soviet Jew to his Jewishness."*

At present, there are some two dozen Hebrew teachers with about 400 pupils on elementary, intermediate and advance levels. Thousands of pupils in Moscow alone have passed through Shakhnovsky's system. Generally, groups of three or four pupils meet once a week and after a year of study are able to teach others.

Shakhnovsky, who is constantly threatened by the KGB, has been refused permission to emigrate since applying in December, 1972. His apartment was raided by the KGB in December, 1978, and his library of Hebrew books, cassettes and records was carted away.

"The few appropriate books we have," one of the Moscow teachers comments, "are snatched up like precious first

editions. If only we could enlarge our lending library, we could have three times as many subscribers," he joked. It is not a joke that Hebrew teachers are forbidden to advertise their services and are menaced with threats of arrest for 'parasitism.' The licensing of private Hebrew teachers would allow them to pay income tax and would preclude such action, but they are not permitted to register. Yosef Begun, a Hebrew teacher, was sentenced to two years of internal exile on a charge of 'parasitism' although he had submitted proof to the court that he worked as a teacher of Hebrew. After returning from exile in the spring of 1978, Begun was sentenced to exile again because he did not have a residence permit to live in Moscow when arrested there by the secret police.

Despite the threats, Moscow's Jews continue to teach and study. One Moscow refusenik, Ze'ev Korshun, now in Israel, reports that before he left he was heading a group of six people who were learning Hebrew, *Torah*, and karate together. They met every day, conducting their discussions in Hebrew. Each week they studied the weekly *Torah* portion with commentaries and *midrashim* and Ganzfried's *Kitzur Shulchan Aruch*, and hoped to procure copies of the *Talmud* in Hebrew, such as Adin Steinsaltz's modern Hebrew editions.

The Jewish education of the children is also a priority. After *Sukkot* of 1977, refuseniks set up a *gan*, a Jewish kindergarten, in Moscow. The parents converted Boris' Chernobitsky's small two-room apartment into classroom space, and began their *gan* with ten children, aged three to seven, who attended four days a week. The *gan* has since expanded. The children learn Hebrew songs and Israeli dances. They hear fairy tales, first in Russian and then in Hebrew. They learn about the Bible and Israel and plan programs for the Jewish holidays.

*Sukkot*, *Chanukah*, *Purim*, and *Pesach* have become shared communal experiences. Moscow Jews gather at one another's apartments to observe the holidays; they light *menorot*, read *Megillat Esther*, eat *hamantaschen* and conduct *sedarim*. On *Yom Haatzmaut* they gather in the woods (often under the watchful eye of KGB agents) to picnic, sing

cont. on page 11 col. 1

# Battered Women Update Continued

cont. from page 8 col. 2

home if necessary.

The shelter itself is run by LO volunteers and is sponsored by the social welfare department of the municipality. The welfare ministry provides a part-time social worker, a housemother, and a part-time secretary. The shelter is housed in a small house located in a residential neighborhood. The yard is littered with toys and the backyard is filled with clothes hanging on clotheslines. It is surrounded by a wired wall whose gate can be opened only by a key. One understands just who the prisoners are. There were approximately 18 women and children, crowded into a one and a half bedroom house which also contains a dairy kitchen, an office and one bathroom.

During my visit to the shelter, I was surprised to see a man in the shelter but I learned that he is also a volunteer. I thought he was a *shomer*, a guard, until I was told that everyone watches out for herself, and that there is no guard. The

women must certainly take precautions living as they do. I had heard of a case where a child wandered away and informed his father where his mother was hiding. In April of 1979 the husband of Carmelia Ashkenazi waited for one woman to enter the gate and slipped in behind her. He approached his wife, and in clear view of the women and children stabbed her to death. Although the account made headlines in the paper, nothing was done to correct security measures in the shelter.

In spite of its small size, by June of 1979, 131 women and 156 children had stayed in the house. Both *Sephardit* and *Ashkenazit* seek shelter there, although as Ms. Rasinic explains, a number of *Ashkenazi* women seek help by phone only since they often have the money to flee to a more comfortable refuge.

When asked about the return rate of the battered women to their homes, Ruth Rasinic said that most of them return home. There are several reasons for this: 1) It is difficult to find an apartment. And the

women are afraid that the husbands will locate them and hurt them. 2) They are afraid that they will be termed a rebellious wife and thereupon be deprived of all the rights granted to them in the marriage contract (financial support, custody of the children and even a divorce). 3) They are unable to withstand the pressures of friends and relatives who tell them to return to their husbands. 4) The women are not able to make it financially.

