

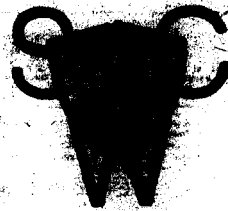
THE OBSERVER

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GRE Exams Now a Must for Graduating Seniors

by Mattice Rubenstein

This year, for the first time at Stern College, all seniors must take a comprehensive exam in their major in order to graduate this June. For those who have not already taken the MCAT, DAT or GRE, an UP/GRE exam was administered at Stern on May 2. These exams will be sent to the Educational Testing Service (ETS) in Princeton for marking, but the record of the scores will not be retained by the service. For those students who are majoring in an area for which there is no UP/GRE exam, a departmental exam will be administered and graded by outside faculty.

The reason for the institution of the testing, which has been in practice at YC for many years, is because of a request made by the New York State Education Department after its representatives visited Stern two years ago. The Department visits colleges in the state every five years, and if its requests are not heeded, it can close down the college that has not complied. (This is unlike Middle States accreditation, which, if lost, does not necessarily force a college to close.)

The Department demanded that Stern College come up with a way to independently assess whether graduating students have actually learned the material that their

major was supposed to have taught them. The purpose is not so much for individual student assessment but rather to see if the department of the major is actually teaching, and teaching well, the material it claims to cover.

Stern College was given a two-year extension by the State Education Department while Stern faculty debated on how to go about setting up a way to get more outcome data on the majors at Stern. Some departments felt that standardized tests could be used, while other departments wanted or needed to make up their own exams which would then be marked by faculty outside of the school. This is similar to the procedure used at Barnard College, where tests are both made and marked by outside faculty.

It was finally decided that because it was the easiest and most inexpensive alternative, the UP/GRE exam would be used for every major to which it was applicable.

The UP/GRE is a Graduate Record Exam that is marked and analyzed by the Undergraduate Assessment Program (UP) which

then gives advice to the college based on the outcome of the exam scores and the analysis. The UP program has been cancelled as of next year so Stern, itself, will then have to do the analysis.

It is interesting to note the

discrepancies on this issue between YC and SCW. First, as stated before, YC voluntarily had the GRE requirement for a long time before Stern was required to implement it. The reason for this seems to stem from the differences

in the amount of hours put into Jewish Studies by the students of each school. YC requires many more hours of Jewish Studies, and so it has been constantly open to the attack that it must, therefore, be very weak in the area of secular studies. The faculty at YC decided to have these tests given in order to prove that YC does, indeed, have a strong liberal arts program. The SCW faculty (which, until about

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Seniors took first-time mandatory GRE's and UP's on Sunday, May 2.

Grad School Moves Official for August

by Deena Epstein

The actual move of Yeshiva University's Wurzwiler School of Social Work will take place sometime during August of this year according to Wurzwiler Dean Dr. Lloyd Settles.

The present location of Wurzwiler is Brookdale Center at 55 Fifth Avenue. As of September, 1982, the school will find itself at Yeshiva University's main campus uptown. All regular classes for full-time day students will be held at the main campus in Washington Heights. Evening classes for three

Registration Approaching for Next Fall

Registration for the 1982 fall semester is scheduled to take place May 24-26.

The new schedule of courses will be posted in the beginning of May. This will enable students to have ample time to plan their schedules and to arrange alternate schedules as well, in case their first choice is closed out. The early posting of courses will also allow students to detect any scheduling problems and discuss them with the proper authorities before registration actually takes place.

Registration kits will be distributed to students during the week of May 17 and should be completed before coming to register.

The registration schedule is as follows: next year's seniors will

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of the Wurzwiler programs including the program for employed professional social workers, the gerontology program and the doctoral program will be held in the Stern College building. The locus of Wurzwiler will, however, be uptown.

The Ferkauf School of Psychology, which is also currently located at the Brookdale Center, is scheduled to be moved to the Van Etten hospital building which is adjacent to Yeshiva University's Einstein Medical Center in the Bronx. The Jewish education department of Ferkauf is the only program whose location is still undecided. The locus of this program will be either at Stern or Uptown, but regardless of where it is based, there will probably be courses given at both places. Executive Vice President Dr. Egon Brenner expressed his hope that Ferkauf will offer courses at Stern

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Elevators Breakdown

by Esther Sleskel

Dormitory Directors Rabbi and Mrs. Mordechai Reich have been in contact with the Flynn Hill Elevator Company and have asked that they make a detailed assessment of the problem and a recommendation as to the repairs necessary for proper functioning of the elevators in the Brookdale Residence Hall.

The Reich's have been in daily contact with Flynn Hill and have been pressuring the company to do a thorough examination of the elevators and to draw up a detailed evaluation of the repairs, both major and minor, needed to put the elevators into proper use, including an estimate of the cost of such repairs. The assessment would be presented to the university and the Administration would then be in a position to act on the problem.

At this point, after a thorough investigation, the elevator company has isolated the problem, and they are now drawing up the written assessment and recommendation.

Students who personally experience elevator malfunctioning in the dorm are urged to notify the Reich's the same day. Since the elevators are used only by students, it is up to the students themselves to report elevator problems directly to Rabbi and Mrs. Reich.

With the cooperation of the students and the administration, the elevators are expected to be repaired promptly.

Students Mourn Stern's Tragic Loss



Lisa Wachtenheim

We, the members of the Stern College community, mourn the recent and untimely passing of Lisa Wachtenheim.

We grieve along with her family at the loss of one so young and with so much as yet undeveloped potential.

Lisa was a student in her first year at Stern College. She was a resident of Los Angeles and had spent last year studying at Beit Midrash L'Nashim in Jerusalem.

Her death makes a tremendous impact on all facets of Stern College. The administration and faculty were shocked. They responded with alacrity and sensitivity throughout the crisis. The student body was devastated. Those who had known Lisa, and those who had not, her friends, acquaintances and fellow classmates, joined together in

their sorrow. Students gathered spontaneously to recite *Tehillim* in her memory. School activities were cancelled. The SCWSC is establishing a fund in her honor, and the May Blood Drive is being held in her name.

An *azkarah* (memorial) was held for Lisa in Koch Auditorium on the same date and at the same time as the funeral was held in Los Angeles. The hall was jammed as people crowded in to pay their respects. Administrators spoke of their grief; students who had known Lisa spoke of their memories.

Lisa was a gentle and cheerful young woman. Those who had the opportunity to know her characterized her as a *Bas Torah U'Ba'alat Midot*. Whatever her purpose was in this world, she has fulfilled it. We are left to fulfill ours, and to cope with the void we feel because of her passing.

We will never understand the reason for the loss we have suffered. We can only attempt to accept it and to proceed in our own lives with greater appreciation for each day. May her family be comforted among the mourners of Zion and Jerusalem.

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The OBSERVER staff wishes a heartfelt *Mazel Tov* to Head Dorm Counselor Bev Heyman on her recent engagement to Chanan Simon.

The OBSERVER staff wishes SCW Admissions officer Maria Frohlinger and her husband a *Tzetzchem Leshalom* and much success in their new home in Miami, Fla.

Positions are available for next year's Observer staff in the areas of writing, technical work, and board positions. Please see Rachel in 88 if interested.

Mazel Tov to Leah Kahn, last semester's Asst. Features Editor, on her recent engagement to Zevi Kain.

Observer Opinion

Lack of Sufficient Career Guidance

As the year draws to a close, this year's freshmen, sophomores, and juniors look forward to a summer and another year of school. The seniors... well, some will go on to graduate school, but many, especially with Reagan's cutback in low interest loans to graduate students, will be looking for jobs. Just how much guidance and help do they receive from the college?

We do have a guidance counselor at Stern, Mrs. Elfrieda Mayer. Mrs. Mayer's main office is situated uptown, but she will come to Midtown by appointment. When asked what kinds of services she offers, she said mostly diagnostic services for freshmen and sophomores. She would, however, furnish seniors with job information on request. Unfortunately, no one seems to know about this service. Complaints can be heard all the time of ignorance of job openings, how to find them, and when to begin looking. Shouldn't this service be more publicized?

Not only that, but if information for seniors is researched and given only upon request, how up-to-date and comprehensive can we expect this information to be? Heads of departments are supposed to serve in this capacity. However, their performance record is spotty.

Some are well informed and show a willingness to help, but in too many others, no real effort is made to keep abreast of career and training programs.

Once in a while job openings will be posted on the bulletin board; but this is so infrequent that people don't look there, assuming it will only have the usual secretarial and babysitting positions. We also had a job workshop on April 27. The program is good; the timing is not. This is too late in the year for seniors to put much of the information to use, and juniors rarely have the foresight to begin planning early. In addition, of those that will attend, many will have forgotten much of what was said or will have changed their plans by next fall.

The Administration has been considering implementing an ongoing workshop program, featuring one workshop a month on a different field of employment. We applaud this as a step in the right direction, but feel that the need can only be filled with a permanent (even if part-time), well informed, well publicized, placement office *on campus*, to offer information on job openings and guidance for job searching, resume writing, interviewing, and any other pertinent information.

Editor's Desk

Challenge of Our Legacy

by Rachel Katsman

The religious polarization of our Jewish community is not only affecting the lengths of our sleeves and the glattness of our meat, but it is affecting our approach to that which is most crucial to our lives—intellectually honest study of Tanach.

"Scholarship vs. learning" is not such a new phenomenon to the yeshiva world, but when the two become unsynthesizable and the former gets ignored, then we are getting ourselves dangerously close to losing our own right to even deal with Tanach as an intellectual endeavor, because we have consciously ignored relevant information.

Because many of us, as Orthodox Jewish women, may be entering the field of Jewish education in some form or another, it is essential that we be educated in that field as carefully and as honestly as if we were going into, say, the history-teaching profession.

It is sad to observe that the more we've become "into learning" or "into Torah," the deeper we're burrowing our heads and the further away we're getting from an intellectually honest approach. We've got to understand that if Rashi didn't discuss a Ugaritic tablet that parallels a chapter in our Bible, it was most likely because he did not know it existed.

