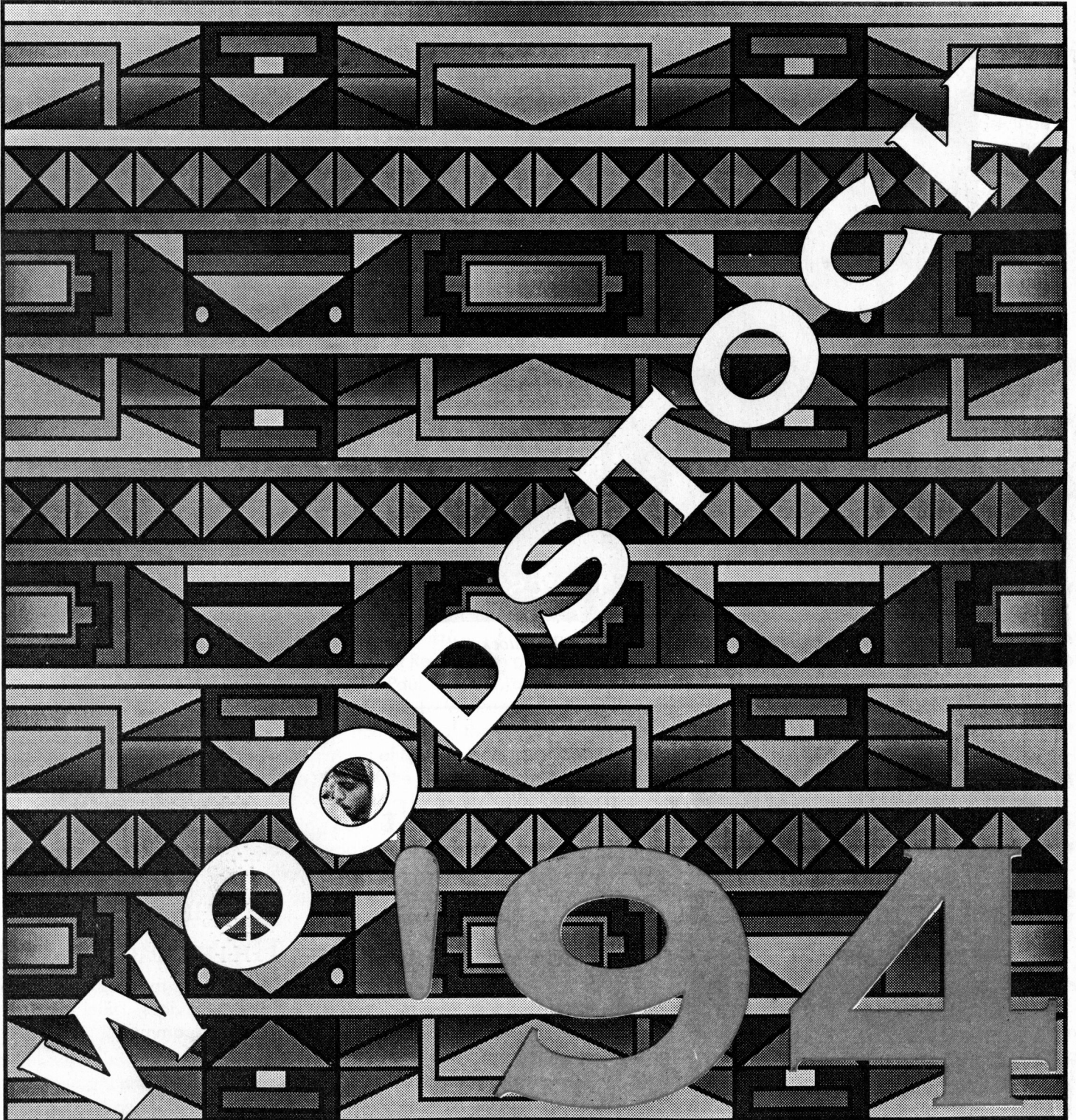


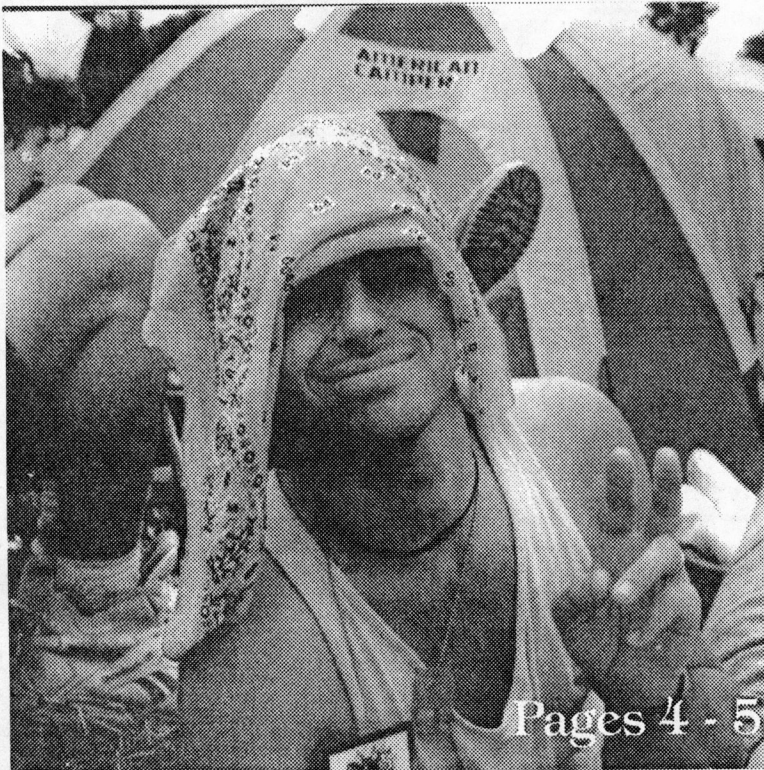
SHELANU

MAGAZINE

September 1994 / Elul 5754 - Tishrei 5755

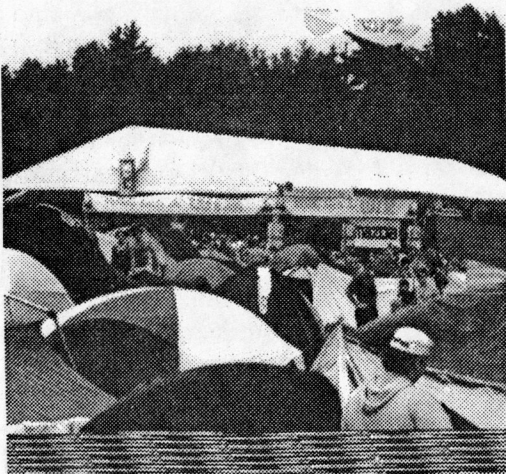


Woodstock '94!



