SCW Senate Resumes Meeting
Nursing Program with Beth Israel, Student-Teacher Evaluations Among

Topics Discussed
by Heidi Tenzer

The Stern College Senate has resumed its regular meeting after a six week gap. At their recent Dec. 14th and Dec. 26th meetings, various important issues were discussed. Chairperson Karen Eisenberg opened the Dec. 14th meeting by apologizing for the long delay between Senate meetings. She claimed that this was partly due to Dr. Blanche Blank's inability to meet with Senate as scheduled, and partly due to conflicting Club Hour activities.

Book Lists

The first issue both discussed and resolved was the idea of an early book list. The book lists are to be presented by faculty to the students before classes start, so that students are not faced with the dilemma of attempting to purchase books, while simultaneously assignments in those books. The feasibility of using Barnes and Noble and to hand in their lists for next term.

Possible Joint Nursing Program with Beth Israel

Dean Karen Bacon introduced the possibility of a joint nursing program between Stern College and Beth Israel Nursing School. This program would hopefully begin in September 1978. Students would apply to Stern and live in the dormitory, while taking courses at Beth Israel for two years and summers. At the end of this two year period, the student would receive an associate degree in nursing from the highly accredited Beth Israel School. The student would then be required to finish her last two years at Stern College, taking a revised set of requirements geared towards fulfilling the needs of an Orthodox Jewish nurse. The student would graduate with a B.S. degree from Stern, along with the Associate's degree in nursing from Beth Israel. Such a program is already in existence between Hunter College, whereby students are able to receive both a B.S. degree and a nursing degree in four years. This program with Stern would make it possible for Beth Israel students wishing to obtain a B.S. degree to attend either Stern or Hunter. The program, if materialized, would be beneficial to both schools.

CLEP Examinations Suspended by Dean Bacon
Cheating, Lax Procedure Cited as Reasons for Suspension

On January 10, Dr. Karen Bacon, Dean of Stern College, announced that the College will no longer accept credits from the CLEP examinations which are administered by the Educational Testing Service. In addition, the examinations will not provide exemptions from required courses at SCW. Dr. Bacon stressed the fact that the suspension is not retroactive, and thus any exams taken to date are valid and acceptable.

Dr. Bacon listed a number of reasons for her decision, which closely followed a similar decision by Daniel Kuretzer of Yeshiva College. She cited known instances of cheating as it has occurred in the past, and criticized the laxity of the E.T.S. in their procedure. She also cited reports of proctors in given examinations leaving the testing area, thus facilitating cheating by students who proceeded to look up answers in textbooks.

Another significant problem with the CLEP examinations is that few or no precautions are taken by E.T.S. to insure the identity of the student involved. It is therefore not difficult for one individual to go in and take a test instead of the individual registered for the test. In addition, it was discovered that the same examination is administered successively in different years. Thus, answers which are illegally smuggled out of an examination may be circulated for up to a year among students planning on taking that examination.

Dr. Bacon indicated that at present she is attempting to secure an alternate form of testing to provide exemption. One possibility lies with the use of other standardized exams which are comparable to CLEP. Another possible solution is to formulate within each department an examination which would provide the same service as the CLEP. The Dean also requests that any students who were planning to take the examinations this semester should come to speak with her; appointments can be made through the Office of the Dean. She also stressed that the suspension of the examinations should not prove a deterrent for those students who were planning to use the test to graduate in June 1978.

SCW Students Rally to Aid Soviet Jewry

by Helene Frugman

In November, the Student Struggle for Soviet Jewry (S.S.S.J.) held a "letter drive" at Stern College and Yeshiva College. The letters were sent to Soviet Officials as a plea for Anatoli Sharanovsky, a Soviet Jew imprisoned for sympathizing with Israel, Rhonda Schwartz, head of the Stern College division at the S.S.S.J., termed the letter drive successful although no action on the part of the Soviet Government has been taken yet.

There was also a rally held in front of Madison Square Garden to protest the Moscow Circus and to show support for Soviet Jews. Approximately 300 people attended the demonstration and approximately 502 were Yeshiva University students.

The latest action taken by the S.S.S.J. was another demonstration on Sunday, January 1st, in Midtown Manhattan for Soviet dissident Edward Kuznetson. He is one of ten people accused of attempting to hijack a plane to Israel. All ten were sentenced to death, but the sentence was commuted to fifteen years' imprisonment due to Western pressure. Kuznetson, who has been in prison for eight years, and whose wife has been living in Israel for three years, feels he is doomed. He has gone on a hunger strike, refusing to eat since December 29.