Israeli Tanach scholar M.D. Cassuto wrote that we as Jews have an obligation to get Tanach scholarship back into our hands, because it is our Tanach. He was referring to "us" as Jewish scholars vs. "them" as non-Jewish

scholars. Taking that a step further, how about "us" as religious scholars, who actually deal day-to-day with that which we study vs. "them," be they Jewish or non-Jewish, whose scholarship can actually afford to be more careless because it does not necessarily have a practical effect on their lives.

My synagogue in Seattle just recently got rid of all its Hertz Pentateuchs because they apparently did not meet the standard of "our kind of learning—you know" that the synagogue members, and primarily, the rabbi, desired. It had been noted that Hertz made a comment at the beginning of the book of Leviticus which implied that our Sages may have made a minor change in one of the words, which, at the time of Moses, had already been written as a contraction. There is nothing intrinsically heretical about this statement—it might actually enlighten us in certain areas. Narrowness only leads to ignorance in discerning "apikorsus" from possibly even traditional solutions.

Professor Moshe Goshen-Gutstein spoke at YU last week and discussed the problem of "interpretations" being "facts" as soon as the scholarly world accepts them. But he emphasized that Judaism at the same time can never proceed if it stands in stark opposition to facts. It is crucial that we, as the educators of the next generation, confront real problems, which are sometimes real solutions, if we want to be intellectually honest in our approach and transmittal of that which is most crucial and sacred to us.



Letters to the Editor

Victim

Dear Editor,

Until recently, I belonged to the group of naive innocents who believe in fairy tales with happy endings, the tooth fairy and the inherent honesty of Stern College students. All the stories about cheating were just malicious rumors. Well, today I got a whiff of reality—that rumors usually have a basis in truth.

While struggling with a question on an exam, I happened to notice that the girls next to me were cheating. Though I recognize that it is my duty to report cheating, I remained silent, not even telling the girls that I'd seen them. My silence should not be misconstrued as a sign of my condoning the action, but rather such total shock at its having occurred that I couldn't say a word.

I regret not having said anything

to them directly, and partly to ease my own guilty conscience. I write to them this letter:

To my fellow classmates:

I know that it isn't worth saying that cheating is wrong and that one day you'll regret having done so. Obviously, you don't view cheating as something disdainful and the only one losing sleep over it is me. Since you weren't "caught" and you managed to pull one over on the teacher, you'll probably benefit from it, getting the higher mark.

It would be equally useless to appeal to your Jewish values that clearly define cheating as stealing. The laws which you've learned in Judaic Studies courses don't seem to apply to "real life." You don't notice the paradox in accepting Jewish guidelines when they're convenient while disregarding them when they don't fit into the scheme of things.

But do you know what really

angers me? It's not that you may get a better mark than me. What you stole from me is more than a few answers on a test. You stole my respect for you. By destroying my innocent assumption that my peers are honest, you not only made it impossible for me to face you, but you've made the whole student body suspect. A few girls' thoughtlessness damages not only themselves but all those around them.

And my personal problem is that you've robbed me of my self respect. By making me your silent accomplice, you've made me as guilty as you. It's ironic that the one unwilling partner in this seemingly victimless crime is also the only one suffering for it.

Because of a lousy ten points on an exam, I no longer believe in fairy tales.

—A Needless Victim

Grants

To The Editor,

As the end of the school year approaches many of us here at Stern College and at universities around the country await the tidings of our financial status for next year's school term. The times being as they are, with money scarce and education costly, a multitude of students receive some sort of financial assistance, some receiving close to full aid. We are the fortunate ones, for there are those who are unable to further their education as desired due to a lack of funds.

I feel compelled to write as I observe a laxity among some of the Stern College students toward their studies; skipping classes, attending class unprepared, and in general, trying to get away with as little as possible. While this is distressing as a whole, it is especially sad that

those students receiving financial help in order to further their education should behave in such an unappreciative manner.

We are given money not because it is a "nice" thing to do, but rather because we are expected to some day reciprocate in a substantial way. Grants, loans, and scholarships have a purpose. Their purpose is to help subsidize an education which would otherwise be impossible for many, only in order that the recipient may, in return, make a contribution some day to society. We are an investment. We have an obligation, a responsibility. We take, but we take only in order to give back.

It is time to apply ourselves, to wrok assiduously, and to act as the adults that we are assumed to be. If one were to receive, as a gift, a gold bracelet, would one throw it in the trash? Certainly the gift of knowledge and study is far more

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Dorm-Ez V'chay Protecting Whom From What

by Sema and Mordechai Reich



Consider the following situations. Facts have been altered to make the original incidents and people unrecognizable.

I. A girl from out of town eats meat from a butcher shop which is not Kosher despite the *Basar Kasher* sign. The roommates assume she knows the butcher is not reliably Kosher but simply does not care. They decide not to confront her because she'll feel hurt, nor do they speak to anyone in charge because they want to "protect" her reputation. FACT: It turns out that she naively assumed that the *Basar Kasher* sign always means that the meat is Kosher.

Who is being protected here? What about other students who, upon seeing her regularly eat from this butcher shop, concluded that she was non-observant in all areas?! Furthermore, the *lashon hara* did not limit itself to the individual but it scarred the reputation of the school by circulating the story of this innocent act.

II. The young lady from Adelphi describes the following situation. A roommate comes from a home where her parents are very tight with money and there is very little communication among family members. This student is given too little money per week to live on. Due to these practical problems plus the presence of deep psychological problems, this girl is reduced to stealing. The roommates learn of this first-hand and cover up in order to "protect" their friend. After all, they reasoned, the money that was stolen was needed

by her and it's a form of *tzedakah* to let her take it.

FACT: Through the vehicle of her stealing behavior, this young lady was crying out for help. Thank G-d despite the delay because of the misdirected good intentions of the roommates, this girl received the help she desperately needed. The roommates came to realize that they were not the only victims of this young lady's illness. Most importantly, they realized that this same anti-social and illegal behavior if caught in the outside world would put her behind bars. Thank G-d she was caught here!

III. This next student is 50 pounds overweight, or may be desperately in need of a dermatologist or a shrink... Her closest "friend" is trying to "protect her feelings" by not sharing the obvious suggestion with her. After all, her self-esteem is low enough and she'll never accept it and then the relationship between the two "friends" will dissolve and she'll be left with nothing!

Who's being protected by this silence? At the risk of sounding like those gushy "On Friendship" books, what about the responsibility which devolves upon a true

friend? What about the integrity of the relationship?

IV. Lastly and most commonly seen by us is the threesome in a room who can't seem to isolate the problem with the fourth roommate. "They cannot live with her." When pressed, they highlight certain areas of difficulty but they are too personal to share with the individual. They feel she would never handle being told of her body odor! In general, they feel you can't tell someone that you don't like something about them. They simply want the Directors of the Dormitory to concoct a story and have the "problem" moved out of the room.

Did the roommates give enough thought to the individual that leaves a room without having the foggiest idea of why? The girl who leaves introspects painfully and probably feels: "I wasn't worth the time or the energy or the guts to be confronted by my roommates." Personal growth for all the individuals in the room was not a goal.

Are we truly "protecting" the individual? Are we doing the best by our friends? Are the community's needs being met? Is there a failure in not giving the persons in charge enough credit for their sensitivity in handling the individual while resolving the problem?

We must attempt to go out on a limb more often, in order to help the next person grow and succeed. We're all so fragile and we're down deep scared of losing friendships, of losing respect, of being a "rat," of being disloyal. However, sometimes we're selling our friends and community down the drain in the process.

Grants

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valuable than a gold bracelet, so why then are we throwing it away? It would be preferable to step aside and allow someone else to act as recipient, someone who would take full advantage of the precious gift of education.

We must look upon our college experience as a privilege rather than something to be taken for granted, especially those of us who receive financial aid. We have been given a gift, an opportunity to expand our knowledge and an opportunity to set guidelines by which we will live our lives. Perhaps we should take a second look at why we are here at Stern College and examine just how constructive we are with the gift that we have been given.

Linda F. Visky
Class of 1984

YU Memorial School Days: Dr. David Mirsky

A memorial service for Dr. David Mirsky will be held Uptown at Furst Hall this afternoon at 2:45 p.m. Dr. Mirsky, who had been affiliated with YU for nearly 30 years as a student, teacher, dean, and acting vice president, passed away on Tuesday, March 30. He was 60 years old.

Dr. Mirsky was dean of Stern College from 1968 to 1975. He first joined the YU faculty in 1953.



Dr. Mirsky was a member of the YU faculty from 1953 to 1963. He was a Professor of Hebrew and English Literature, Associate Professor of English in 1962, and Professor of English in 1966. He served as Dean of Admissions from 1963-1968. Following his term as SCW dean, he was appointed Acting Vice President for Academic Affairs.

Such diverse contributions as Dr. Mirsky made to education in the secular as well as the Jewish world are rare. He had created and developed numerous educational radio and television series over the last 20 years, and had served in such capacities as Secretary of the Council of Higher Education Institutions of New York, executive board member of the American Association for Jewish Education, evaluator for Middle States Association, to name but just a few of his professional associations.

Dr. Mirsky had also been involved in writing and publishing numerous articles and papers for both English and Hebrew publications.

Yehuda Mirsky, a YC senior, commented of his father that, "he really believed in YU—believed that YU's stated goals are attainable and that there is no limit to what one can accomplish within

the YU system." Dr. Mirsky was a member of the YU faculty from 1953 to 1963. He was a Professor of Hebrew and English Literature, Associate Professor of English in 1962, and Professor of English in 1966. He served as Dean of Admissions from 1963-1968. Following his term as SCW dean, he was appointed Acting Vice President for Academic Affairs.

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Rabbi Beadin was a pioneer in the educational direction of the Ba'at Teshuvah (return to Judaism) movement of the last two decades. The immeasurable success of his methodology—"It's not about it" philosophy—stressing reading and mastering texts as a fundamental step to making an educated Jew—the ISS program is an example for similar institutions here and in Israel.

Rabbi Beadin had a special



relationship to every student in the program, teaching all freshmen himself, and demanding excellence from both students and faculty.

Rabbi Beadin was born in Poland in 1913, immigrating to the U.S. in 1921. He received a B.A. from YC in 1931, and was ordained at Rabbi Isaac Elchanan Theological Seminary (RIETS).