In Israel, there is a civil law which states that any legal complaint lodged by one spouse against another can be deferred to the rabbinical courts. However, the rabbinical court has virtually no punitive powers. The rabbinical court can order a man from his house or try to make *shalom bayit*, whereas the civil court can imprison a batterer for up to 15 years. A woman must bring certain proof to the civil court including a copy of the police file, a medical certificate from an emergency room (doctors do not usually inform the battered women that they need a copy for

court), and testimony from witnesses (a female social worker's testimony or any other female's testimony for that matter cannot be used). As a result of the complicated and frustrating procedures, only two men were jailed in 1978 for battering their wives.

A fact which makes it extremely difficult for an Israeli battered woman to receive help is that many people still deny that the problem exists. Battered Israeli women are found among the religious and the non-religious, the uneducated and the educated, the indigent, and the rich, the blue collar force and the higher echelons of society, the *Ashkenazit* and the *Sephardit*.

In addition to the Herzliya shelter another is being planned in Jerusalem (although a budget has not yet come through).

If anyone is interested in volunteering at a shelter or donating much needed funds, please contact Adina Sullum in 9F for further information.

# Letters to the Editor

## Controversial I

### To the Editor:

It seems that an article appearing in the February 28 issue of the Observer has caused quite a bit of controversy around campus. I am referring, of course, to Varda Rosenfeld's column entitled "The Controversy Behind Uncommon Women." Using an outline form, she logically presents the play's problems and suggests solutions for them. However, Ms. Rosenfeld fails to present all the facts.

Before rehearsals or even try-outs began, the play was submitted to Dean Bacon for approval and certain suggestions were made concerning the deletion of questionable material. The script was edited accordingly. The play was also viewed by Rabbi Berman on videotape three weeks prior to its opening.

To state that the director was not sensitized or aware of certain religious issues is nothing but ignorance on the author's part. Next time, I suggest she do her homework before slinging such ridiculous accusations. On the contrary, *Uncommon Women* was scrutinized and scrutinized. If any objectionable language did remain, it was there only because its deletion would have made the play's ultimate message difficult to understand. The whole play and its success bordered on the different characters and their development. Ms. Rosenfeld writes, "And who doesn't know a Katie or a Samantha or a Susie Friend?" I might add to that, who does not know a Rita or a Holly or a Leilah? In all truthfulness, Wendy Wasserstein's work, as it stands, unedited, is not as totally alien to Stern College as many pristine individuals would like to believe. It is very easy to close one's eyes, but I'm quite interested in the rise of the already fluctuating attrition rate were Stern College to admit only Susie Friends (and could they find 600 of them?)

*Uncommon Women* happens to be a great landmark in Stern College SAF productions. With the help of Dr. Laurel Keating, who literally saved the *Mad-woman* production two years ago and has been directing Stern's productions ever since, we have come a long way. The staging of *Uncommon Women* reached a level of professionalism which was never seen in previous productions. The script dealt with reality (a frightening subject for some members of the Stern College community) and presented problems which are very pertinent to the Stern woman. It should also be noted that despite all the "supposed" controversy, the show played to a full house every night and additional seats had to be added for the last performance.

In *Dorm-Ez View* of the February 28 issue, even the Reiches (the religious trend-setters of Brookdale Hall) mention *Uncommon Women* and *Others* in order to illustrate the "typical anxieties and fears surrounding graduation" at Stern.

However, the controversy seems to revolve not around the play's message, but its language. In other words, "it's not what you say but how you say it" (and L-rd forgive us if we sang it!). Just recently, I witnessed a confrontation between a young student and a professor in Stern College. The student objected to the instructor's use of language while explaining the sociological significance of Anglo-Saxon words in the ghetto. The student was appalled and accused the professor of transgressing the dictates of the Torah and

"speaking like she came from the gutter." Besides my initial amusement, I felt a bit sorry for this young woman as she obviously had no real grasp of the world surrounding her. She walked out of the classroom totally missing the point of the lecture and perceiving it only as a personal insult and a batterment to her "holier than thou" ears.

Ms. Rosenfeld comments that she monitored audience reaction to the play and found that they were "uneasy about suggestive remarks" and also that "a good play should never make the audience uncomfortable." I would like to point out that the cast, who probably attended more performances than Ms. Rosenfeld, took a little survey of their own. In general, the audience reaction was quite favorable and their applause and laughter greatly added to our energy on stage. One night, however, the house was not quite as responsive and we felt this was due more to the intellectual level of the audience than the fact that they were offended or uneasy. Personally, I find it hard to believe that they found the play offensive as the only thing that did not go over their heads was Samantha's engagement. If they were "uncomfortable," it was probably due to the seating in the auditorium. This problem could easily be solved were the college to give SAF a real theatre, which they desperately need and most assuredly deserve!