The SCW division of the S.S.S.J. is composed of a small group of students who aid Ms. Schwartz in planning and taking action for Soviet Jews. Working together with Jonathan Michaelis, an officer of the S.S.S.J. and the head of the Yeshiva College division, a Shabbaton for Soviet Jewry in concurrence with Solidarity Sunday is being planned.

Although Stern has a large population of Russian immigrants, Ms. Schwartz stated that her biggest problem was fighting the apathy. She added that support is the most important factor and that "we are Jews so our brothers keepers".
The Belt Midrash Controversy: A Question of Survival

by Debbie Silver

The past semester at Stern has seen a great deal of changes, some permanent and some transient. I have been priveleged to parake in a number of programs which when initiated seemed new and unprecedented in the history of Stern College. The Belt Midrash Program, which began this semester, is one such innovation. It seems that the Arabs have seen a great deal of controversy regarding this program. A significant segment of the Jewish community is scandalized by the idea of women learning Gemara, and is reacted to as they deem appropriate. Criticism has been levied against Yeshiva University in general and Stern College in particular, and the program has unleashed a large amount of anger from the right-wing Jewish community.

One possible reason for this almost violent reaction is the publicity which has been supplied by the various Jewish newspapers concerning the program. One Yiddish journal just published a front-page story on the program, complete with descriptions of how the “nice Jewish girls” at Stern College are learning Gemara “just like the rebbe.” Impression which one might gain from this article is that Stern College students are taking courses which will eventually lead them to a Talmudic path. Nothing could be further from the truth. The participants in the Belt Midrash program are women who are dedicated to learning methodology of Tanach Shebe’al Pen (oral law) as a means of strengthening their commitment to Yiddishkeit. We view the learning of Gemara as the conduit through which we can enjoy meaningful lives as Jews. It is a means, not an end.

I think perhaps our male critics misstake themselves by assuming what we would like to emulate in their learning. One thing which every student in the course possesses is pride in being a woman, or a Jewish woman at that. The idea that we are learning Gemara only to be “just like yeshiva boys” is nothing short of ludicrous.

At the same time I am hopeful, but I am worried. And I feel that no group will be able to change the future of the Arab Israelis or the American Jewish community itself. The big problem facing the Orthodox Jewish community today is one of survival. The Belt Midrash program attempts to foster Stern College students in their personal and communal. It is my hope that the program will grow and continue successfully over the coming years at SCW.

Silver Reflections

It is of great sadness that we mourn the death of Senator Hubert H. Humvey on January 13, 1978. Senator Humphrey was a true and beloved friend of the Jewish community, and his absence will be sorely felt by all.

Always one of Israel’s staunchest supporters in Congress, he came to her aid in all four conflicts with the Arab nations. Humphrey was a great advocate of human rights; it was this issue that brought his subject to Congress in 1948. Along those same lines, Humphrey worked tirelessly to assure human rights for Jews in the Soviet Union.

Hubert Humphrey was an example of dignity, courage and humility. He was truly one of the Chassidim Umos HaTzamim.

Yasher Koach To SCWSC

Fall ’77 semester proved to be very productive in the area of student activities. The Observer wishes to extend a yasher koach to Student Council President Sally Roth, under whose leadership and direction the students were provided with new and innovative activities, and a sincere thank you to Paul and Rachel Glasser for the unique Shabbos programs and dormitory improvements over the past semester.

Blood Drive Not In Vein

Our blood drive this semester was quite successful in comparison to previous years. The Observer commends chairperson Elisa Smith for her help in attracting a large number of donors and hope that the number this year will be even greater this spring. We are especially pleased and grateful for the increases in faculty participation in the blood drive this year, and hope for even greater success in the future.

Shomer Paim HaShem

Right now, I find myself unsure of what to think. I just haven’t heard the Knesset’s approval of three of new West Bank settlements, and statements by Prime Minister Begin indicating his intention to maintain a hard line against Egypt’s demands. I have been told an article from the New York Times of January 9, which includes an interview with Begin to the effect that if Egypt rejects Israel’s proposal, “Israel may decide to inform it of the great principle of international law, namely that if one party presents proposals for a peaceful settlement and the other party does not accept it, the proposing party is at liberty to state that its original proposal is canceled and no longer stands.”

At the same time, I feel as though too many people are overly confident, believing that Prime Minister Begin can do no wrong. I heard this expressed well in the hat-prominent remark that the problem with Prime Minister Begin is that he does not have Opposition Leader Begin to check him. Mr. Begin has created a self-image of a great peace maker. My concern is that he will not prove to be a “peace-maker” as well, by policies that fragment and compromise the status of the liberated lands.