New Computer System Aids Fall Scheduling

by Ellen Bart

The schedule of courses for 1982-83 may look like last year's and it may contain the same information, but its one distinction marks SCW's entrance into a new age. The schedule is produced by computer.

Instead of typing the entire booklet, a computer program called "schedule" makes use of standard lists of course titles, section/hours and instructors. A period using the program need only type "L" to schedule a course and the computer automatically reproduces the corresponding day and hour information. Typing

"Engl 11" is recognized by the computer as referring to English Comp and Rhetoric, a three-credit course, and instructors are added by typing in one five digit code for each faculty member.

Besides lightening the load of typing, the computer program comes complete with alpha numbers—the four digit course code numbers used on all registration forms—beside each section which should help streamline some of the registration process which invariably occur when students frantically copy the numbers from the main file being compiled on p. 7 and 8.

Bio for Non-Majors

by Judy Zuravin

A new biology course for non-majors will be offered next fall, according to Dr. Fred Goodman of the Biology Department at Stern.

The course was designed in response to the needs of a non-biology major. As to the course's content, Dr. Goodman commented, "I'd like to see input from the students, to know what students want to learn." He wants to accomplish what the students hope to gain from the course.

The course is still in the process of being set up. It will implement new aids in teaching, such as slide presentations and working at the computer (not writing programs, though). Besides two hours of lab, the student will also be expected to put in two hours of outside work on the computer. Dr. Goodman will be instructing the course, and said, "I will try to emphasize concepts, rather than facts."

There will be interaction between student and computer. (This type of interaction with the computer allows the student to encounter it with lesser degree of fear of the machine.) The computer will set problems which the student will solve. It will keep setting problems until the student grasps concepts and understands material. The computer will also aid the student in reviewing material that was presented in class.

Do not be fooled by the fact that it is a biology class for non-majors. Dr. Goodman warned, "It's not a

biology for poets, and certainly not an easy biology. It will be as rigorous as I can make it."

Dr. Goodman stressed the importance of science literacy, especially nowadays, because of current topics in science such as biomedical engineering and the use of computers in science. "It's different. I'm excited about it," he commented. "A person should have a solid background in science."

He said he realizes that this course is for those who are not particularly interested in science, but they are interested in learning; otherwise they would not be in college. He feels he needs to know what people would like to see, what will grab them and what they would like to spend time on.

Whether or not to continue or change the course depends much upon this experimental class, which is limited to twenty students. If it is successful, satisfying students and Dr. Goodman, more money for more equipment will have to be approved.

One difficult in setting up this course is finding the proper text. Dr. Goodman explained, "In this kind of course, it's particularly a problem. Some books underestimate the capability of the student and other texts limit their approach drastically."

Dr. Goodman is extremely enthusiastic about the course and is currently working out the details.

Jewish 'Exiles' Call for Help from Bretheren to Avert Destruction

by Beverly Barr

In an informative lecture on the plight of Ethiopian Jews, Mr. Baruch Tegeni, a Falasha Jew who has emigrated to Israel, spoke at Stern College March 29 of his experiences and life while in Ethiopia.

Mr. Tegeni spoke of the horrors and indignities suffered by Falashas still living in Ethiopia and their hopes of one day living in Israel. He, himself, has emigrated to Israel twice by foot—the first time to escape the horrors of his former country, and then again with 55 Falashas in 1976 to prove to the Israeli Government the possible

success of his plan for helping Falasha Jews escape Ethiopia.

Falasha means "exiles" or "strangers" and was given as a name to all Ethiopian Jews by their Christian and Moslem neighbors. In 1973, Israeli Chief Rabbi Ovadiah Yoseph proclaimed the Falashas to be descendants of the tribe of Dan. One year later the Israeli Government instructed its embassies in other countries to issue visas to Falashas without restriction.

Despite these political advances in recognition, life for the Falashas did not improve. Mr. Tegeni explained why it is so necessary for

Israel and American Jews to help Falashas escape. He described how the Jews of his former country suffer at the hands of angry landowners and neighbors who murder and rape them. Their children are not allowed to go to school, they aren't allowed to earn a living and yet still "struggle to maintain Judaism in this terrible condition." He described how the Jews "live in one community, one group, not among the *goyim*, and practice laws according to the Bible." They "try to keep identity and have hope the Messiah will come, and pray three times a day toward Jerusalem." This is where all the Falashas hope one day to come. But unfortunately, in the past, other pressing problems facing Israel were given higher priority and the Falashas were told to wait.

After Mr. Tegeni, Mr. David Pollock spoke on the political situation now and how recent efforts to save Falashas have been stepped up. Mr. Pollock is a member of "Children of Holocaust Survivors" and is in the forefront of efforts to save Falasha Jewry from extinction. He compares the murdering of Ethiopian Jews to the Holocaust in Germany. He told of postcards written in Germany in the Holocaust era and how, when they took postcards written by Falashas now and hid their signatures and dates, people couldn't tell the difference.

Mr. Pollock also spoke about letters and cards that students can send to political figures such as Aryeh Dubzin of the Jewish Agency and Menachem Begin. These cards and letters could help to further efforts to save Falashas by letting the world know people are concerned about what happens to them.

After the lecture, students and faculty attending were invited to ask questions of the speakers. Only a few students attended the lecture, however, and most of the questioning was done by faculty members. Mr. Pollock might have taken notice of this when in the course of his speaking, he said, "What will we say forty years from now when children of the Falashas ask, 'Where were you when my father was murdered?'"

Friedenberg Predicts Smooth Registration

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register on May 24, juniors register on May 25 and sophomore registration is May 26.

Students returning from Israel next semester have already submitted their registration. However, these will be processed together with the proper class on the designated registration day. This process will allow the students currently in Israel the same opportunity as students registering here, to get into their desired courses.

Mr. Pinchas Friedenberg, registrar, is optimistic. He expects registration to run very smoothly. He asks, though, that students be sure to have alternate schedules



A collection on neo-Nazi and other anti-Jewish propaganda is now on exhibit in the Orange Lounge of the dorm. Above, the exhibit was displayed last week Uptown in Furst Hall.

YC Student Displays Neo-Nazi Collection

by Miriam Husney and Joyce Lempel

For the next week, an ad posted in the Orange Lounge will be offering \$50,000 to anyone who can prove that the Nazis gassed the Jews. Another one, alongside, will be urging onlookers to read *Mein Kampf* everyday "for inspiration." Sounds funny? It's anything but. These ads and others are to "run" this week as part of a display completed by YC Senior Larry Domnitch, of currently circulating literature and paraphernalia from major white power hate groups across the country.

The collection of materials, which was displayed uptown last week, is designed, says Larry, "to make whoever it is seen by aware of the vicious anti-Jewish literature that is being distributed throughout the country and read by hundreds of thousands—maybe millions of people weekly."

Included in the exhibit are pamphlets, newspaper articles and ads, posters, and bumper stickers assembled primarily in the last year or two by Larry and fellow YC student David Billner. Explaining what it was that initially motivated him to start the collection, Larry remarks, "I saw some hate literature and continued inquiring. I'm living in the same country as these people right now, and so are 6 million other Jews. I wanted to know more about them and what they are saying about me."

The paraphernalia appear to be

aimed at convincing the "White Public" of the innate evil of Jews and the potency of their threat to Aryan Christians especially in the economic, racial, and religious spheres. Larry acquired the materials at no cost by either writing away for them pseudonymously, or actually visiting offices—some, right here in Manhattan, others as far away as the state of Virginia. Pointing to a midtown address that appears on a list of "White Power" and Neo-Nazi publishing houses, Larry remarks indignantly, "There are places on Fifth Avenue where you can just walk in and get these things. All I had to do was mention the topic and I was loaded up with the stuff."

It's an unusual display comparable only to an extensive collection of its kind found in a place in Jerusalem known as the Museum of the Potential Holocaust, to which Larry has decided to eventually donate the exhibit he's designed.

"It's the most disgusting exhibit I've seen in a long time. You must see it," said Rabbi Reich as he left the lounge this evening even as the display was still being set up. Says Larry of the student and faculty reaction uptown, "They were so shocked, although they'd seen it before, it was a pretty unpleasant reminder." SCW Junior Sandy Kahn added, "It's certainly tangible evidence that Jew hatred is unfortunately not a thing of the past."

by Melody Schwartz

Prior to Israel's final withdrawal from the Sinai on April 25, Meir Kahane conducted an "emergency meeting" at Stern College Wednesday night, March 31st. The purpose of the convocation was to urge Stern students to participate in a rally in opposition to Israel's withdrawal, which took place April 5 across from the Israeli Consulate.

According to Stern Student Council President Arlette Loeser, the meeting was not cleared with the proper authorities. Two of Rabbi Kahane's young followers wearing Israeli army jackets announced, while standing on chairs in the middle of Stern's cafeteria, that Wednesday during club hour, the "emergency meeting" was to take place in the Stern dormitory. No permission to conduct the meeting was granted. Therefore, upon Kahane's arrival at the dorm, he was told the meeting must be switched to the Stern school building on Lexington Avenue.

The founder of the JDL commenced his speech to the assemblage of approximately thirty women with a blatant admonishment of the Stern Administration for the lack of concern with what he termed "a Jewish emergency—a struggle to see if Judaism will prevail." There was no reaction from Dean Karen Bacon who was sitting outside of Classroom 601 where the meeting took place. Later the Dean explained the Administration's action: "As a courtesy without any reservation we provided him with a room in the school building."

The fatigued Kahane spoke to the Stern students just hours after his arrival from his illegal squatting in Yamit. Included in the third and final section of territory to be returned in accordance with the Camp David peace treaty, which was signed on September 17, 1978 and formally concluded on March 26, 1979, Yamit was given back to Egypt on April 25th. The dramatic impact that the abandonment of Yamit had on some of the more radical squatters caused Rabbi Kahane to return to Yamit from America. He returned days before the final withdrawal and was successful in preventing some extremists in his Kach movement from committing suicide. During

Rabbi Kahane's visit to the United States he made a last and desperate attempt to stop the pullout. He attempted to excite American Jewry to help morally and publicly support these Jews in Yamit.

