

"I want to go home, take off this uniform and leave the show. I've been waiting in this cell because I have to know... Have I been guilty all this time?"  
-- Pink Floyd

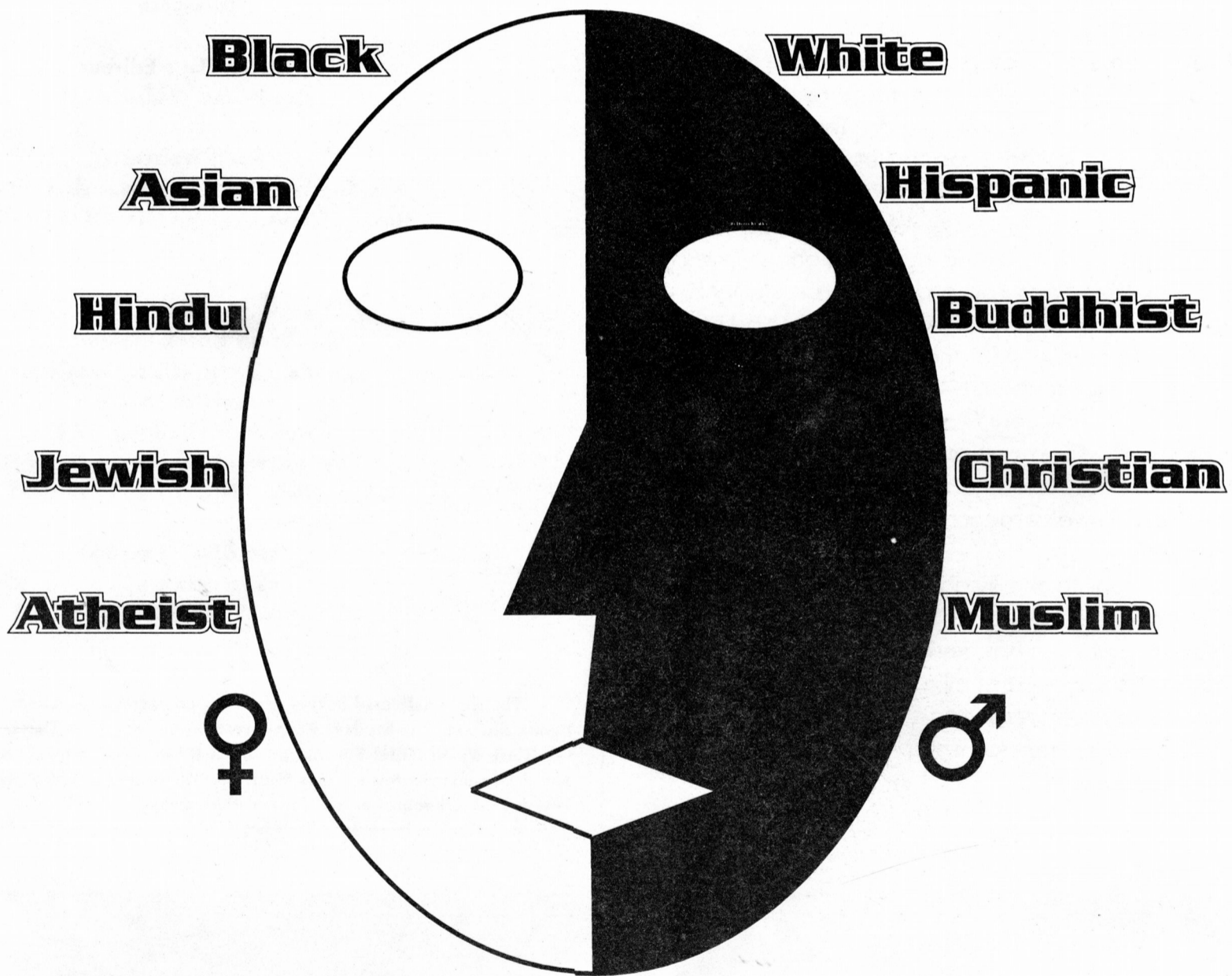
# SHELANU

## MAGAZINE

Vol. 5; No. 3

November - December 1993 / Kislev - Tevet 5754

### Multi-Culturalism?



Interviews with campus administrators and student leaders  
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# WORDS FROM HILLEL PRESIDENT

As Chanukkah and finals approach us, I realize that the semester is almost finished. I find it ironic that during the time in which the Jews finally rebelled against the Greeks, today we are slaves to our professors and final exams. (Just a fleeting thought, though.) I have chosen to make my last "Words From the President" for the semester to be a synopsis of how the semester has gone. This semester we have raised over four hundred dollars for the United Jewish Appeal. We have had more day to day involvement than I can remember in my three years at Stony Brook. We have had more interaction with other organizations and have sponsored programs with other student clubs such as L.G.B.A.. Our board meetings which used to have no more than twelve or thirteen people attending now have about twenty to twenty five people on a regular basis. Shelanu has become a widely read and informative paper thanks to the editorial staff and to the many new writers.

At the student activity fair for new students, I noticed something that has always seemed apparent, but unfortunate. Many High School students passed the Hillel table and stared as if they wanted to come over, but it wasn't the "cool" thing to do. These are probably the same people who were forced to go to Hebrew School all their life and saw it as punishment rather than an opportunity to learn about their religion and culture.

The majority of the people asking questions about Jewish life on campus were parents. I have come across many students who say, "my parents would be so happy if they knew that I had come to this function, or my parents really want me to come to Hillel." I think that it is very sad that some of these young Jews are ashamed of their Jewish identity. A Jewish identity is something that we as students should be proud of. For many college is the first real Jewish community they experience, and we must make sure that it is one to be proud of, with strong involvement from Jews representing many ideas and backgrounds.