Consider the plan which Mr. Begin submitted to the Knesset on December 27, concerning the status of Yehuda, Shomron, and the Gaza Strip. Residents of these areas, it is projected, will elect an administrative council (this appears to include both Jewish and Arab residents). Among the departments to operate under this council are a department for the rehabilitation of refugees, and a commission for the supervision of local police forces. This sounds as though it holds the potential for great Arab power in these areas, and the possibility for them to make life quite insecure for Jewish residents, as in the present situation.

Residents of these areas will have the option of applying for full Israeli citizenship, in which case they will have the option to acquire land and settle in all of Israel as residents of Israel will be allowed to acquire land and settle in the liberated territories. While this seems to assure the right of Jews to settle on paragraphe, it does not assure them of the right in practice. New settlements would doubtless require the approval of this administrative council, which is not likely to have a sympathetic majority. (One could reasonably argue that Arab residents will not sell land to Jews, under threats from the PLO). The provision that Arab residents may acquire Israeli citizenship, and sufficiently buy land against opposition, is also part of Israel, may be present also be limited in practice by financial considerations, but that is likely to change in the future (besides which the very encouragement of ideological objectionable).

Begin’s plan further calls for a committee, to include representatives of Israel, Jordan, and this administrative council, to “determine the names whereby Arab refugees residing outside Judea, Samaria, and the Gaza district will be permitted to immigrate to these areas in reasonable numbers.” (Quote from the official English version of the statement, as published in the New York Times of December 29.) And this exacerbates the other problems, for it insures the continuation and increase of an Arab majority, specifically in areas of high natural rate of increase in these areas, and their eventual diffusion into even the main part of Israel. And this is only the proposal of the Israeli government which the Arabs say gives far too little, and which must still be subject to negotiations.

At the same time I feel that Mr. Begin’s reference to international law as a way to go about it, is not a question of who wants peace more, but of what kind of peace. Say “peace”, and you have immediate and enthusiastic support. But a government’s policies must be based on, not mere sentiment — particularly when that government has an obligation to the Jewish people of all generations in all parts of the world. We cannot be more soldiers of dying Yishuv, but at the same time, how can we seek to prevent that by undoing the accomplishments of those who have already given their lives? Yes, we want peace, as soldiers from ancient times, present situation holds promise for it to be achieved. But we must be extremely cautious, and not make peace for fear of the expense of security five years, ten years, or two generations from now.

I am hopeful, but worried. And even more so because too many other people are not! Shomer paim HaShem.
Chassidus and Psychotherapy:

An Overview

by Seymour W. Appelbaum, M.D. and Rabbi Alter B. Metzger, Ph.D.

Ed. Note: We are pleased to present the last two sections of this series which was started in the December 31st issue of The Observer.

III-CHASSIDUS-THE THEORETICAL FRAMEWORK OF CHASSIDISM

Wholly, exclusively, the Chassidic has always felt that the presence of the Divine was the core of his life experience. In his unique spiritual vocation, the Jew is more aware of, and more oppressed by the darkness of G-d's presence of G-d than any other people on earth. The history of the Jewish people is inexorably tied to the tragedy of this fallen human condition; the unique Jewish destiny is directed toward the end of G-d's presence among us. Thus do we affirm that G-d is always with us and ready to assist our being uplifted from this state. We are urged not to fall into the trap of despair. If we cling to the Almighty, and respond to His Presence with our own presence, then G-d can be transcended. The Chassidic emphasis is on Simcha, on fulfilling the Torah with joy, instead of no human being who does not struggle with sorrow, out of a heavy hearted sense of anguish, the linking existence with his higher purpose which always has as its aspiration his Presence in the therapeutic communication.

We also need to learn to be sensitive to the religious concerns of our patients, not just with "real" patients. There is no human being who does not struggle with similar issues in search for a sense of purpose and one's own personal world.

In this framework, we can appreciate the psychological implications of Chassidus. The Chassidus' emphasis on joy, (Joy), as a fundamental orientation to life, linking man's temporal and immediate existence with his higher Source. Chassidus brings into sharper focus the classic Jewish idea of man, whose highest fulfillment is expressed through "Dvei Ber"-attachment to G-d, that for all his mortal limitations, man is capable of being a worthy bearer of G-d's essence. Even in this dark and troubled world, man is a partner in the unfolding of creation. We need not be intimidated by our weaknesses and failures. These are only twists and turns in the road to fulfillment. G-d is the master of our self into health. Man is called upon to become aware of G-d's continuous awe-inspiring creative activity very much involved in the destiny of each man, promoting his regeneration and healing. We can become conscious partners in this process.