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*Shelanu photographer getting into the grove of Woodstock '94'.
Photo taken by Dmitry Kroshka.*



It just wouldn't be Woodstock without the Wiz

Interviewing the Candidate:
Richard Rosenbaum

by Jordan Shein

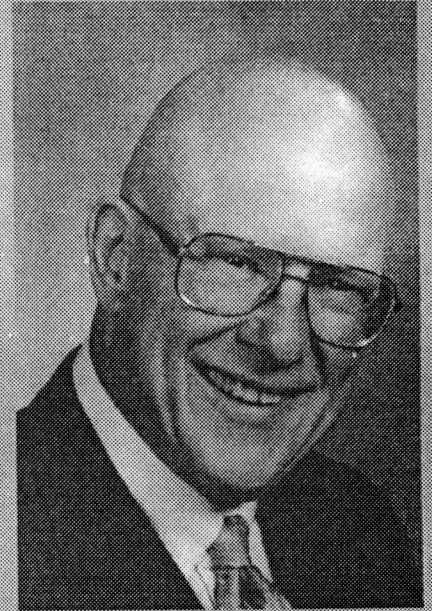


Photo courtesy of Varden

Interview with Richard Rosenbaum page 6

Article discussing his plans for
New York State and its universities.

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An examination of the chang-
ing labor situation in Israel.

Between the Sheets, page 12

Bob Woodward's new book in-
vestigating the Clinton
Administration's dealings in passing
his economic package.

Jews and the Sixties, page 14

An anecdote on how Judaism
was influenced by the Sixties.

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Covering this month's High
Holiday services, Hillel events
and other programming.

Holocaust Revisionism:

SHOULD MAINSTREAM MEDIA BE A FORUM?

Hamburg, Germany; July 31, 1994. "Today right-wing extremists, estimated to number a few thousand, increasingly attack Jewish interests as well as handicapped people and Germans who come out in support of foreigners." Does this sound familiar?

Anti-Semitism in the 1990's has followed the course of many other ideas whose ideological base had eroded and required a new way of promoting itself. Anti-Semitism, after all, had evolved from a religious hatred of Jews to a pseudo-scientific demagoguery which asserted that Jews were genetically inferior. As in the past, anti-Semites have had to change their story to make it seem plausible and appealing. The format has changed, but the content hasn't.

Enter Holocaust Revisionism. With Holocaust Revisionism, the anti-Semites of this world were given a new card to play. Without it, they would have some difficulty explaining how such "economically pervasive" people as the Jews, had nearly been wiped out from the European continent by a methodical killing machine. They would have to admit that they support a killing machine whose place in history was the most malicious, savage and grotesque regime that ever existed. A regime so undeniably heinous that the only way to make it seem socially palatable is by denying the atrocities committed by the Nazis. By either ignoring or discounting the truth, Holocaust Revisionists set out to change history so that anti-Semites can continue spreading their hatred without having to answer to the enormity of the crimes committed during the Holocaust.

The origin of Holocaust Revisionism goes back to the end of World War II. In 1949, Paul Rassinier, a French concentration camp survivor, wrote a book, *Le Morsonge d' Ulysse*, which tried to cast doubt on the intentions of the Nazis and that the Holocaust had ever occurred. The development of today's Holocaust Revisionism has its roots in Dr. Arthur Butz's book, *The Hoax of the Twentieth Century*, and the launching of the Institute for Historical Review (IHR) in 1979, by Willis Carto. That year the IHR had its first conference exposing neo-nazis and members of the Klansmen to the idea. Louisiana gubernatorial candidate David Duke attended. He gleefully wrote about it in the 1980 edition of his Klan paper, *The Crusader*, in a "Special Holocaust Edition." He wrote that "Germans and Southerners are invariably portrayed by the Jewish-dominated media ... Photographs ... of alleged gas chambers victims were fakes." American Nazi leader, Frank Colins, head of the National Socialist Party of America, took great pleasure in stating that, "[t]here was no Holocaust ... but they deserve one—and will get it."

There is no question that these people are anti-Semites. They use the IHR's prepared historic half truths and outright lies to propel their message of hate. The question, however, which is raised by Stony Brook *Statesman's* publishing of a revisionist's piece in its op-ed section is: should a university newspaper allow itself to be used as a mouthpiece for anti-Semitic slander, even if the First Amendment

allows it? The answer is NO. The U.S. Supreme Court ruled in a 1974 decision, *Miami Herald Publishing Company v. Tornillo*, that "A newspaper is more than a passive receptacle or conduit for news, comment, and advertising ... [and should] exercise editorial control and judgement." I know that Stony Brook *Statesman*, for instance, wouldn't print that one of the darkest periods in American history, slavery, didn't exist. The Revisionists don't question that the Civil War, the Spanish American War, or any other historic event happened, but they specifically target the Holocaust.

The purpose of the IHR's self-promotion as "an abused party whose First Amendment rights have been trampled on by the 'Jewish Press'" is very simple. They seek publicity and they want to be visible in the mainstream media. By seeking mainstream exposure, the IHR attempts to establish the credibility of Holocaust Revisionism and thereby suggest that the Holocaust is in fact disputable. After all, there is always another side to the story, right? And the fact that the mainstream media is carrying the story must mean it bears some truth. What makes the situation even worse is that the IHR is extremely capable of manipulating truths, factoids, and outright lies to the point where one in a thousand undergraduate history students are unable to discern the truth from fiction in Smith's article. As Jim Davis from the Fort Lauderdale *Sun Sentinel* suggested "[w]e journalists are only as good as our sources."

For more information on this topic, the predominant scholar is Deborah Lipstadt, a professor at Emory University. Dr. Lipstadt has recently written *Denying the Holocaust: The Growing Assault on Truth and Memory*.