Rabbi Kahane explained the significance of the town called Yamit, which was founded between the Gaza and the Sinai and was established by Israel's labor government after the Yom Kippur War. According to Kahane there were several thousand Jews permanently residing in Yamit. At the time of his visit there were a thousand. Within these concerned and idealistic thousand, twenty families that originally resided in Yamit remained. For not relocating by the assigned evacuation date of March 31st, 1982, these families lost their homes as well as roughly \$300,000 compensation from the Israeli Government.

Kahane, who had an arrest warrant out for him by the Israeli Government at the time of his visit to America, claimed the major issue revolved around *chillul Hashem* (desecration of G-d's name) versus *kidush Hashem* (sanctification of G-d's name). "In the Gentile's eyes the *nesiga b'Sinai* (withdrawal from Sinai) is a sign of Jewish weakness which shows a weakness in the G-d of the Jews. 1967 was a reality showing the truth of the G-d of Israel, and since 1948 there has been a constant advancement until the *nesiga b'Sinai*. Retreat in Sinai is a *nesiga b'kidush Hashem*. It is a Jewish weakness which Egypt, America, and the Arabs on the West Bank all sense. It is a *chillul Hashem*."

Halachically, according to Kahane, the Jews were not allowed to withdraw from Yamit. "A religious Jew does not only have the right to live in Eretz Yisrael but the obligation. We can't sell land to non-Jews, even for peace. We can't give up any of Eretz Yisrael. It is not our land, it is G-d's land, given to an *am kadosh* (holy nation)." Yamit, Kahane claimed, was located within the biblical boundaries of Eretz Yisrael. "Whether one holds 'Nachal Mitzrayim', (the "Egyptian River"—the biblical boundary) to be the Nile or Wadi El Arish, Yamit and its surrounding settlements are still within

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Neturei Karta: The Other Israel Story

By special arrangement, the Observer was permitted to obtain an exclusive interview with Rabbi Yosef Becher, organizer and spokesman for the anti-Zionist Neturei Karta movement in America.

The half-page advertisement in the New York Times several months ago was an attention-grabber at the least: "Who is the Greatest Enemy of the Jewish People? a) The Germans, b) The Zionists, c) The Communists, d) The Arabs." The back page of a recent publication shows a sequence of pictures centering around the joyous ceremonial burning of an Israeli flag, while enthusiastic onlookers chant the song, "The L-rd is our King."

What is for the most part distasteful and offensive to the sensibilities of mainstream Judaism is doctrine of one group, the Neturei Karta (literally, Guardians of the City in Aramaic), the organization responsible for much anti-Zionist propaganda. Neturei Karta is comprised primarily of Satmar Hasidim in Brooklyn and Jerusalem, although Rabbi Yosef Becher, a spokesman and coordinator of the movement in America, was careful to point out that Satmar and Neturei Karta are not synonymous.

The source of the name Neturei Karta is found in the Jerusalem Talmud (Chagiga 1:7). The passage mentions that three sages under instruction from Rabbi Yehudah HaNasi travelled through the land to insure that each town had teachers of Torah. They came to a town that had none, and asked the townspeople, "Where are your *neturei karta* (guardians of the city)?" When the townspeople produced police instead, the sages said that these are the destroyers of the city, that the *neturei karta* are the teachers and scribes, without whom the town is fated to destruction.

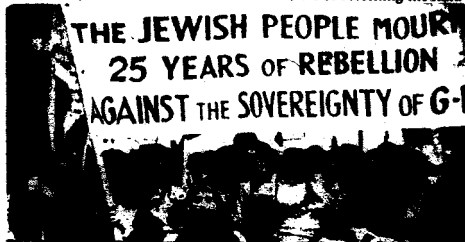
This idea of being the guardians of the true Judaism (Becher and his spiritual predecessors refer to the Neturei Karta as representing "true Orthodox Jewry") stems from a basic perception that the establishment of the State of Israel is diametrically opposed to Torah Judaism, and that they, who hope for the State's destruction or dissolution, are the only adherents to a fundamental precept of Judaism. They believe that any attempt to reestablish Jewish sovereignty in Zion via human initiative is prohibited according to the Torah, and defies the concept of belief in divine redemption.

Neturei Karta is an offshoot of a general attitude of much of European Orthodoxy in the early years of the century, reacting to a secular Zionism that was replacing Torah values with non-religious, purely nationalistic ideas.

"Zionism came not as a sect, but in the name of all Jewish people, yet throwing away all Torah values," Rabbi Becher explained. "Zionists felt anti-semitism was caused because Jews are deficient—they have no country of

their own, while every other nation does. Nationalism then, would solve all Jewish problems."

To combat this idea, which was taking hold all over Europe, the Agudat Yisrael was formed. Although such Agudah leaders such as Yosef Chaim Sonnenfeld and Yosef Zvi Duschinsky tried to prevent any attempt at Jewish sovereignty, Rav Duschinsky, who in 1947 spoke in front of the UN General Assembly against statehood, began in the '30's to deal with the Zionists in order to circumvent imposed quotas on Jewish immigration. Becher explained that certain factions of Orthodox Jewry couldn't tolerate this seeming compromise, and this is when the Agudah broke off from the umbrella *Eda HaCharedit*. Subsequently, under the spiritual leadership of Rabbi Amram Blau, with Neturei Karta's staunchly uncompromising stand against any dealings with the Zionists, they found themselves



isolated even from the Eda, and to this day they are the one consistently uncompromising island, sticking unshakably to their ideology.

The philosophy of the Neturei Karta is drawn chiefly from the teachings of Rabbi Yoel Moshe Teitelbau, the Satmarer Rebbe who passed away in 1979 in Williamsburg, to which he and many of his followers immigrated after WWII. Neturei Karta is careful to point out that while Satmar is a battleground with other Hasidic sects as well, Neturei Karta only concerns itself with the issue of anti-Zionism.

The philosophy of the Satmarer Rebbe is detailed in two of his several works, *VaYoel Moshe* and *Al HaGeula VeAl Ha Temurah*, a non-normative reaction to the 1967 war. The source for the idea of divine redemption and human passivity is an oft-quoted *gemara* in Ketubot 111a, in which G-d makes the Jews take six oaths, 4 of which are pertinent to this issue:

- 1) The Jews may not use force to return to Israel.
- 2) They must be loyal to the countries of dispersal.
- 3) They may not initiate the hastening of the Messiah.
- 4) The Gentiles also were made to swear that they would not oppress the Jews.

It is evident that the Gentiles didn't keep their side of the bargain, and debate remains as to whether all four oaths are interdependent or whether each is legitimate in its own right. Obviously, the Satmarer Rebbe held the latter position. A second crucial

point is whether or not this *gemara* is *halachic* or *aggadic* (legally binding or a story with a lesson). It has been noted that Maimonides in his legal code makes no mention of these precepts in his section on the coming of the Messiah (Melachim Chap. 11). Furthermore, Neturei Karta does not legitimize the fact that the Balfour Declaration and finally the U.N. Partition Plan gave world sanction that Jews could return to Israel without force.

According to Becher, the Satmarer Rebbe had determined that provision of community services in Israel, such as water, garbage, etc., do not constitute a "state." Further, the Rebbe had not originally been against municipal elections (women were never permitted to vote). Voting for the Knesset, however, constituted a *yahareg ve'al ya'avor* (to be killed rather than transgress).

Neturei Karta does not consider the *mitzvah* of resettling the land of

HaGeulah VeAl HaTemurah. It proposes that Satan made the Israelis victorious so that Zionism could be even more of a temptation that Jews must fight.

Becher commented that the proof that the war was not "*ma'aseh hashem*"—the work of G-d—was that there was Jewish bloodshed. "When Jewish people get killed how can it be the work of G-d Almighty?" He cited an example in Joshua, where in the battle against Ai and only one person, Achan, was killed, it was a terrible tragedy. Why did he die? Because he had sinned.

Also denying the idea of self-defense or at least a pre-emptive strike in 1967, Becher stated that "the idea that the '67 War was provoked is the biggest lie and biggest fantasy the Zionists propagate. Zionists had been preparing for this war for years in order to gain more land. How could they (Zionists) have been provoked? They attacked every country! That Nasser told the U.N. troops to leave is no provocation." It should be noted that Israel begged Jordan not to enter the war and to keep East Jerusalem, but the plea fell on deaf ears and Jordan attacked.

Yet much of the advertisement and demonstration against the state is not in this vein of protest. Most Neturei Karta propaganda deals with the State's imposing on the religious freedoms of all those who dwell therein. Much of the organization's literature is filled with accounts of Israeli absorption centers relocating unsuspecting or helpless immigrants in secular communities without access to any religious affiliation. The book *Genocide in the Holyland*, which has been advertised in the New York Times, is based on a translation of the 1944 work by Moseh Shonfeld entitled "*The Teheran Children Accuse*," about an incident with 700 Polish orphans who got to Palestine via Teheran and were victims of a "spiritual genocide" by the Zionists.

What constructive purpose is there in harping upon the actions of two and three decades ago? Becher insists that a spiritual genocide is still occurring today.

The movement feels, however, that religious Zionism is even worse because it is equivalent to false messianism.

"People says Neturei Karta is irresponsible—but how responsible are those people who take orphaned kids from Syria and Iran and Morocco and spiritually destroy them by not giving them access to religious schools and institutions?"

Becher said that the *Be'Al Teshuvah* (Return to Judaism) institutions, which try to constructively rectify this situation from the inside, are good but he feels they don't make much of a dent in the situation. He admitted, however, that neither Neturei Karta as a political operation nor the policy of Satmar deals actively with *Be'Al Teshuvah* work. The Satmarer Rebbe, he explained,

believed that the nucleus religious community must put all its energy into strengthening itself, and then those looking for the truth will be attracted to it.

With all their condemnation of the state for both ideological and practical reasons, what would the Neturei Karta like to see happen, given the present situation, if they were in control?

"We're not asked," Becher said, "but if we were asked, we would say to give up the state. To whom? To whoever would take it! If we give back the state we believe we will live in peace with the Arab countries just as we did before the Zionists took force." He admitted that there were instances of Arab uprisings before, but doesn't understand why Arabs should be considered more anti-semitic than, say, the Polish church of the last century.