After walking into several dorm rooms at Stern, I find the "offensive material," "certain language and innuendos" and any "suggestive remarks" in *Uncommon Women* like "walking into a clean sheet." I must also add that if at any point the production of this play degenerated into "name-calling and guilt by association" (whatever that means), it was done only by individuals like Ms. Rosenfeld. All those connected with the production and all the administrators asked to advise cooperated marvelously and, as a whole, worked well together.

As for Ms. Rosenfeld and her controversial clan, I can only offer the advice of the infamous Rita Atabel, who once said, "these women should have been in therapy." Only then perhaps, will there be "no holding our uncommon women back!"

Uncommonly yours,  
Lexa n. Rosean

## Controversial II

### Varda Rosenfeld responds:

In researching my article, I obtained my information from girls who were involved in the play and brought certain problems they foresaw with it to the attention of TAC. The play was then redirected to Dean Bacon for re-scrutiny, if you will. Obviously, the initial scrutinizations had not resolved the issue as far as these actresses were concerned. They were faced, and this is my main point, with a choice which they should not have had to make. No student at Stern should feel that she is forced to exclude herself from a University-sponsored activity because it conflicts with her religious views. Her conflict should be whether she has enough talent to participate, and not whether that participation would cause her to compromise her standards. Granted, steps were taken, but far too late to relieve an eager actress at tryouts who must choose between participation and conviction. This is precisely

why I proposed an administrative advisor who would insure that these issues would be addressed before the tryouts for the play. As for viewing a play three weeks before its presentation—suppose it were not to meet with approval, what then? I fail to see what light this sheds on the actresses' problems with the play—it just might have created more.

Your objections center on the language of the play. I contend that there were, and will be in the future, other *halachic* issues at stake. Was the director sensitized to these as well as to the language problems?

I agree that *Uncommon Women* is an important play. It is important precisely because it deals with reality and with issues that Stern students can and should relate to. What remains questionable is the vehicle within which these themes are developed. The quality of the production too, goes unchallenged. In fact, the actresses should be praised. Audience approval, then, is academic. Rather, my focus dealt not with audience approval but with the actresses themselves. My original suggestions attempted to alleviate the dilemma facing an actress who feels that she must choose between utilizing her talent and compromising her standards, be they *halachic* or otherwise.

As for audience reaction, I daresay even a viewer of little intellect can sense when he or she is uncomfortable. Audiences enjoyed the play and so did I. But enjoyment does not preclude the basic problems which I raised, and to which you did not address yourself: Was the controversy over the play justifiable? Was the play a suitable choice to begin with, for Stern? Was the material objectionable—to the actresses and in general? Finally, what can be done to avoid these problems in the future?

These questions left unanswered, you have left my views virtually unchallenged. I am pleased that my article proved to be a springboard for your ideas about the play, SAF, and Stern. But your allegations missed the focus of the article. I welcome a discussion geared to those terms.

May I say, all views expressed above were mine alone—any attempts at creating a conspiracy here are in vain.

## Re-explaining

### To the Editor:

After reading your Letter to the Editor of February 28, I feel compelled to respond in order to clarify my position and disclose my name.

My letter was not written merely to malign Michlalah—a school which I would recommend to most women. I was actually attempting in part to pursue the same objectives which you ascribe to your initial article. The aspects of Michlalah upon which I commented should be useful to any student trying to distinguish between the different schools, since those features are particularly probative as to the principal differences in attitude and structure which exist in the various schools. Since I fear that a student making inquiries into Michlalah would probably not be informed as to those characteristics (as I was not), I took advantage of the opportunity provided by your article to divulge this information by means of *The Observer*.

I did not wish to suggest that a certain amount of proficiency in *b'kiyas* is not important. Nonetheless, since Michlalah is the school generally sought out by women

seeking the most advanced level of learning, who may be expecting a more balanced curriculum, I wished merely to point out that they will not receive it. It is true that *Rashi* and his *m'forshim* are taught *b'iyun*, but at least during my year in Machal, this took place in two courses which each met for only *one hour a week*. Without even considering the problems of being able to learn anything in a course which meets only once a week, compare this for example with the amount of time spent by the average Machal student trying to memorize all of the *Rashi's* in *Breshis*, without concerning herself with the *m'forshim*, or even with the meanings of the *Rashi's* themselves. For a student hoping to gain the skills necessary to be able to continue learning after the school year is over, it is clear that learning how to learn entails more than acquiring the ability to recite—which itself is usually lost after a short period of time.