IN THIS ISSUE...

The Other Side of Woodstock

by Dmitry Kroshka

Despite all that occurred, Woodstock '94 was not a flop. Yes, there were massive injuries, some 5,000 people were treated at medical tents, and which 800 were hospitalized. There were even two deaths (both from preexisting medical conditions.) There was flagrant commercialism - for example, there was a Wiz store on the North Field where the stage was - with Pepsi the official sponsor. Some people spelled Woodstock - Wood\$tock,, for the exorbitant prices charged for food (\$3 for a lousy frank, \$4 for a burger, \$11 for a tiny pizza pie, and a whopping \$8 for a two liter bottle of soda.). Apparently the Woodstock producers decided to cash in on the fact that over a quarter of a million people would have the munchies and not give a damn about how much they paid for food, as long as there was a ton of it. Nonetheless, even with so many aspects of it an insult to the original notion, Woodstock '94 remained a champion of uninhibited fun.



"The atmosphere was incredible. Everywhere you looked, tens of thousands were around you. Nobody cared about what anyone else was doing."

During the show, there were approximately two dozen arrests, most of which were for drunk driving. There were a couple of arrests for theft (including one where a guy broke into the MTV trailer to steal some T-shirts), and one case of attempted sexual assault. For a regular rock concert these figures would be impressive. For a show taking place over the course of three days, with an estimated 350,000 people, the figures are almost miraculous. The show took place completely out in the open, with almost no security inside the perimeter. There was a ton of police, but they were all outside of the actual site. Walking through the fields, it seemed as if everyone was drinking, or doing drugs, yet there was no visible violent behavior anywhere. There was only one case of attempted sexual assault. Again, for a concert of this magnitude, with so many people doped up and drunk, it's short of a miracle that there weren't more incidents of sexual assault, or rape.

The atmosphere itself was incredible. Everywhere you looked, tens of thousands were around you. Nobody cared about what anyone else was doing. Even

away from the stage, towards the campgrounds (although by Sunday even the

North Field became a tent city) the music played and the party continued. It was virtually impossible to get robbed, or have your tent broken into, merely because everyone knew and was friendly with everyone else's neighbors. Everyone was living the experience of a lifetime. People complained about the porto-potties, the mud, the high prices of food, but it was not a nightmare. However, it didn't stop most from having fun. There were guitars everywhere, people laughing, alcohol flowing, nudity (although not as much of it as the na-

tional television seemed intent on reporting.) Everyone respected everyone else's property, everyone shared their food, their liquor, their drugs. The most often heard phrase was, "Hey, would you like some?" Woodstock '94 brought out the best in many people, because there were no excuses for being mean to anyone. Everybody was in the same mess to-

gether, and everybody loved it.

What was left to be desired were the sanitary conditions. Thursday night, before the concerts were even scheduled to begin, the port-o-sans were in horrendous condition. The stench that they gave off was disgusting. They were cleaned once, sometime Sunday morning, and after that people gave up hope. Some people

(including our Shelanu group), hitched a ride out to the town to use the local McDonald's bathroom (the line was out the door.) Showers were no better. Actually, they were nonexistent. A shower involved water fountains, and sprayers that were waist high. To take a so-called shower, a person would have to crouch underneath the nozzle, hold the spray button with one hand and get soaped up and shampooed with the other. The water also had a tendency to be ice-cold.

The sanitation and living conditions bring out one of the more disturbing things about Woodstock. It is almost inconceivable how anyone physically disabled, or unprepared to camp out in nasty weather conditions could have survived. Food courts were located in a very hilly, extremely muddy area. All the photos of what were dubbed "mud-people"



that showed them sliding down mud hills, were taken right in front of the food stands. There was no other way to access them. The mud hills were extremely slippery and dangerous. There were hundreds of people with broken and twisted ankles taken to the hospital.

The probability of getting hurt increased with the severe overcrowding. There were tents everywhere. Passing by the main entrance, the tents started exactly five feet from the entrance, and went all the way in. People tore down fences and camped in the woods. To the Surreal Field (a section of the area that was separated from the rest, with all sorts of futuristic, virtual reality, over-priced

games), a little bridge had to be crossed because it was located in a little field on the other side of a stream. By Saturday night, fences had been torn down and people were camping along either side of the stream. Incidentally, crossing that bridge took over

half an hour because of the amount of people, so many crossed little log bridges to get to the other side. Some even made their way across using monkey bars that made up the underbelly of the bridge construction.

The funny thing about Woodstock is that the most memorable moments didn't occur at the concerts. The concerts almost took second place. Everything was an escapade, an adventure. Just going from one place to the next opened up new experiences, funny incidents. Woodstock '94 was something that technically, was an insult to the original, but despite itself, provided the same spirit and freedom.



Interview with Candidate Richard Rosenbaum

by Jordan Shein

FACE TO FACE

Richard Rosenbaum, a tall, outgoing practicing attorney, is a candidate for the Republican nomination for New York State governor in the September 13 primaries.

Rosenbaum's political background ranges from his early days as an Assemblyman back in the sixties to being Governor Rockefeller's Chief of Staff in the seventies. To his credit he has served as a State Supreme Court Justice, and more recently, as the chairman of the New York State Republican Party. Rosenbaum comes from Rochester New York which is his home town. Rosenbaum's salty accent stands out in Manhattan and distinguishes him from his fellow New Yorkers. His clean-shaven head (with which he jokingly likes to compare himself to Telly Savalis) and powerful figure set him apart from his colleagues. Mr. Rosenbaum has a wife and four children. He is a member of the Beth-El synagogue in Rochester and is on the Holocaust Council in Washington D.C.

Rosenbaum referred to his traditional Jewish background. When I was Governor Rockefeller's Chief of Staff, "on Pesach... I used to bring my matzoh and my gefilte fish, and I would sit at one of the tables in back." he said. Rosenbaum brings his religion into the political arena, and says that he's, "very outspoken on Jewish issues."