"All of a sudden, Arafat is the only enemy! And when Begin made peace with Sadat, he was no longer an enemy! The guy who's in charge of making the policy for all the Jews in the world regarding who is an anti-semitic and who's not, is the prime minister!" Becher said that the Orthodox, anti-Zionist Jews are the only ones that can come and talk peace with the Arabs today. He feels that they kept the peace until the 1929 riots which, he said, the Zionists provoked by threatening to infringe on the Arab holy places, and it is ridiculous that the government of Israel has a monopoly on talking to Arabs.

He parroted the solution proposed by the Satmarer Rebbe in *Al HaGeulah*, that if the State would give up, it would be put in the hands of the U.N. to make a peaceful settlement with no bloodshed. Even though the U.N. has been far from a pro-Israel body in the last several years, the Jews would be doing the will of G-d and then the hostility toward Israel may stop.

"We must do G-d's will," Becher explained, "and it's not up to us to make the decision whether or not they are *sonet Yisrael* (Jew-haters)—because we are anyway just a lamb among the wolves."

Becher did not accept a practical danger, such as the PLO, as a valid impediment.

Because the basic premise of the Neturei Karta is not taking the destiny of Israel into human hands, he movement has been accused of doing just that by trying to actively turn around that which the "Zionists" have constructed. Neturei Karta insists, unlike Satmar, that its demonstrations are only peaceful and that it is not actively trying to change the course of events. Yet it feels it must be the religious conscience of Jewry, and accomplishes this by local protest. Becher quotes the *Midrash Tochava in Parshat Tazavich* which implies that G-d will relinquish some of his anger if there is protest, even if it doesn't immediately alleviate the situation.

Becher discounts the danger such propaganda can bring to Jews all

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Jewish Awareness Survey:

by Joyce Lempel

And these words shall be, which I command thee this day, upon thy heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Sefer Devarim 6

I lost my way in a narrow passageway, and I bumped into the Wailing Wall.

Bob Dylan in Newsweek Jan. 3, 1974

What is Jewishness? Why remain Jewish in an age when one can easily opt out? How relevant are early educational experiences and parents' views to our individual understandings of these issues? On a United Jewish Appeal Student Leadership Mission to Israel in which I recently participated, I sought to examine the above. I undertook to explore how self-proclaimed "Jewishly identified" students from all over the country as well as from many different parts of the ideological spectrum that makes up American Jewry today, are dealing with these questions.

A questionnaire which I drafted for the purpose consisted of two parts. The first sought to gather objective information concerning the subjects gender, age, religious affiliation, educational background, and where raised. A second section was designed to get a more concrete picture of the individuals subjective sense of Jewish identity—how these students characterize themselves Jewishly and what views they hold on issues and notions traditionally related to Judaism and/or Jews. The questions that comprised this section are as follows:

1. Which of the below best describes your identification with Judaism? a) religious/legal b) cultural/traditional c) both of the above d) none/other.
2. Can you explain why you are oriented in this way?
3. Is this the orientation you would like to pass on to our children?
4. Are you pleased with the way your parents raised you Jewishly, and does this relate to your future family and if so, how?
5. What do you see as some of the major

threats facing Jewish life today? Do you feel confident that your approach, as well as the way in which you might hope your children will approach Judaism are of sufficient durability to meet these challenges?

6. Do you believe in G-d? Do you have an opinion on where G-d fits into both the Jewish and general scheme of things? Do you for example, believe in Divine miracles?
7. How would you explain the notion of a "chosen people"? Is this notion a part of your belief system?
8. Are the Jews a) a nation b) a religious group c) both d) other?
9. Do you suppose that countries in which Jews live have the right to suspect Jews of dual loyalty? Are you able to say in a conflict situation where your true loyalty would lie?
10. Your participation in this U.J.A. program does seem to indicate some degree of commitment on your part to help guarantee that Jews and Judaism will continue to exist in this world. Is this a correct assumption concerning you? If so, can you briefly relate what you see as the essence of Judaism, why it is meaningful, and specifically why you choose to remain a Jew?

I distributed the questionnaire to one of three equally eclectic groups of forty into which the mission of over one hundred and twenty students was divided. At the end of

"They didn't teach me about the basic tenets of Judaism . . .

the four days allotted to the students to complete the questionnaire, three quarters of the response sheets in return focus now on the highlights of my findings, beginning with the objective categories.

All but four of the seventeen males and thirteen females who responded received some type of formal Jewish education along with informal experiences such as

camp and youth groups. The majority of the subjects had their formal experiences in Hebrew and/or Sunday schools which, on the average, entailed about three and a half hours a week for ten school years. Only six of the respondents attended Jewish Day Schools or Yeshivot, most of them continuing through high school. This type of formal education averaged about fifteen hours a week of Jewish studies.

It should be noted that no significant relationships were found to exist between any of the constants of gender, age, place where subject was raised, or even official religious affiliation and the particular kind and/or amount of Jewish education received by the individual, nor did any relationship appear to exist between various forms of Jewish education and levels of expressed commitment to Jewishness. I did find however that with a decrease in the number of years of formal Jewish education came a tendency to characterize oneself less and less as being identified with religious/legal Judaism and more and more with the cultural/traditional brand.

Another interesting trend to have emerged relative to the issue of this affiliation, is that while only one third of the respondents expressed different official affiliations from those of their parents, about two thirds expressed dissatisfaction with the way they had been raised Jewishly and said they would raise their children differently. In all cases, the difference alluded to, seemed to be associated with the intent on the part of the subjects to expose their children to aspects of Judaism to which they had not been exposed. One twenty-one year old Stanford undergrad, a product of reform groups and seven years of Hebrew Schools wrote that he was unhappy with his Jewish upbringing because "They didn't teach me about the basic tenets of Judaism and they didn't introduce me to the essential texts." Echoing similar sentiments several others said they would offer more Jewish "living experiences" to their children, one conservative cum "traditional Jew striving for Orthodoxy" nineteen year old undergrad

asserting that she would like to influence her children "by setting up an observant home and providing them with a strong

She would like to influence her children with "everything I never had."

Jewish background, identity, and education, in effect giving them "everything I never had."

In reference to the question of why the subjects were oriented in their particular ways, three distinct categories seemed to emerge. The greatest number, which represented a little over a third of the entire group, attributed their current attitudes and behavior regarding Judaism exclusively to background influences i.e. their upbringing. Several others claimed either it was completely a matter of personal choice or a combination of the two factors mentioned.

What, in the eyes of these subjects, were judged to be the major threats facing Jewish life today? Assimilation and intermarriage were the most commonly expressed, with most individuals viewing these as the actual problems, while others seemed to attribute to them the status of symptoms of the larger problem of the lack of proper Jewish education. One twenty year old San Francisco State U. undergrad saw the major threats as being "commercialism, values of self, and too much leisure." Most subjects expressed confidence that their approaches to Judaism would outlast the threats facing it today, while a small group of others expressed some uneasiness as to whether theirs was the best approach to handle these problems maintaining nevertheless, that it was the approach in which they felt most comfortable. One nineteen-year-old University of Pa. undergraduate wrote, for instance, that while she felt her

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GRE's Now Required of All Graduating Seniors

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five years ago had almost no ties at all with the YC faculty and its decisions) never felt this need to prove itself.

A second discrepancy is that at

YC, students must score above the 33 percentile nationally on the test in order to graduate. At Stern, there is no minimum passing score.

Because of the New York State Standard Testing Law, commonly

known as the Truth in Testing Law, the GRE's will not be administered in New York State next year. The law states that the contents of a particular standardized test must be made public if more than a certain

amount are administered in the state per year. (That is, the law is dependent on how many students take the test each year.) Certain tests are exempt because they are not taken by too many students. Some exams are so widely taken that the testing service can afford to publicize each test after it is taken and to continuously make up new tests. However, the amount of students that take the GRE's is such that it falls into a middle category of exams that are not exempt from the law but that cannot afford to make up new exams and so are discontinued in the state.

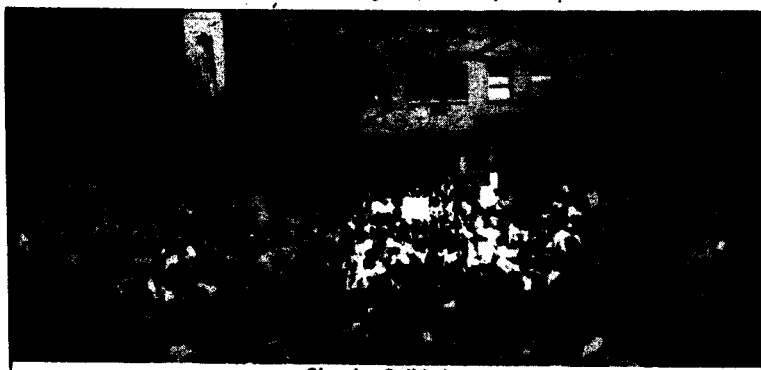
According to Professor Morris Silverman, Executive Assistant to the Vice President, Yeshiva University has already written to the ETS about proposals for testing sites next year. One possibility is the Frisch School in Paramus, N.J., which has offered its facilities to YU. However, YU is still waiting for an answer from the ETS.

According to Dean Bacon, the

use of the standardized tests is only a pilot. The dean stated that it still remains to be seen whether this exam will show itself to be a useful guide in pointing out the weak and strong points of each major. A guide is necessary if Stern is to continue to successfully train students for graduate schools. The dean stressed that the test "is not a waste of time—we will learn from it," and admitted that we may learn that it does not show anything. It is quite possible that the exam may not test in areas that the major covers and/or vice-versa.

Speech event of the year!

SC vs. YC in impromptu speeches!
Tues. nite May 11
Koch Auditorium
see Phyllis 6E or Michele 7D



Showing Solidarity

This was the scene at Solidarity Sunday, May 2, as 100,000 Jews from all over New York assembled at Dag Hammarskjöld Plaza opposite the U.N. in protest for freedom for Soviet Jewry. Many Stern College women participated.

What goes on in Kids' Minds

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cultural/traditional approach would assure the survival of that aspect of "Jewishness," she wondered what would become of the religious/legal sides of Judaism.

Responses to the question of the existence of G-d answered almost unanimously in the affirmative. Although the "can't explains" and "can't answers" did increase, however, when the subjects were asked to elaborate on their conception of G-d and on their belief in Divine miracles.