Each man's life is of infinite significance. His whole being is in the presence of G-d, his every act, thought and deed has cosmic implications and either hastens or delays ultimate redemption. More explicitly stated, the Baal Shem Tov taught that man is not merely in the presence of G-d; he is actually rooted in G-d's-bility. Man can facilitate or hinder G-d's work in the world by virtue of his good and evil deeds. In the words of the Kotzker Rebbe, "Where is G-d? Where we permit Him to enter." The very fact that the Rebbe and Chassid had a life-long relationship exerted a beneficial effect on the self-concept of the disciple. In this way, there was an outgrowth of identification with Chassidus and his Rebbe that served as an additional source of courage during times of great distress.

The principle of identification was utilized by a Chassid emulating his Rebbe, essentially following his Rebbe's example of altruism and self-transcendence. The Chassid's personal pain became less important when he would help others as the patient's skin and experiences the patient's desires to be more supportive; others took on a more challenging stance. The Chassid's personal pain became less important when he would help others as the patient's skin and experiences the patient's desires to be more supportive; others took on a more challenging stance.

The principle of identification was utilized by a Chassid emulating his Rebbe, essentially following his Rebbe's example of altruism and self-transcendence. The Chassid's personal pain became less important when he would help others as the patient's skin and experiences the patient's desires to be more supportive; others took on a more challenging stance.

The principle of identification was utilized by a Chassid emulating his Rebbe, essentially following his Rebbe's example of altruism and self-transcendence. The Chassid's personal pain became less important when he would help others as the patient's skin and experiences the patient's desires to be more supportive; others took on a more challenging stance. The Chassid's personal pain became less important when he would help others as the patient's skin and experiences the patient's desires to be more supportive; others took on a more challenging stance.
Shomer Shabbat

Full Service Optician
- Doctor on Premises
- Professional Examination
- Manufacturing of Contact Lenses
- Lens Labs, Inc.

Contact Lens Accessories
- Scratches removed from your present contact lenses

International

Joseph Iskowitz, P.ES.

Lenses, Inc.

200 East 33rd St. [Cor. 3rd Ave.]
679-1020/21
Hard Lenses...
Soft Lenses...

Mon - Thur. 8-5
Fri. 8-3

Bausch & Lomb & American Optical

Same Day Service Available

Complete line of LATEST FASHION & DESIGNER FRAMES

10% DISCOUNT With this ad

Located in Bldg. lobby 2 blocks from Stern College

SOCIAL WORKERS + TEACHERS + PSYCHOLOGISTS
TIRED OF HEARING ABOUT BAD JOBS
AND NO SATISFACTION
IN YOUR CHOSEN PROFESSIN?

Well if you have a Hebrew background, we invite you to kiss that rut goodbye and say hello to Israel.

If you are a social worker (MSW, DSW), teacher, or psychologist—or would like to be trained as a social worker, a most exciting and personally-rewarding career awaits you in the State of Israel!

Interviews will be conducted in the United States. Contact us immediately for pre-interview information.

Allyah CENTER
515 Park Ave. N.Y.C. PL. 2-0600
6th Avenue M. Bklyn. 236-5925
116-21 Queens Blvd., Forest Hills,
1137

There is much to be done by our generation in Israel. Let's stop talking and start doing.

Thursday Night is College Night... Ice Skating at Sky Rink

Thursday night has become college night at Sky Rink. We don't know why, but it's happened, we're happy to keep it going. Plenty of room for all student bodies on our olympia-size rink.

Plus refreshments, music, skate rental, lockers. College night—Thursday at 8:30

406 West 33rd St. 685 6585
Two blocks west of Penn Station.

LeMaz Method

of Natural Childbirth Discussed

by Biology Club Speaker

In the past ten years, the LeMaz method of natural childbirth has gained popularity throughout the country. More and more couples are participating in natural childbirth classes and refraining from the use of anesthesia and other drugs during labor and birth. The trauma normally associated with labor pains and childbirth is no longer a reality for a mother in Le Maz. Mrs. Natalie Cohen, a Stern graduate, was the guest speaker on the LeMaz method at the Biology Club's second program.

Mrs. Cohen is an experienced teacher of the method and as a mother has used its techniques during the births of her last three children. By using a childbirth atlas and illustrated charts, Mrs. Cohen explained the biological development of the fetus during pregnancy. She emphasized how with Le Maz, the typical agonized image of a woman in labor is fallacy. With extreme mental concentration and regulated breathing, the brain's critical response is to be the breathing stimulus instead of the pain stimulus.