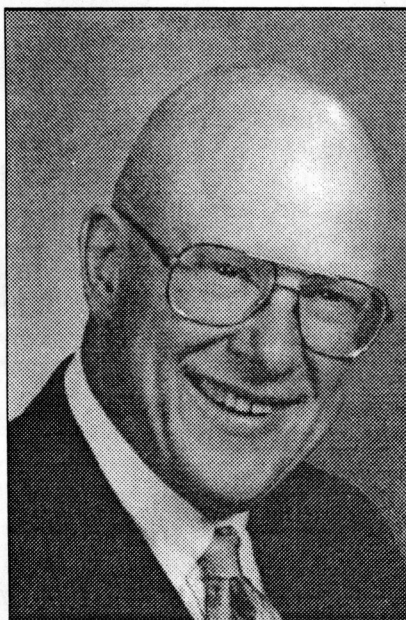
The State Republican Party convention chose Senator George Pitaki as its gubernatorial candidate. Pitaki has been endorsed by Senator Alfonse D'Amato. Rosenbaum got on the ballot for the primary by collecting signatures of 45,000 registered Republicans, tripling the 15,000 signatures required by New York election law.

Rosenbaum believes that his campaign has been very successful so far. At the time that this interview took place, the campaign had raised \$1.8 million dollars. Rosenbaum expects to raise more than \$2.5 million by the primaries. If his campaign should raise less than that, though, he said that, "we'd make do with whatever we got." Press coverage of Rosenbaum's campaign has also improved significantly. "... That's a very healthy thing in a campaign. It's always better to come from behind and gain momentum."

Rosenbaum on the issues: "There's just a whole list of programs, economics and welfare, that would turn the state around, and the present governor is just not interested," He advocates abolition of the capital gains tax, which he believes would stimulate the economy. "I feel that we need to examine various services", citing two such examples: the prison and welfare systems. Rosenbaum suggested that money should not be wasted on parole since there is such a high return rate. "What we really ought to do is make prisoners serve their terms." He also feels that prisoners

should be double celled. These changes could save \$50 million. He also believes in wider use of drug testing and he feels that minors who commit violent crimes should be imprisoned.

Rosenbaum believes that millions of dollars can also be saved by changing the current welfare system. By ending home relief after one year, he claims that \$800 million can be saved. Rosenbaum suggested that pregnant teenagers should be compelled to live with their parents, rather than being encouraged to use up more tax dollars under the current system by receiving their own residence. He also wants to reduce taxes \$1 billion per year for the first three years of his term, which would result in a 24% tax reduction. He also wants



"If you want an answer, call Rosenbaum, If you want a waffle call Pitaki"

to convert the current Medicaid system to managed care right away. Rosenbaum feels that privatization of road repair can save \$60 million.

"It's part of my program to reduce taxes and give New York a stronger economy," said Rosenbaum referring to his plans for the SUNY and CUNY systems. He proposed that people who are in higher income brackets should pay more tuition. "There are people with kids in the colleges whose average income is about \$250,000 a year." He also suggested that campuses with more resources should charge more than those that are less well equipped. Rosenbaum

GENERATIONS CHANGE
Continued from page 8

cited an analysis that suggested that \$120 million can be gained in this way. He also suggested that money can be invested to make campuses into centers for new technology by having businesses right on campus, interconnected with the college. This could be very advantageous for the business and college alike.

We don't just want to change the governor, said Rosenbaum. He advocates recall, referendum, term limits, abolishing perks, and abolishing the very system he used to run against Pitaki, the ballot system. "It's an arcane system exclusive to New York and it keeps the incumbents in office.

If Rosenbaum successfully beats Pitaki in the primaries he will then have to consider why voters would prefer him to Governor Cuomo. "I think that there's first of all a strong feeling against incumbents, and in Cuomo's case, I think that he is seen as a person who is a good campaigner but a very poor governor," said Rosenbaum. He explains that taxes have only gone up and services have waned during Cuomo's term. So we're not getting what we're paying for, Rosenbaum explained. He also feels that there is dissatisfaction with Cuomo since crime is on the rise and he feels that Cuomo lacks leadership. We don't just want to change the governor, said Rosenbaum. He advocates recall, referendum, term limits, abolishing perks, and abolishing the very system he used to run against Pitaki, the ballot system. "It's an arcane system exclusive to New York and it keeps the incumbents in office."

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But why should voters prefer Rosenbaum to Pitaki? This has to do with

generally not known outside of Israel —

quite similar to the "best" in the liberal-left. But on the key issues of equal rights for women, and the relationship between religion and state, Shas is ... somewhere in the Middle Ages. And so, in nationwide trade union concerns, Histadrut members voted for a decisive change. On issues of specific concern to working and volunteering women, Shas was not given entry to Na'amat.

Another point in the last Histadrut election, the right-wing Likud party won just under 30 percent of the vote. Some have posited that were it not for the Ramon/Meretz/Shas list, dissatisfied voters might have turned to the right, as they did in the 1977 general elections. The direct opposite, in fact, happened: the combined strength of the Ramon/Meretz/Shas list, together with Avoda, pulled in a greater percentage of the vote than their constituents did last time — and the vote for the Likud dropped to about 17 percent.

Mapam reaped a victory in this election, on a number of levels. Haim Ramon and his coterie of close supporters have no institutional infrastructure from which to draw experience and leadership; The ultra-Orthodox Shas party, although it has a significant pool of members/voters, most of whom are workers, many of whom are Mizrahi'im ("Middle-Easterners," i.e., non-Ashkenazi Jews, most of whom have parents, grand or great-grandparents who immigrated to Israel from other countries in the Middle East), is organized, but new to trade unionism; Ratz is a party led by personalities, some of whom are very much of the democratic socialist world view of Mapam, but some of whom are more liberal than left. Mapam has a history and involvement in the Histadrut from the labor federation's earliest days, although they are most famous for their close relationship with — and base of support from — the Kibbutz Artzi Federation. Mapam is active in all workers' councils, and within the central structures of the labor movements national bodies. It is active in local workers' councils from the smallest village to the largest city, and has both Jewish and Arab Israelis among its ranks in a greater proportion than any of its coalition partners.

It has the challenge of leadership, too: many of its veteran trade union activists are truly vatikim, "old-timers."

Mapam has seen a renewal in its own persona, since its first independent campaign for the Knesset in 1988 after over 20 years of "labor alignment" with Avoda, when so many new voters had the chance to vote for a democratic socialist alternative. And in subsequent elections for Knesset and Histadrut leadership. An aside the headquarters for the Ramon/Meretz/Shas slate were in the basement of Mapam's central offices in Tel Aviv. When the results were being announced, and Shasnik, Mapamniks, Ratzniks, and Ramon supporters were hugging and kissing ... well, it must have been quite a sight. And the first time that most of the Shas people found themselves in "Mapam territory."