Regarding the former, two trends emerged, one viewing G-d primarily in terms of his omnipotence and man's subservience, the other, in terms of His use for us as human beings, which bred answers such as "We keep G-d strong" and "Belief in G-d gives people faith and ability to carry on." Each of these trends attributed for about half of the eighteen people who answered this question. One Brandeis undergrad who was unsure about the existence of G-d said that he believed "sometimes, like when the Portland Trailblazers win."

Those that did answer in the affirmative seemed to be in complete agreement that Divine miracles are in fact natural manifestations of G-d's guiding hand in history. Two subjects alluded to recent historical events that have occurred in modern Israel, for example, as "Divine Miracles" of the kind discussed.

"Chosenness" was another issue that evoked some interesting reactions. At least five people seemed to express very positive feelings about the "specialness" as a U. of Southern California Reconstructionist (interestingly enough) put it, of "being part of an elite group which brings us closer to G-d than others." On the other hand, a Brandeis undergrad, incidentally, an affiliate of the Conservative movement, took great offense to the notion that this idea might be part of his belief system. He wrote: "I think it's a self-centered egocentric fabrication of Judaism which only hurts us."

In between both these extreme points of

view stood the majority position that viewed the "chosenness" as a "task," to set an example, to instruct, to, as a Pace undergrad said, "be moral when others are lax." Within this position some respondents felt comfortable attributing the burden of choice to G-d, while others preferred to discuss this notion in terms of the Jews "choosing" to pursue humanitarian goals and keep Judaism alive.

The next two issues dealt with in the questionnaire found the subjects in almost unanimous agreement. Two abstentions and one vote for defining Jews exclusively as a religious group, precluded otherwise

"I think (chosenness) is a self-centered egocentric fabrication of Judaism . . ."

complete agreement that the Jews are both a national and religious group. It should be noted that several individuals added that culture belonged somewhere in this characterization as well. The second issue on which there was again almost complete agreement was that of dual loyalty. Three subjects were found to be in disagreement with the majority, and five individuals abstained, two expressing hope that they would never have to make the decision.

Among the three who responded in the negative i.e. that countries do not have the right to suspect Jews of dual loyalty, two rather faulty rationales were offered in support of this stand. One asserting that "no country has the right to accuse Jews of this since Israel is the homeland of three major religions, all of whose members may feel as loyal to it as the Jews" and the other claiming that although ideally her loyalty would go to Israel, no country should single Jews out in this regard since "most people have beliefs in addition to their patriotic ones, not just Jews."

One respondent avoided answering the question by writing that,

"Dual loyalty problems depend on which country we are talking about. As

for the U.S., if it waged war on Israel directly or indirectly, it would cease to be what it is now, (and what I love it for): a peace-loving, democratic essentially moral country accepting universal standards and precepts. Thus, in effect, the U.S. would cease to be the U.S. of today and I would not want to remain a part of that country."

As for the remainder of the subjects who answered that countries are entitled to suspect Jews of dual loyalty, and that their allegiance would always be to things Jewish, a representative rationale was one that was expressed by the respondent who said that her loyalty as a Jew would prevail being "a part of my inner identity, not my external residence."

Answers to the last question, dealing with the description of the essence of Judaism and why the subject chooses to remain a Jew, broke off once again into a few different categories. In regard to the question on the essence of Judaism, a good number expressed this to be an impossible task for them to do, "like breaking an atom," wrote one Pace undergrad.

Several other individuals simply left the response area blank, while seven individuals did feel it to be a task they could handle, most of them agreeing with slight variation that the essence of Judaism was a belief in monotheism and the responsibility to spread that belief (through "light unto the nations exemplary behavior as opposed to missionizing, however) as well as other Divinely inspired precepts of morality. One individual, a student at Brooklyn College, wrote that Judaism's essence is to be found in Halacha, which, as he writes, "has been the only real cohesive force amongst Jews. It tells us how to run our lives."

As for the reasons for remaining Jewish today, decisions to do so seemed to derive from a sense of self-interest and/or one of group responsibility. One individual wrote that she chooses to remain a Jew because it feels great to be a part of a people she admires. Another respondent wrote that he continues to opt in on account of his "strong belief in the importance of perpetuating the Jewish religion and culture."

Still another asserted that "Judaism is inextricably tied to my very existence" and that she views being Jewish "as a great responsibility, sometimes even a burden, but above, a great privilege."

This completes the presentation of the results of my survey. In conclusion, I will now just summarize and make some final comments about the study. Few significant relationships were found to exist between any of the objective constants and subjective information. Among those that did exist was the tendency of individuals with lesser (quantitatively) degrees of formal Jewish education, to describe themselves in exclusively cultural/traditional terms with more frequency than in terms of an exclusively religious/legal approach or a combination of the two orientations. But the non-existence of these relationships is itself of interest since it seems to suggest how little some indicators, such as official religious affiliation within one group within Judaism, in fact indicate about how much formal Jewish education this individual has received, what his views are and even, in some cases, how he acts, Jewishly.

Perhaps the common statement of the students that came through the strongest, is their expressed dissatisfaction with their Jewish upbringing and their feelings that they hadn't been exposed to enough of Jewish life. In what seems a peculiar twist it appears that the efforts of the parents of many of these individuals to assimilate, has ironically, left these students with a feeling of being "sheltered." I end this paper with a statement of one Wellesley undergrad, a self-described "egalitarian conservative" who expresses with clarity an idea that others seem to have been grasping at: She wrote on regard to the variety of approaches she felt could be taken to Judaism:

Whether Reform, Conservative, or Orthodox, I think that everyone is obligated to learn to use the existing framework. This should first be totally understood, digested, and then a decision made. I do not condone laziness or deliberate ignorance.

Admissions Officer Leaves SCW Post

by Beverly Barr

Mrs. Maria Frohlinger, after three years of serving as assistant director of admissions, has left Stern College and the New York area.

Mrs. Frohlinger began working at Stern in July of 1979 and was the fourth Stern graduate to hold the position. Her responsibilities included overseeing application processing, participating in recruiting and interviewing new students and supervising high school visits to Stern College. During her term in office it was decided to have a permanent separate admissions office at Stern College. Paul Glasser, associate director of admissions, stated this was due in a large part to the fact that Mrs. Frohlinger "faced her responsibilities with dedication and a great deal of love and feeling for Stern" and that during her years here "numbers and quality were evident in the students."

Mr. Glasser also revealed that a

temporary replacement has been found for Mrs. Frohlinger. Mrs. Diane Rudnick will begin work on Monday, April 26. She is a graduate of Stern and received a Masters in Guidance and Counseling from Long Island University. Mr. Glasser explained the word "temporary," saying that most people who could classify for the job have prior commitments until June 30 and this will give them a chance to apply also.

Mrs. Rudnick will be bringing "over a decade of experience in working with high school age Jewish youth and an active past with N.C.S.Y. to the position."

Mrs. Frohlinger decided to leave when her husband, a dentist who is a graduate of Yeshiva College and J.S.S., received a generous offer from the North Miami Beach area. After realizing that both their parents would find themselves in the Florida area regularly they decided to accept the offer.



Yom Ha'atzmaut Lecture
Rabbi Aaron Kahn delivered a lecture the night of Yom Ha'atzmaut (April 27) on the topic of Messianism according to Maimonidian philosophy.

Computer Scheduling: It's Less of a Chore

continued from p. 3 col. 5
on the registrar's easel.

The new program also helps maintain uniformity by assigning the same name to each course number each year. Yet a second part of the program insures flexibility by allowing new courses to be added or old ones changed based on future catalogue changes. Text editing facilities available generally on the YU computer system may also be used for any special additions or remarks that need to be added for a given semester.

The programs were written by Yechiel Corn, a YC junior majoring in Computer Science who wrote them as part of an independent study course. "One of the nicest things about the program," he noted, "is that it is easily changeable to reflect new administrative requirements, regulations, or policies. A few minor changes to an auxiliary file

can significantly alter the system without having to change the main program itself."

The courses are scheduled at a computer terminal which is booked by telephone line to the main YU computer center at Albert Einstein College of Medicine. The final printing is done there also on a special machine which allows printing at thirteen characters-per-inch instead of the usual ten. This allows more space on each line for the alpha numbers and remarks.

One important feature of the program is that it is "user friendly." It guides the user with clear instructions and "patiently" detects any errors in input.

Isabel K. Balsom, secretary to Dean Karen Bacon, who has worked extensively with the new system, said, "It was an introduction into a new exciting field, creating a sense of innovation and anticipation of new techniques and capabilities."

A New Dimension Sister, Can You Spare a Dime?

by Deena Greenberg

Andrea is in her room. The door is slightly open. Her friend, Barbara, walks by and notices Andrea staring contentedly at her lap.

Barbara: Hi, Andrea, what's up?

Andrea: Barbara, you'll never guess what happened to me today! I was buying something in the machine at school when I found this genuine 1945S "Double Die" Obverse dime!

Barbara: A what?

Andrea: A genuine 1945S "Double Die" Obverse dime. You see, in this run, they printed the date twice, so one print is a little higher than the other, and that makes a shadow, see? This is worth at least \$100 on the market. Only 10 of them exist in the world! I can't wait to display it at my annual Collector's Convention. I'll probably win the "Best Find of the Year Award." I'll be famous!

Barbara: Congratulations, and good luck in the competition. Well, I'm going to turn in. Good night.

Andrea: Good night.

Barbara walks out. A minute later, Carol walks in.

Carol: Hi! Saw your light on. Am I glad to see someone who's up. I can't believe it. It's only 3:00 and no one's awake. I'm doing laundry, and all I have are pennies. I've been looking for a dime for an hour, and either people are asleep, or—hey, could you lend me that? Here. I'll give you ten pennies for it.

Andrea: I wish I could help you, but I can't lend this to you. You see, this is no ordinary dime. This is a genuine 1945S "Double Die" Obverse dime. There's a shadow right here where they printed over the date, see?

Carol: Look, I don't care if it's beat up as long as it fits in the dryer, O.K.? So why don't you just hand it over and here are the pe—

Andrea: No. As I told you before, I'm not lending it.

Debra enters from the hall.