Perhaps most Machal students do find Rabbi Aberman, the *madrichot*, etc. helpful. After all, one is never at a loss for a place to go for *Shabbos*. If, however, the problems of a particular student extend beyond "the difficult transition... into Israeli life," to which solutions call for bending some of the rigid rules, unfortunately that student is out of luck. Complaints about dissatisfaction with the learning—which is after all what most students are giving up a year of college for and what (I feel) should be of paramount importance—will be fruitless. Except in the rarest of circumstances, anyone attempting, for example, to set up an independent study, to switch out of/into a course, or even to attend courses outside of the school during free time, will be met with extreme opposition (to put it mildly). Such inflexibility, characteristic of Machal, is something to which most American students are unaccustomed.

Of course no school is for everyone—including Michlalah. I did not decide to expose some of the things which I find to be problematic at Michlalah for malicious reasons. My purpose was two-fold:

- (1) to open up to constructive criticism (as any institution should be) a school which has a reputation for perfection, so that perhaps in the future Michlalah will take student-reactions into account, and
- (2) to let the buyer beware.

Madeline Kochen  
Machal '77  
SCW '78  
CSL '81

## Thank You

### To the Editor:

I would like to publicly thank those Stern College students who were able to attend our last basketball game on Monday the 26th. Your presence, and that of others close to me, made my last game for YU a celebration of great joy that will remain with me for the rest of my life.

My passion for playing has always been fueled by such displays of true amity.

You Are Indeed Beautiful People,  
David Kufeld  
(YC Basketball Team Captain)

Anyone interested in applying for a post on *The 1980-1981 Observer* staff see Annie in 16F by April 21.

# The Jewish Connection

## Engaged

Gita Schreiber SCW '81 to Alan Berk  
 Esther Fink SCW '81 to Shalom Buchbinder  
 Pauline Seidenfeld SCW '81 to Meshulem Moscovitz  
 Sara Kaplan SCW '80 to Avraham Blumberg  
 Dassy Goodman SCW '79 to Howie Goldsmith  
 Esther Bramson SCW '78 to Myron Chaitovsky  
 Ilene Lehman SCW '79 to Akiva Miller

## Married

Risa Goldstein SCW '80 to Norman Shapiro  
 Suri Goldstein to Barry Reiner

# Hebrew in Moscow

cont. from page 9 col. 4

traditional songs and dance *horahs*.

The exciting resurgence of Jewish activity in Moscow, with its emphasis on Hebrew, can only be enhanced by the acquisition of the proper materials. The following are needed: the basic *Elef Milim* series, *Hebrew-Russian* dictionaries, the *Gesher* series, adventure stories in Hebrew with vowels for teenagers, modern Hebrew novels and translations of novels from other languages into Hebrew, newspapers and periodicals such as *Ma'ariv* and *La'isha*, Israeli music on records and cassettes and children's storybooks.

The Association for the Dissemination of the Hebrew Language in the Soviet Union is an organization of former Soviet Hebrew teachers who have managed to reach Israel. In an eloquent appeal, they state the case for the study of Hebrew in the U.S.S.R.

"Hebrew has a vital part to play in reintroducing the Soviet Jew to his Jewishness. The very act of learning the language, its alphabet, and its associations prepares the Soviet Jew to consider an intellectual and emotional alternative to his present state of limbo within the confines of Soviet activity... the drive to emigrate becomes nourished... it created real Jewish communities."

Michael A. Sabin is a volunteer projects coordinator for the Student Struggle for Soviet Jewry.

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# Around Town

• New exhibits at the Jewish Museum include "Danzig 1939: Treasures of a Destroyed Community," which traces the history of this German Jewish community through the Holocaust, and "Seventy-Five Years of Collecting: Highlights," an exhibit of the museum's finest pieces. The Jewish Museum, at 92nd St. and Fifth Avenue, is open Sundays 11-6 and Mondays-Thursdays 12-5. Admission with student ID is \$1.00

• The 92nd St. "Y" will present *King David and His Wives*, an English version of the classic Yiddish play by David Pinski. Performances will run from April 10-26. For more information, call 427-4410.