This is a time of energy, excitement, and change. Of course, people and forces are jockeying for power, positions, and there are perhaps a few shredders working overtime. The "old guard" had tried to postpone giving over the reins of power, but Rabin let it be known in no uncertain terms that the will of the people, er, the membership, must be respected. And so many of the department heads did roll, and there are newer, generally younger, faces in the "Kremlin," as the Histadrut headquarters on Arlozoroff Street in Tel Aviv is affectionately called. The Histadrut has a truly massive bureaucracy, reflecting primarily not bloat but the important role that the trade union movement plays in the life of Israeli society, economy and polity. But an historic change has taken place. And one of the catch-words is down-sizing, increasing efficiency, communicating with the media, and with the membership. A grand coalition" — of the Ramon/Meretz/Shas list, Avoda, and the Democratic Front — has been formed, representing 82 percent of the "Histadrut electorate, and perhaps the largest electoral base this Histadrut has enjoyed since 1933. The coalition has left a variety of younger, newer faces, and bringing Israelis from various sectors into leadership roles in the Histadrut. The top people on the winning list — Haim Ramon, Haim Oron of Mapam, Amir Peretz of Avoda, and Ran Cohen of Ratz — all bring diverse experience in the Is-

GENERATIONS CHANGE: IN ISRAELI GENERAL FEDERATION OF LABOR

Voters Went for Change in Recent Histadrut Elections

It was called the Ma'hapakh — the upheaval — and it had the feel of Israelis 1977 general elections when Avoda [Israel's Labor party] lost the leadership of the Israeli government for the first time ever. This May, the membership of Israel General Federation of Labor, the venerable Histadrut, went to the polls and delivered Avoda another historic setback: 47 percent of the voters chose the "New Life" slate led by its founder Haim Ramon, which included allied parties Meretz [The Mapam/Ratz bloc in the Knesset], and — most unlikely — Shas, the Sephardic Torah Sage, 33 percent voted for Avoda 16 percent for the Likud and four percent for the Democratic Front [Communist] list. For the first time in its history, the Histadrut is not led by the Labor Party. What happened, what does it all mean, and "Is it good for the workers?"

First things first. The Histadrut is a central component of Israeli Society, indeed, it was created over two decades before Israel became an independent state, and "Labor Israel" was virtually synonymous with "Israel" for almost three decades. But for a number of years, longer than many would like to admit, the Histadrut had been suffering from hardening of the arteries, ossification, and an aging and entrenched leadership. Many of the institutions central to "Labor Israel" including the Havrat Ha'Ovdim [the Histadrut holding company], the kibbutz and moshav movements, and most importantly, the Kupat Holim, the Histadrut's sick fund" which provided health care to all of its members and thereby most Israelis developed structural problems of ever greater proportions. Some important changes were instituted in Koor, one of the Histadrut's major industrial arms, a number of kibbutzim have instituted radical economic and social changes to make themselves economically viable and socially responsive to the needs and desires of their members. But one of the central activities of the Histadrut, which many rightly

point to with pride — Kupat Holim, its extensive system of clinics and health care facilities — was suffering from massive financial problems. Approximately 77 percent of all Histadrut "unified dues" went to pay the tab at Kupat Holim, leaving only 23 percent for all "other" trade union activities. And the health care system was running a massive debt, which the government had to meet. Something had to happen.

The something was Haim Ramon. A 45-year-old Labor Party MK, politically dovish, personally ambitious and a bit iconoclastic, proposed that the relationship between the Histadrut and the Kupat Holim be changed. Historically, to receive the services of Kupat Holim, Israelis had to be Histadrut members, or a direct relative of one. An increasing number of new Histadrut members in the past few years joined not because of any trade unionist need or interest, but to get health coverage. The incoming waves of immigrants from the former Soviet Union, Ethiopia and elsewhere, many of them in serious need of coverage, joined the Histadrut. And, of course, this added to the debt. Ramon proposed a simple change: rather than Histadrut membership be a precondition for coverage by Kupat Holim, all Israelis would be guaranteed a basic level of health care coverage, from the 'kupa' [funds] of their choice (while Kupat Holim is the largest, it is not the only health care fund in Israel) the percentage of workers' paychecks going through the Histadrut to Kupat Holim would be collected by the National Insuranos Institute (Israel's social security agency) directly, and used to pay for health care for all. "The rest" of workers' union dues would continue to be collected by the Histadrut, to finance

the many activities of the Israeli trade union movement.

When Ramon, then Minister of Health in Prime Minister Yitzhak Rabin's cabinet, presented this proposal to the Knesset [Israel's parliament] early in the year, his party (Avoda) rejected it, under pressure from the Histadrut leadership (most of whom were Avoda people, by the way.) He resigned from Rabin's cabinet, and stated that he would run an independent list for the Histadrut elections, and see what happens. What happened was that Mapam, a democratic socialist party which had also been working for reform within the labor movement as well as freedom of choice and universal health care coverage (and which is in the Meretz Knesset coalition with the liberals left Ratz Party), made a bid to run a joint Ramon's Meretz slate in the elections. And then, the surprise that was not such a surprise to observers of Israeli politics, the ultra-Orthodox Shas party also joined.