Debra: I thought I heard voices in here. Why did they bother to buy change machines that only accept coins? All I have are bills and a quarter and I have to get something from the machine. For some reason, no one seems to have a dime! Great! Can I borrow that? I'll pay you back tomorrow.

Carol: Forget it. She already said she'd lend it to me.

Andrea: Actually, I didn't. This is very valuable and—

Debra: It sure is. You know, we're not talking about any ordinary sweet tooth here. I have this condition. I'm addicted to chocolate.

Andrea: You don't understand, I could get \$100 for this!

Debra: C'mon, you can't bluff me like that. No one here is going to pay you that. I'll give you a quarter, but that's as high as I go.

Andrea: No, you still don't—

Carol: Hey, my clothes have been down there for two hours. I gave you my ten pennies, so why don't you just give the funny looking dime already?

Ellaine: Dime? I couldn't help overhearing you with the door open and all. Listen, I really need that dime. I told my boyfriend I would go out with him tomorrow night.

and it turns out I have to go somewhere else then. He's in class all day tomorrow, so if I don't reach him now, he'll come all the way here for nothing.

Debra: Sorry, you came too late. We were here first.

Carol: We? Listen, I told you it's mine, case closed. (To Andrea) My stuff is mildewing down there, so could you please give me the dime already?

Andrea: You know, I'm sure this whole thing could be cleared up once and for all if you would all just come over here by the light. If you'd just look once at the shadow, I'm sure you'd understand. . .

Ellaine: (in the back, to herself) Poor David. There he's going to be, waiting for me in the lobby, all alone, on a Thursday night, all alone. . . I've got to have that dime!

Debra: O.K., I'm warning you. If I don't get some chocolate into my bloodstream in 5 seconds I'm going to start going through withdrawal. 5, 4, . . .

Carol to Andrea: I'm serious. All of my clothes are in there. Do

you want me to go to Rabbi Ber- man's class like this?

Debra: 3, 2 . . .

Andrea: No, no, of course not. But, doesn't anybody want to see the shadow?

Ellaine: But what about my boyfriend?

Debra: I. This is it! (begins groaning and crouches on the floor in the fetal position. Continues to moan softly.)

Andrea: I really sympathize with you, but I think we're having a slight communications problem here. You see, I belong to the National Coin Collectors Club, and every year—

Carol to Ellaine: You're worried about David the Doorknob Slobosky? Believe me, you have nothing to worry about.

Ellaine: Why you— (Lunging forward, Ellaine trips on Debra)

Carol: Oh, so that's the way you want to be, huh? Well, I just continued on p. 9 col. 4

TAC Notes The Final Countdown

by Leeba Clark & Robin Tover

Does the pitterpatter of typing at 3 a.m. permeate your hallway? Have you been spending late nights in the library, working on last minute term papers? With final exams just weeks away, not a second can be wasted. There's too much work to be done. We literally "count down" to the "final" moment.

At the same time, we are involved in another form of counting, that of *sefirat haomer*. These weeks are designated for us to strive towards the goals we set each day. This ongoing process is meant as a preparation, to raise us to the level at which we can accept *ol malchut shamayim* (the yoke of Heavenly rule) as at the time of *matan Torah* (the giving of the Torah). Not a second can be wasted. There's too much work to be done.

During the *omer*, definite learning schedules should be

established. *Davening* and the performance of *mitzvot* should be done with positive intent, not mechanically. Our actions and reactions towards other human beings should be examined and corrected, if necessary.

Just as we study before finals, we must prepare ourselves intellectually, emotionally and spiritually for the "test" that is to come, that which we all witnessed at *har Sinai* and which we renew each day. *Torah tzivah lanu Moshe; morashah kehilat Yaakov.*

Around Town Tune In New York

Want to put some of your free time to good use? Looking for something interesting to do this summer? "You can change a life . . . perhaps your own," reads a full page ad that appeared in a March 1980 copy of the N.Y. Times. "Contributed in the interest of helping our community by Bloomingdale's," the message is one of many designed to promote a non-profit, privately funded volunteer placement agency known as *Tune In N.Y.*

Founded in 1979 by former 1930's musical star Jane Pickens Hoving, *Tune In*, as Hoving explained in a 1980 interview with the *Daily News*, serves as a central location which refers students and others to agencies that might best use their skills and interests. The program is free of charge and can be especially helpful to students during the summer when they are looking for something to do.

Janet Ruberman, director of student placements at "Tune In," and herself a volunteer as are several of the staffers, added recently that the organization "tries to make a *shidduch*" between students' skills and interests and the needs of over 5,000 volunteer-

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They Have to Tell

by Suzy Greenman

Many of us enjoy telling stories. Funny ones, sentimental ones, factual or fictional. There are some people that feel they must tell stories; stories of fact—that touch the soul. Those individuals, who are children of survivors of the Holocaust, feel that need to tell stories. Stories of the parents which in turn have touched their lives. Having spoken with children of parents who have survived the Holocaust, I learned that this need to "tell" is felt as a responsibility. Others who attended the program of Children of Holocaust Survivors at YC on April 19 heard children of survivors present this same idea.

It is a duty on their part to perpetuate the true to life events, Survivors in general sometimes have the problem that they cannot speak English well, or have difficulty speaking to large groups, and it is here that the duty falls upon the child; if the parents cannot tell, the child can and will have to tell. These sentiments were expressed by two Stern students, Yocheved Grunberger and Esther

Gefen, who participated in the program.

Yocheved explained that some children find it therapeutic to tell others—to tell of the suffering and sorrow that their family has undergone and has had to deal with. She commented that sometimes it is easier to tell other children of survivors because of fear of being misunderstood.

While feeling the duty to tell, some children may find themselves talking to people who cannot or will not believe that such things took place. Esther explained that this is why the children feel the compulsion to tell. It is of the greatest importance not to allow the world to forget. It is part of our heritage and could, Heaven forbid, find a place in our future.

There are many people that you must know who are children of survivors. These children are willing to talk, are willing to tell. It is painful but for fear of its being forgotten, they will continue to tell. We all are going to be the leaders of the next generation. If we will not be able to tell, who will?

Grad Schools Move

continued from p. 1 col. 4

or YC for senior psychology majors so that better students can benefit from the program without having to travel up to the Bronx.

Dean Setleis looks forward to the Wurzwiler move and feels that "the school will bring a lot of good to the main campus and we hope to be enriched by our presence on the campus as well." Ferkauf Dean Morton Berger, is currently out of town and unavailable to express his attitude toward the Ferkauf move.

When the Wurzwiler move was first announced, it was met by much opposition by the faculties of both graduate schools and by many of Yeshiva's *rebbeim*. The major concern was how the presence of a graduate school, where many of the students are non-observant and some not Jewish, would affect the Yeshiva atmosphere. The issue was also raised as to how the move would affect the enrollment of the graduate schools themselves.

However, these and all other objections seem to have been dealt with for the moment. According to Dr. Brenner, the concessions that the *rebbeim* demanded have been

agreed to including an identifiable Wurzwiler section of the library.

Consideration is also being given to the possibility of expanding the cafeteria uptown or installing vending machines in the student lounge to accommodate the increased number of students. However, it is still unclear exactly how much added demand for food there will be from the Wurzwiler students as the circumstances and surroundings uptown are drastically different from the current Fifth Avenue location. There are certainly more eating establishments available to the students downtown than there will be uptown. But, this does not appear to be a major problem.

Y.U. *mashgiach*, Rabbi Yosef Blau, who actively opposed the move uptown, commented, "We (the coalition of *rebbeim* who were in opposition) are sorry that the administration did not agree with our position, but now that the move is a reality, we must be constructive in insuring that the base of the Yeshiva is not compromised."

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Book Bin New Views on Women

On Women and Judaism: A View from Tradition (JPS 1981) by Blu Greenberg

by Michale Liberman

Polarization in the Jewish community seems to be the only common denominator among many of us these days. My radical friends are becoming more radical, young marrieds are getting younger and the feminists are becoming increasingly frantic. Whether it's fear, pride, or hopes of attracting either the more religious or the less religious into these various groups, the "Golden Path" seems to have been left behind with the 70's. Consequently, many problems are being avoided or dismissed by those who cannot hope to deal with them.

One such group of contemporary problems are those which face modern Orthodox women today. Perhaps these issues are not being dealt with because no solutions exist. Yet to fail to even raise them implies that no problems exist.

Blu Greenberg faces these issues in *On Woman and Judaism, A View from Tradition* (JPS 1981). Essays in the book deal with feminism, liturgy, *niddah* and *mikveh*, divorce and abortion. Blu Greenberg describes the situations as they exist today, explains why these situations are problematic for Jewish women, and suggests changes. Although she attempts to bring a historical basis for change within Jewish tradition, some of her solutions depart so radically from the existing norms that they offer her opponents easy dismissal of her book on the grounds that "she does not know what she is talking about."

One of her more moderate suggestions deals with the problems faced by working women. She suggests that in hiring women organizations should consider where they can "restructure certain

jobs to fit the part-time needs of mothers." Two women could be hired to fill one job with no loss in production (p. 161).

A more radical suggestion is offered in dealing with a woman's obligation to pray. Blu Greenberg writes:

I can conceive of a halakhic process that starts by shrinking the period of exemption. Women, in general, will be included in the obligation of time-bound mitzvot (as they are in many instances) yet will be allowed an exemption during, child-raising years, when the immediate, open-ended claims of child upon parent cannot be put off. (p. 90)

A still more extreme view is suggested concerning *niddah*. Under the title of "modest proposals", a "halakhic reconsideration of the biblical time span" is suggested on the grounds that abstinence from sex for half a month is too difficult for some people. A return to the "seven-day period prescribed by biblical law" is suggested (p. 121).

These departures not-

withstanding, how firmly are Blu Greenberg's feet entrenched in Jewish tradition? Most of her fond feelings for tradition tend to fall into nostalgic reminiscences. Love for tradition is claimed, but is only given an emotional basis. This tends to leave the reader asking—but why, really why, do you feel a need to stay within tradition?