• *Henry IV, Part One*, will air Wednesday, March 26 at 8:00 p.m. on Channel 13. *Part Two* is scheduled for Wednesday, April 9.

## Enter the Y.U. Annual Essay Contest in Jewish Studies

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National Committee for Furthurance of Jewish Education is offering Free Passover Handbook. Write to: Passover Handbook, NCFJE, 824 Eastern Parkway, Bklyn, NY 11213.

The Office of the Dean is sponsoring a "Senior's Night" on April 29 to be held in the dormitory lounge. Recent graduates will speak on finding jobs, apartments, adjusting to living on one's own in N.Y. etc.

## Psych Center

cont. from page 1 col. 4

evaluation of learning disabilities for children and adolescents. Other types of evaluative tests can be arranged. Dr. Berger added.

Among the Center's treatment programs are individual psychotherapy, child and adolescent therapy, family, marital and group therapy, assertiveness training, workshops, parenting groups, and coping-with-college groups. In addition, an outreach program is also being offered which includes school consultation services for elementary and secondary schools in the tri-state area. Reading and mathematics improvement and remediation services are also provided as part of a multi-disciplinary approach for children, adolescents and adults.

The Center's services, available throughout the year, are by appointment only, and fees are based on a sliding scale. All contacts are completely confidential.

Students interesting in running for office on the SCWSC Executive Board or the class office should contact Betsy in 8E.

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# The Story of a Horse

by Abby Klein

*Strider* is a profound and deeply disturbing play about the life of a piebald (spotted) horse and the various people who own him. Based on Leo Tolstoy's "Kholstomer: The Story of a Horse," *Strider* stresses the ignorance of man through his dealings with the horses and through allegorical views of the horse "society."

There are no equine actors in *Strider*; Gerald Hiken in the lead role, along with the rest of the cast, portray their characters superbly without the use of costumes.

Because *Strider* is piebald he is the object of scorn from the rest of the horses (which is a direct corollary to racial prejudice) from humans. *Strider* can't understand why men insist on calling him "my horse" since, as he points out to the audience, he is no more "theirs" than is the air or the

trees. This is just one of many blows the play deals at human folly.

Poor *Strider* is gelded, abused and tossed from owner to owner. He is only treated well for two years, but this owner, too, is an example of humanity at its most decadent.

Although *Strider* is well-acted, and presents a different and interesting angle on animal and human behavior, it is decidedly pessimistic and gloomy. Author Mark Rozovsky has preserved Tolstoy's profundity well, and the production is a good one, but don't go to this play if you want to be entertained. Seeing it is an exercise in soul-searching and philosophical contemplation.

*Strider* is at the Helen Hayes Theater. Tickets are available for \$5.00 through the ticket service. See Mrs. Winter of Jill Stamler in 12A

## Volunteer on a Kibbutz

If you're thinking about working on a *kibbutz* this summer, then *Kibbutz Volunteer* by John Bedford should be first on your reading list. This book describes every aspect of *kibbutz* life from the dining room to the disco, as well as clear explanations of everything a tourist in Israel can expect. There is a complete listing of 200 *kibbutzim* with all the information a potential volunteer needs to know. Other opportunities are listed, and the book also contains important phone numbers and addresses in case of medical or other emergencies.

*Kibbutz Volunteer*, published by Writer's Digest Books, is \$6.95 for the paperback edition.

The Jewish Publication Society is offering a Campus Program book club. Books of Jewish interest, including Biblical works, art and biographies, are offered at discount prices. With a membership fee of five dollars, two books you choose from the catalog will be sent to you. For a free catalog, write The Jewish Publication Society of America, 117 South 17th Street, Philadelphia, PA 19103.

## Ten Little Indians



SCW students rehearse for the SAF Spring production *Ten Little Indians*.

by Lynn Stram

On May 4, La'g B'Omer, the Speech Arts Forum will open its spring season with the production of *Ten Little Indians*.

The title, *Ten Little Indians*, refers to the cluster of statuettes on the mantelpiece of a weird country house on an island off the coast of Maine. The play proceeds to tell the story of the death of each Indian. The excitement builds until the last story is told.

The cast of players includes many veteran actresses of the SAF stage as well as newcomers, including a mystery actor from YC making his debut here at SCW.

The cast of players: Sara Lamm, Sandy Braderman, Louise Yanofsky, Lexa Rosean, Renee Farkas, Marsha Lustig, Yael Eller, Janet Greenhut, Sandy Kahn, Beverly Moskowitz, and A Mystery Actor.

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