The traditional leadership of the Histadrut was apparently caught unaware. Its Secretary General Haim Haberfeld, Labor Party Secretary General Nissim Svili, and Shimon Perez, all tried to run a campaign that was primarily directed against Ramon. Yitzhak Rabin attempted to persuade Ramon to "come back," realizing that change was coming, and coming fast. There was a massive advertising and poster blitz throughout Israel and a high voter turnout on election day. The turnout was not only high but also sophisticated. In the parallel elections for Na'amat (the Israeli Association of Working and Volunteering Women, which is connected to the Histadrut,) Avoda remained in charge, with close to 55 percent of the vote, the Ramon/Meretz/Shas list trailed with 26 percent. Why? On issues of reducing social gaps between rich and poor, on reform of the health care system, on general issues of social equity, as well as the "shadow issue" of the peace process with the Palestinians, Shas is — and this is

Continued on page 7

THIS MONTH'S HILLEL EVENTS

August 94

Sunday	28	4:30pm Woodstock Kosher BBQ Fine Arts Plaza
Wednesday	31	9:00pm Bonfire Between Mendelsohn & SBUnion

September 94

Thursday	1	11- 3pm Interfaith Fair Fireside Lounge - SB Union 5pm Graduate & Professional Students Wine & Cheese Welcome Reception Humanities Room 157
Monday	5	Labor Day
Tuesday	6	Rosh Hashanah Services
Wednesday	7	Rosh Hashanah Services
Thursday	8	7pm Israeli Dancing Roth Cafeteria
Monday	12	6:30pm "Fate of Jews in World War II," -by John Ranz, Melville Library N3060 7:30pm Chevre - Hebrew Speakers' Group SBUnion Room 226 9:30pm Student Board Meeting Humanities Room 240
Tuesday	14	Yom Kippur
Wednesday	15	Yom Kippur
Monday	19	Sukkot Services
Wednesday	21	Sukkot Services
Thursday	22	5:30pm Sukkot BBQ Roth Pond 7pm Israeli Dancing
Monday	26	Shemini Atzeret Services
Tuesday	27	Shemini Atzeret Services
Wednesday	28	Simchat Torah Services
Thursday	29	9:30pm UJA/Hillel Dance Party Union Bi-level

1994 High Holiday Services 5755

at the

State University of New York at Stony Brook

You are cordially invited to worship at the service of your choice:

Stony Brook Havurah - Conservative (Egalitarian)

Stony Brook Hebrew Congregation - Orthodox

CHILD CARE

Supervised child care will be available at the Conservative service at the following times:

Tue. Sept. 6, 9:30 am - 1:00 pm.;

Wed. Sept. 14, 6:15 pm to end of service.;

Thu. Sept. 15, 9:30 am to end of service and 5:00 pm to end of service.

TICKETS

Tickets are not required to enter services on campus. Contributions to Friends of Hillel at Stony Brook are required for those who are not members of the University community and requested of others. Envelopes for this purpose will be available at services.

Best wishes for a happy, healthy, and peaceful New Year!

B'nai B'rith Hillel Foundation
Interfaith Center * State University of New York at Stony Brook * Stony Brook, NY
11794-5335
(516) 632-6565

Conservative Service

Roth Quad Cafeteria

Orthodox Service

Stony Brook Union Ballroom

ROSH HASHANAH

Mon. Sept. 5	7:00 pm	6:45 pm
Tue. Sept. 6	9:30 am	8:30 am
	6:45 pm	6:45 pm
Wed. Sept. 7	9:30 am	8:30 am
	6:45 pm	

(Tashlikh: There are many locations around the campus where tashlikh can be done. A printed tashlikh program and crumbs will be available at the Roth Quad Pond at 6:00 pm on Tue. Sept. 6.)

YOM KIPPUR

Wed. Sept. 14	6:15 pm	6:00 pm
Thu. Sept. 15	9:30 am	8:30 am
	5:00 pm	5:00 pm

UNDERGRADUATE CHEMISTRY SOCIETY

WELCOMES YOU TO THE ORGAN MEETING TO ELECT OFFICERS.

MEETING WILL BE HELD ON FRIDAY SEPTEMBER 9TH IN ROOM 408. IF INTERESTED

IN JOINING TO SOCIETY, BUT ARE UNABLE TO ATTEND,

PLEASE LEAVE A NOTE AT THE SOCIETY OFFICE,

ROOM 431 IN THE GRADUATE CHEMISTRY BUILDING.

REFRESHMENTS WILL BE SERVED

HILLEL'S ISRAELI KUMSITZ &

BONFIRE

WED. AUG. 31
9:00 PM

BETWEEN MENDELSON QUAD
&
THE UNION

LIVE MUSIC!
FOOD AND DRINK!

FREE!

SPONSORED BY HILLEL

YOUR CAMPUS JEWISH COMMUNITY!
632-6565

JEWISH INFO. ON E-MAIL

All student, faculty, and staff on e-mail please send us your e-mail address if you are not already on Hillel's distribution list. This will keep you in touch with all of our activities. Send to JTOPEK or LGARLICK on Allin1 or jtopek@ccmail.sunysb.edu or lgarlick@ccmail.sunysb.edu.

You can also read Hillel's Electronic Bulletin Board in SBNEWS by following these menus: Student Services, Interfaith Center, Hillel Foundation. This has program updates, a Jewish calendar through the year 2000 and other useful information.

WANTED

Part time position available at Stony Brook Hillel for Outreach Coordinator. Qualifications: BA minimum, strong Jewish background. Flexible hours a must. Contact the Hillel office between 9:00 am - 2:00 pm.

Israeli Dancing

First class: Thurs. Sept. 8
7:00 pm
Roth Cafeteria

Taught by Israeli dance instructor
Eilat
All are welcome!

Israeli dancing dates for Fall
1994: Sept. 8, 22; Oct. 6, 20;
Nov. 3, 17; Dec. 8
All meet at 7:00 pm in Roth
Cafeteria

Chevre
Israeli Student Association

FIRST MEETING
MONDAY, SEPT. 12 7:30 PM UNION 226

All Hebrew speakers and Israelis welcome! New Chevre leadership will be elected.

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The Agenda by Bob Woodward

by Lyle Goldstein

Special to Shelanu Magazine

In 1993, the first year of Bill Clinton's presidency, he embroiled himself in his first, and most important presidential fight, his economic budget proposal. Bob Woodward's *The Agenda* focuses on solely this battle, the process and its results.

By doing this he reveals even a more fascinating character analysis of the major players in the government, including Bill Clinton himself.

Bob Woodward, best known for being one of the investigative reporters for the Washington Times that exposed the Watergate scandal, and the author of *All the Presidents Men*, has written a series of books exposing the innermost workings of several government establishments and characters. He has become more of a confessional reporter, in which high government figures come to him, rather than the investigative reporter. *The Agenda* was a thoroughly researched book, according to Woodward, interviewing over 250 people. It should be noted though, and acknowledged by Woodward, that the sources and notes for this book are to be kept confidential, a period of 40 years from this date. There are no footnotes for the book, which many have criticized as the new trend of contemporary journalistic fiction, in which many authors take liberties to the actual events, and thoughts characters have. This happens to be the best laid criticism against this book since Woodward provides us with great entertainment, while also informing us about the workings of Washington Politics.