The fact that there is a claim to tradition leads Blu Greenberg to be termed a "feminist apologist of Rabbinic Judaism" (Mark Silk, *Is God a Feminist?*, N.Y. Times Book Review, April 11, 1982, p. 11). At least she does not claim not to be apologetic, as other writers of books for Jewish women do. Yet her book is equally frustrating, for many of her solutions reflect a utopian ideology rather than a practical one.

The time taken to read the book is well spent, however, because the problems exist. Orthodox women will not be able to use this book to offer possible solutions for all of their problems yet they will know that they are not searching for solutions alone. Perhaps more writers will be courageous enough to confront these crucial issues.

Tune in New York

continued from p. 8 col. 3

seeking organizations. "Some students," remarked Ms. Ruberman, who has worked for most of her life in the fields of education and counselling, "wish to get exposure to their prospective careers, some are interested in acquiring service or academic credits or transcript fillers, and others are just looking for an interesting time."

Indeed, "an interesting time" seems a sure thing with internships available in the arts, communications, government, health services, and education. "There's a lot of trying one's wings that happens, a lot of broadening of experiences," said Ms. Ruberman, who speaks of the "warm feelings" she gets when a "successful *shidduch*" has been made.

"It's difficult to find out what's available in a city as big as New York," founder Hoving said almost two years ago, explaining the *raison d'être* of her organization. But the city seems to have been made just that much smaller by the services of *Tune In N.Y.* For more information on the volunteer opportunities that await you, call the agency's 34th St. office at 736-2121, Mon-Fri, 9-5.

World Jewry Update

Soviet Scientists

SSSJ—Increasingly, Jewish scientists in Russia have been stripped of their hard-won advanced academic degrees for daring to apply to emigrate, according to the *Student Struggle for Soviet Jewry and Union of Councils for Soviet Jews*. They receive official notification they have committed "an unpatriotic act incompatible with the profession of a Soviet scientist." Thirteen of them wrote to Israeli president Yitzhak Navon detailing what they call their "tragic fate"—

We are witnesses of how in recent years scholars have become a special cultural group practically prohibited from leaving the USSR at all. Hundreds of professors and PhDs in the sciences are involved. The formation of this whole stratum of Jewish scholars was accomplished by incredible difficulties over many decades. But at this moment, our destruction as scholars and as simple breadwinners for our families is taking place.

As punishment for our desire to go to Israel, not only are forced resignations and the loss of income imposed on us, but everything is done to crush us by a suffocating isolation from science. Taken from us is the chance to lecture, participate in scientific societies and publish our works. Our membership in scientific societies or access to scientific libraries are revoked. Our right to an income for our work has been removed by the cancellation of our degrees,

titles, diplomas and certificates. Publishers in the USSR no longer refer to us as authors, which dooms our scientific works to plunder and mutilation. There are specially organized public gatherings where torrents of slander are rained down on us.

We are placed in the position of hostages, examples of how futile and dangerous it is to ask to emigrate.

We are even more anxious about this terrible, mass destruction of knowledge, condemned to decay behind locks instead of bringing benefit to Israel and all mankind.

Is an attempt truly being made to paralyze the scientific potential of the very people which suffered such destruction during the Holocaust? Indeed, those now chosen as victims are the very ones who after the Holocaust were able to find within themselves the strength for a spurt forward into the great realm of science.

It would be unthinkable that the people of Israel would remain indifferent to attempts to block them from the consolidation of Jewish intellectual forces. We also hope to receive support of all our professional colleagues.

We turn to you, Mr. President, and through you to Jewish communities around the world: Save our knowledge!

We live in hope of returning to the land of our ancestors.

Survivor Demands his Promised Reparations



by Joyce Lempel

Yom Hazikaron, April 27— Amid hand-printed signs appealing to the consciences of Third Avenue passersby and placarded doctors' letters testifying to the validity of his claims, Maury Silberstein, 58, sits in protest for a couple of hours each day in front of the 600 Third Avenue skyscraper that houses the German Embassy to the U.N.

A Polish-born survivor of the Holocaust, Mr. Silberstein claims that the German Restitutions Authorities have not lived up to their responsibility to provide compensation for the injuries he sustained as a victim of the Nazis during WWII. The Brooklyn resident is demanding that the German government pick up the tab for medical insurance and bills of which approximately \$100,000 remains outstanding.

An epileptic whose condition

doctors have traced back to blows to the head Silberstein is said to have received during the war. The now frail-looking man is also seeking to call attention to "what an epileptic is going through in a society that is supposed to be helping people."

A scene was caused during lunchtime today as pedestrians gathering to read the signs surrounding Silberstein inadvertently began to block the entrance to the building. A police officer trying to prevent a potential fire hazard, is seen here attempting to persuade the resisting man to move to a street corner. A compromise was eventually reached as Mr. Silberstein settled down once again in an area several yards removed from the building entrance. He vows to return to that spot daily "until something is done."

Neturei Karta's Israel

continued from p. 5 col. 3

over the world, by giving anti-semites something to sink their teeth into. In fact, the neo-Nazi party had taken stories from *The Jewish Guardian*, the official Neturei Karta publication, for its own anti-Jewish propaganda.

Fitting consistently into its philosophy, the movement believes that it is saving world Jewry spiritually by its propaganda methods and whatever repercussions there are are out of our hands, as Jews are not allowed to create their own destiny outside of doing G-d's will.

The case for passive surrender to the nations is intrinsic to Neturei Karta doctrine. Becher cites a *gemara* in Gittin which discusses and praises the surrender of Rabbi Yochanan ben Zakkai to the Romans—as he put it, "the salvation of Judaism over the salvation of the state."

He also brings an example from the book of Jeremiah, when the prophet called for the surrender of Judah to Babylon. "Never Again," said Becher, is a foreign concept to Judaism, and only prolongs the *galut* (exile).

"If the state were given up, we would be in the same situation as Jews in the rest of the world. Jews have always relied on the power at hand—this is the idea of the *galut*. We must accept it because G-d put us there."

The concept of "*shadlanut*" (lit.

intercession) is fundamental to *galut* politics. If the Jewish community needs something, it must go to the power at hand and ask for it. Becher cites the *gemara* in Pesachim that says that G-d did the Jews a favor by spreading them out in the exile.

This idea is reflected in one of the first ads that Neturei Karta took out in the New York Times several years ago. The ad stated that although the Zionists want to make a dual loyalty with the Jews in this country, Jews are really patriotic and their loyalty in terms of a state is only to America.

"The Zionists are actually the ones putting other Jews in danger," Becher commented. "This is one of the terrible dangers of Zionism. We want to emphasize to th ogentile that le only believe in G-d, and want to live in peace among them until the Messiah comes."

Dr. Norman Lamm, in an article on Neturei Karta for *Tradition*, Fall 1971, appreciated the ideological consistency of the movement, but in terms of Jewish legal exegesis (basing *halacha* or *aggada*) wrote that, "the Neturei Karta's encompassing ideological integrity is not matched by an equal intellectual honesty."

But the consistency of their actions with their ideology, even down to a *reductio ad absurdum* argument, is something on other Jewish religious group attains.

THE OBSERVER

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THE SEASON TO CELEBRATE ISRAEL



Kahane Speaks Despite Conflict

continued from p. 4 col. 2

'Nachal Mitzrayim.' Sinai has, the same *kedusha* (holiness) as Bnei Brak.'

Rabbi Kahane felt it was *Mesirat nefesh* (giving over of one's self) on the part of all the men, women, and children who were living in Yamit after March 31st. All the Jews had an unbending faith. There were no weapons in the ten bunkers they were living in. A Jew would not raise a weapon against a Jew.

However, Kahane also stated his happiness with the news media for building the situation up. He said that it is important that we appear as a "crazy people."

Dean Bacon said she felt his speech was restrained. She stated, "His manner was emotional, yet thoughtful and reassuring to students who were concerned with violence."

When asked about the disunity that this is causing to Jewry, the

possibility of the squatters causing a *chillul Hashem*, the problem with Jews going against the Israeli Government, and the reality of the repercussions that would occur if Israel reneged on its promise. Kahane retained his unbending stance. According to him, the Jewish occupation and retention of Yamit was as important as the retention of any other part of Eretz Yisrael. Kahane said he felt the Camp David Peace Treaty was an indubious mistake. He stated a personal awareness that Menachem Begin has a flaw of viewing himself as infallible and therefore would never admit his grave mistake of signing the treaty.

Campus Acclaim

Congratulations to **Ellen Bart** and **Leeba Clark** on their acceptance to the Graduate Studies Program of Bell Labs of New Jersey. Ellen and Leeba are both seniors and computer science majors at SCW from Silver Spring, Md. Both women will be working as members of the technical staff of Bell Labs' Holmdel, N.J., plant. Leeba will be affiliated with the Facilities Systems and Design Laboratory when she starts work in June, and Ellen will be associated with the Business Terminal Systems Laboratory when she begins working in September.

Simone Bialowitz is a senior and English Communications major from Plainview, L.I. She was an intern in different departments of NBC for a year-and-a-half and now she works there every Sunday night as a production assistant for "The Personal Zone," a live call-in talk show on WNBC-AM. The show is conducted by a psychologist and a moderator and it deals with different kinds of relationships. Simone is a liaison between the executive producer and the host, she screens calls, prepares the studio and does various other small jobs. If you'd like to listen, it's on every Sunday night from 10:00 till 11:30 p.m.

Judy Hecht, a sophomore from Queens, is currently working under YU work-study for the Circuit Executive's Office of the Circuit Court and Court of Appeals. This office handles the administrative business of the courts—judges' correspondence, etc. Judy's job includes writing the office's newsletter and citations (merit awards for various people in the office), and reorganizing the filing system. She is learning how the courts and the federal offices function, and she looks forward to sitting in on some oral arguments this week. Judy is a political science major at SCW.

Lester

continued from p. 9 col. 3

that Lester has a mind of his own, thoughts of his own, speech of his own, when in fact Leslie does all the work. It is amazing how one is so unknowingly drawn into the fantasy. One of the fun parts of being a ventriloquist as Leslie points out is that she gets to say a lot of things through him that she, personally, would not say.

There could very easily be fame and fortune awaiting them if Leslie and Lester decided to pursue it. Lester is raring to go. Yet from the looks of it Leslie has decided that, at least for right now, pursuing a Jewish and a secular education is a more important goal—she's no dummy!

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