Together with her husband, the Le Maz mother participates in a six week course that teaches her a series of breathing techniques and special exercises. This enables her to maintain complete control throughout labor and birth, and prevents her from falling into the more common pattern of panic. The husband functions mainly as moral support but becomes personally involved in the delivery by timing the breathing patterns, relaxing tense muscles, and encouraging the mother more aware of what and how she is doing. Each couple must practice the learned exercises every day, and together await the final chapter of pregnancy.

Mrs. Cohen summarized the Le Maz method by stressing its two main aspects: Education, i.e. child development and the birth process, and Exercise, i.e. breathing techniques and body motion.

At this point in the program, a film depicting a couple participating in natural childbirth was shown. Entitled "The Story of Eric," it described a couple's progress from the daily stages of pregnancy to the actual delivery. The Le Maz classes were examined as well as the couples' fears and expectations of childbirth.

The delivery was depicted in detail, showing how the Le Maz method enabled both husband and wife to witness the miracle of their son's birth, involving little pain for the mother and much pleasure for both parents as they added the doctor.

Bookends

cont. from page 3

Anyone desiring to listen to recordings in French, Spanish, and/or Hebrew should consult Mrs. Kosak in the language lab.

In a continuing program to improve and update the library's holdings in various subjects, each department chairperson has been asked to review the collection in his or her own field, and to recommend a list of books and periodicals which should be added to or removed from the library's collection. Mrs. Jablonsky, Appel, and Friedland have all participated in this program and it is hoped that reasonable suggestions will be acted upon by Professor Lubetsky.

In response to complaints that the periodical room has been inaccessible due to its use as Beth Midrash, all Beth Midrash classes have been moved elsewhere. As a result, the periodical room is open for general use during the day. Students are also invited to make recommendations to the library; all reasonable suggestions will be reviewed and acted upon by Professor Lubetsky.

Due to the small number of students using the periodical room in the evenings, the late hours which have been instituted may be cut short; however, messenger service between the library and the periodical room will still be offered. Any students who need periodicals after 5:00 P.M. should request them at the front desk of the library.

A new periodical list, reflecting the recent changes which have been made in the periodical collection, has been compiled. This list will be available in the library and periodical room, and has been supplied to each department of the school.

In January, a bulletin board will be installed in the library on which anyone may write his or her opinion of the library. The suggestions placed on this board will be used to guide the library staff in improving services.

MRS. ELFRIEDA MAYER
CAREER COUNSELOR
Wednesday 1 P.M. - 5 P.M., in 506 Appointments Through Mrs. Winer.
Office of Student Service

RAVING A SIMCHA?
For Invitations Contact:
Gail Zaret Kassiri
The Art Scroll Representative
Discount to ALL T.Y. Students
Call 281-897-3263
From 5-10 P.M. Mon.-Thurs.
Saturday: Anytime

OBSEVER
STERN COLLEGE
245 Lexington Avenue
New York, N.Y. 10016

Mrs. Cohen is an experienced teacher of the method and as a mother has used its techniques during the births of her last three children. By using a childbirth atlas and illustrated charts, Mrs. Cohen explained the biological development of the fetus during pregnancy. She emphasized how with Le Maz, the typical agonized image of a woman in labor is fallacy. With extreme mental concentration and regulated breathing, the brain's critical response is to be the breathing stimulus instead of the pain stimulus.

Together with her husband, the Le Maz mother participates in a six week course that teaches her a series of breathing techniques and special exercises. This enables her to maintain complete control throughout labor and birth, and prevents her from falling into the more common pattern of panic. The husband functions mainly as moral support but becomes personally involved in the delivery by timing the breathing patterns, relaxing tense muscles, and encouraging the mother more aware of what and how she is doing. Each couple must practice the learned exercises every day, and together await the final chapter of pregnancy.

Mrs. Cohen summarized the Le Maz method by stressing its two main aspects: Education, i.e. child development and the birth process, and Exercise, i.e. breathing techniques and body motion.

At this point in the program, a film depicting a couple participating in natural childbirth was shown. Entitled "The Story of Eric," it described a couple's progress from the daily stages of pregnancy to the actual delivery. The Le Maz classes were examined as well as the couples' fears and expectations of childbirth.

The delivery was depicted in detail, showing how the Le Maz method enabled both husband and wife to witness the miracle of their son's birth, involving little pain for the mother and much pleasure for both parents as they added the doctor.