Woodward begins his book with Clinton's election campaign, the ideals it expressed and the commitments it made to the mass public. Here we are first introduced to the "Populists". Men who were committed to making sure the "...middle class did not get the low end as they did in the eighties..." Woodward takes us through the election, the selection of the cabinet, the pressure to put out a package that was appealing to the people. After the election, according to Woodward's *The Agenda*, Clinton realizes that he cannot keep the promises he made during the election. Interesting enough, although Woodward's interviews with Clinton corroborate what Clinton said in public, others in the book contradict Clinton. According to Alice Rivlin, the current director of The Office of Management and Budget, "That's nonsense Rivlin said bluntly...Bill Clinton knew where this deficit was going"

More unflattering is Woodward's portrait of the President himself. At best, *The Agenda* suggests that Clinton was a complex intellectual seeing both sides of each issue, thus unable to make a decision on the issue because of its complexity. At its worst, Clinton is a vacillating incompetent, agreeing to everything and everybody even if they contradicted each other. "Stephanopoulos knew that it was a mistake to assume that any one moment with Clinton, any one conversation, day, or

week reflected Clinton's true feelings or unchanging fundamental attitude about something... He could articulate a totally different contradictory rap to the next audience with genuine sincerity." Clearly, as we all saw in the early part of his administration, the inconsistency and incompetence of the changing view of Clinton

policy stemmed out of this problem. Clinton, facing the decision of choosing the "populist" argument of supporting the middle class or "Deficit Hawks" which advocated cutting the deficit at any cost, vacillated back and forth, trying to please everybody, resulting in pleasing no one.

Even more interesting is Clinton's "Purple Fits" According to the *The Agenda*, Clinton, at times, was characterized as having fits of anger and rage that would last from 10 - 40 minutes. Most of his anger was directed at his closest aide, George Stephanopoulos. His anger was based on his administration's failure to promote his message of economic recovery. Ironically, it was his failure to make a decision on an economic recovery plan that ultimately caused his anger.

The Agenda also portrays Clinton's cabinet members and staff at odds with each other, fighting for Clinton's approval of ultimately contradictory messages. The "populists" wanted a "story" about taxing the affluent and wealthy and not hurting the middle class while the Hawks wanted straight, honest messages about the dangers of the rising debt and deficit. Conflict arose consistently giving the impression of an executive disjointed and divided. The only one that possibly comes unscathed from Woodward's critique is Al Gore. Gore was portrayed as the most candid and sincere in his convictions while being steadfastly loyal to the president. "So are you going to screw us" asks Al Gore of one senator wavering on commitment to the President's bill, while shouting at one point, "Get with the Program!" to an exasperated President Clinton. Hillary, who's best press is no press is surprisingly not attacked as one would expect. It can be inferred by Woodward's language and candid dialogue's that she is the force that moves the President to do anything. She is the behinds the scenes mover and often the conscience of the group of cabinet figures continually fixated on

BETWEEN THE SHEETS

figures. "Hillary Clinton had taken a seat on the sidelines against a wall...She wanted mostly to listen, but she also wanted to be sure that everyone at the table was thinking about the real lives behind their decisions." But the Hillary portrayed in the current press was not absent for this book. Her demands of "I want a plan...Quit talking about it!... we have to decide how to explain it to them... {the budget to the people}" rang of the Hillary currently portrayed to this country.

Bob Woodward's *The Agenda* reads very well for a factual book about a uncommon, tends to be boring, subject. His writing style was very fluid describing mundane topics such as bond markets and deficit spending as if you were reading a fictional thriller. In the end, the ultimate message you receive out of the *The Agenda* is a president searching to accomodate every interest, person, and issue which ends up resulting in a garbled, incoherent message that opponents of Clinton's plan used to destroy his original purpose of proposing it in his agenda.

GENERATIONS CHANGE

Continued from page 7

raeli labor movement, commitment to reform, and constituencies that can breathe life into "Labor Israel."

The Israeli labor movement has been and will continue to be a key force in the development of a more just Israeli society. This will be especially important as the economy and work force of the country changes with the absorption of new immigrants into the society, and with the development of new relationships between Israel and its neighbors in the region. The new alignment of forces and faces in the leadership of the Histadrut augurs well for future changes that will need support from the Israeli electorate if the Knesset is to bring them to fruition — most notably changes in the fundamental structure of health care in Israel, which is taking place even as this is being written.

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Jews and the Sixties: What Was in it for Us?



by Joseph S. Topek

The 25th anniversary of Woodstock has produced lots of articles and reminiscences on the 1960's and the impact of that decade on American life. The movement for social change also had a profound impact on Jewish life in the United States, and it is still being felt today.

If we distill some of the values of the sixties that have influenced our society, we could count among them liberalism, more openness to new ideas, a tolerance for diversity within a community, the challenging of tradition and authority, and the importance of equality for everyone. There were some other values too, such as selfishness, promiscuity, and physical self abuse that many now recognize as being destructive behaviors, but these too were part of the sixties.

The influence on Jewish life is vast, and I count myself among those who had a fairly traditional Jewish upbringing but became more "turned on" to Judaism because of the changes that were taking place. One of my earliest recollections of this was a teacher that our synagogue had hired for our post-bar mitzvah classes. This guy was young, hip, rode a motorcycle, lived in a really bad part of town, had long hair, and was the coolest Jew any of us middle class suburban kids had ever seen. Not only that, but he was very proud of his Jewish identity and applied it to the cause of social justice. It turned out that he lived in a bad part of town because he was in VISTA, the domestic version of the Peace Corps, and helped impoverished people organize to improve their neighborhoods. He taught us about how important it was for Jews to be involved in positive social change and how our tradition's demand for justice required that we actively seek to improve conditions for everyone in our country. He also taught us that this meant that the war in Vietnam was wrong and that saying at our Passover seder "once we were slaves in the Land of Egypt" commits us to actively supporting the Civil Rights Movement. This was Houston, Texas in the 1960's. I joined the NAACP (it cost me \$10 of my bar mitzvah money). My mother kvelled (was proud)...my father was plotting (very nervous).

When I joined a Jewish youth group my mentor - who was called my moreh, or teacher in Hebrew (it was AZA, the B'nai B'rith Youth Organization, so everyone had fancy Hebrew titles) - had already been "radicalized." His hair was well past his shoulders and he owned the entire Beatles collection (I only had the more innocent early Beatles stuff like "I Want to Hold Your Hand." He

had "Abby Road" and the totally psychedelic "Sgt. Pepper.") We had the usual dances and Friday night services and programs on Israel, but we also joined with a group of Catholic nuns who painted the dilapidated houses of poor single mothers in Houston's First Ward and registered voters in black neighborhoods with low voter turnouts. My first time in the ghetto was pretty scary, but we were welcomed by the residents we had come to help. These guys also took me to my first anti-war demonstration.

I suppose that a lot of what we did was similar to what a lot of other kids did who wanted to make changes and who wanted to build a new society. We felt, though, that we were doing it as Jews, and we emphasized to one another (or it was emphasized to us by our leaders) that Jewish tradition required this of us.

This was also a time when openness meant the possibility of experimentation in the synagogue. Not much had changed yet in our mainstream Conservative shul, but our youth group organized its own services (for a time I was the "kohen gadol" or "chaplain"), and we were very creative. We were encouraged by our advisors and by the BBYO staff to incorporate readings that were meaningful to us and that seemed more "relevant" than the ancient words that we were accustomed to. With the emergence of the havurah movement and publications by "new age" Jews, more material became available to us for this purpose. Eventually our synagogue also encouraged us to be creative in the services that we conducted for ourselves, and even to bring some of these innovations to the larger congregation.

My own experiences are anecdotal,

"This guy was young, hip, rode a motorcycle, lived in a really bad part of town, had long hair, and was the coolest Jew any of us middle class suburban kids had ever seen."

although they parallel those of many of my contemporaries. What is more lasting, though, are the changes that the sixties brought to the Jewish establishment. Politically, the American Jewish community has always been solidly in the "liberal" camp, and thus eventually took positions that called for social change. Sure, many of the prominent radicals like Jerry Rubin and Abby Hoffman were Jews, but mostly the connection between the "Left" and the organized Jewish community was nonexistent. I believe that the disproportional involvement of Jews in the Left is based on our long heritage of social justice. Even when Jews don't consciously make the connection between justice and Judaism, it somehow makes the transition nonetheless, and emerges as active involvement in human rights struggles. Many of us who entered the rabbinate or Jewish communal service, and work with young adults, have spent many years trying to teach Jews that there is a connection between justice-centered ideology and Judaism, and that these values are Jewish values.

The emergence of women as Jewish leaders, both in secular and religious life, has been one product of the sixties and the women's movement. More than ever, women occupy important positions of lay and professional leadership, and hundreds of women have been ordained as rabbis at liberal (Reform, Reconstructionist, Conservative, and independent) American seminaries since the first in 1972.

The organized Jewish community has learned not to attempt to be monolithic, but seeks consensus in making important decisions while respecting the opinions of dissenters. Even Americans for Peace Now is a member of the Conference of Presidents of Major American Jewish Organizations (although not without a struggle to get in).

In synagogue life, besides the ordination of women, most synagogues have a social action committee whose job is to put into action the call to do justice. The liberal movements have also opened up ritual to women as well, making the

synagogue egalitarian and involving women in the conducting to worship services. Even the Orthodox community, which has resisted complete egalitarianism for women, has recognized that their role cannot be relegated to that of wife and childbearer. Among the "Modern Orthodox" it is quite common to now see women's prayer groups and study groups, and many Orthodox women are as well versed in Talmud and traditional Jewish texts as men are. Even in the more right wing Orthodox and Hasidic communities, more women are found in the professions and with advanced secular educations than was ever dreamed of 30 years ago.

Probably the one factor with the largest impact is the least tangible. That's what I would call the "search for meaning" in life. The period between the end of World War II and the mid-sixties was thought to be one of conformity when most families sought the suburban "American dream." Ward and June Cleaver (of "Leave it to Beaver" fame) dealt with the petty problems of their children and their family, but "meaning" seemed to be missing from what many social critics would call their "white bread" lives. As more people became disillusioned with materialism they looked to religion and tradition to infuse their lives. In the Jewish community, in addition to the things already mentioned, this has resulted in:

Many more children are given traditional Jewish names, rather than the secular names used in the 1950's.

More young Jews are studying in seminaries than ever before, more children are enrolled in Jewish day schools, and more students take Judaic studies courses in universities.

Judaic studies programs have proliferated on campuses across the country.

The Havurah movement, with hundreds of small informal groups across the country.

The Jewish Renewal Movement, with hundreds of Jews developing new Jewish ritual, experimenting with Jewish spiri-

tuality, investigating the ties between Judaism and Eastern religions.

The reinvigoration of Jewish life on college campuses, where the openness of the environment encourages experimentation.

The Jewish peace movement, which has advocated compromise on all sides in the Middle East conflict.

Jewish women's groups sponsored by many mainstream institutions.

A greater role for music in Jewish life and the emergence of many young musicians who have written new music as well as breathed new life into Jewish music that had been lost for decades.

A greater interest by young Jews in Yiddish language and literature.

As American culture has moved away from assimilation and more towards celebrating the cultural uniqueness of each individual and community, Jews have been influenced as well. The ethnic pride movements of the sixties, primarily in the African-American and Hispanic communities, spilled over into the Jewish community as well, and it became "cool" to be who you are instead of trying to be someone you're not (i.e., "white"). When we saw young African-Americans wearing afros instead of straightening their hair, we started wearing our Jewish stars and yarmulkes in public. The sixties made ethnicity acceptable, and that has had an enormous and lasting impact of Jewish life.

Interview With Rosenbaum Continued from page 7

one of Rosenbaum's mottoes, "If you want an answer call Rosenbaum if you want a waffle call Pitaki." Rosenbaum explains that Pitaki is a "boss convention produced candidate" and that he is controlled by Senator D'Amato. He also seems to be on both sides of certain issues, such as gun control and abortion, said Rosenbaum. At the same time, Rosenbaum sees himself as a "populist candidate, a people's candidate. "You see we want to change the government.



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