In conclusion, I want to thank and say L'hitraot to all of my friends and fellow board members who are graduating or going abroad next semester. Your work has been phenomenal and we will sincerely miss you. I will sincerely miss all of you on a personal level. Please have a healthy winter break and I hope to see many new faces as well as the old ones next semester.

# STONY BROOK SHELANU

The Jewish Student Magazine

**Hagai Yardeny**  
Editor in Chief

**David Drits**  
Layout Editor

**Dmitry Krosh**  
Advertising and Graphics Director

**Lyle Goldstein**  
Managing Editor

**Edi Kotler**  
Treasurer

**Hebrew Page Editors:**  
Ilan Hadar, Nadav Segal

**Staff Writers:**  
Jessica Blumenfeld, Emile Epstein, Felicia Froimovitz,  
Brant Stevens, Jennifer Glass, Lea Hardow,

**Office:**  
Stony Brook Shelanu  
c/o B'nai B'rith Hillel Foundation  
Interfaith Center  
Humanities Building 165  
State University of New York at Stony Brook,  
Stony Brook, New York 11794-5335

(516) 632-6565  
(516) 632-6576  
Fax (516) 632-6576

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Some former Hillel Presidents at the Hillel Reunion on October 31: back row, left to right: Mitchell Haviv '85, Jeff Hauser '86, Stuart Horowitz '88, Robert Zenilman '84, Mitchell Solovay '89, Isaac Namdar '90. Front row, left to right: Kevin Leopold '93, Jessica Blumenfeld '95 (current President), and Judith Brown '67.



Shelanu Executive Staff  
From left to right  
David Drits, Lyle Goldstein, Dmitry Krosh, Hagai Yardeny

# MULTI-CULTURALISM?

## Dr. Jane Yahil

Assistant to the President

**What is the role of multi-culturalism in student life?** To bring together students and faculty to learn about our separate backgrounds.

**What is the state of inter group relations at SB?** I'm not sure if I'm qualified to answer this question because I'm not that involved in daily student life. I basically deal with student government. I know that Polity is committed to organizing cultural activities and affairs for Hillel, but the resources are limited.

**What has been the cause of friction in the past?** When the Muslim speaker came to speak on campus last year, and the Jewish and Asian groups were offended, that caused a lot of friction. They felt the Muslim students brought him to purposely cause trouble. The leaders of the three groups later talked this over, and the students were allowed to peacefully protest. The friction has been caused by the lack of communication between the three groups.

**How can inter group relations be improved at SB?** By open discussion and communication between the groups, and more common activities. The lines of communication have to stay open between the groups on campus so they can ask each other whether certain activities or dialogues might be offensive to anyone.

**What is the view of Jewish and minority groups on campus?** Firstly, I don't view Jews as a minority group, and all the Jewish students are not as active as they could be. I only see large numbers of students come out during the High Holidays. However, I see the Israeli club is very active, as well as the Russian club, I would love to see even more participation.

**Can there be a common issue that will bring people to work together?** The cultural backgrounds should be celebrated. Cultural activities should be singled out. The different groups on campus should share... we should make our parties and activities more open to one another.

## Dr. Dallas Bauman

Director of Campus Residences

**What is the role of multi-culturalism in student's life?** It's important for people to learn from our uniqueness, it enriches us all. There are also many other dimensions between the faculty and students that are worthy to learn from.

**What is the state of inter group relations at SB?** They change at different times. In general, they are positive now, although they are not as positive as they could be. We should all be more respectful of each other. The discussions and dialogues on campus are one very positive aspect of our group relations.

**What has been the cause of friction in the past?** When Hillel requested to be part of MPB, some thought this was fine, but there was definite tension from certain groups.

**How can inter group relations be improved here?** I encourage groups to work together more, to reach out to outside groups and try to accomplish more dialogues together. I am very committed to this idea and am working to see it happen.

**Can there be a common issue that will bring people to work together?** There probably can't be one common issue, but as long as the groups actively work together on any issue that captures their attention, this will serve to bring people together. Groups should plan more events together.

**What is the view of Jewish and minority groups on campus?** Probably no group is performing to their full potential because the people in the groups all have other priorities and commitments. I would love to see more involvement and energy from a lot of groups, but the students in the groups are all busy, so we should cut them some slack.

## Dr. Frederick Preston

Vice President for Student Affairs

**What is the role of multi-culturalism in student life?** It is the staff's role to see to it that multi-culturalism is a key part of the college experience. It will assist them later in life, particularly in our society because it is so culturally diverse. We as a society have to learn how to interact with people who have different backgrounds. The university gives us an excellent opportunity to challenge the myths and stereotypes that we all have.

**What is the state of inter group relations at SB?** This question has to be looked at in relative terms. Relative to off campus, our group relations are pretty good, and we have a healthy dynamic going on campus. The groups don't ignore the issues on campus, or shout about them for a little while and then forget them. The students openly engage in discussions. It is hard to escape other cultures here. Both in the union and on campus there are always groups drawing attention to their activities.

Different organizations that cut across

cultural boundaries have cosponsored events in the past, and this is an excellent way for inter group relations to be improved even more. People should continue to be involved in their own groups, but the leaders of the groups should encourage their members to cosponsor other cultural events.

**What was the cause of friction in the past?** The fact that the students come from the real (conflict ridden) world, they come to SB with their own personal hostilities. Our educational system does very little to teach people how to develop relationships across landscapes. People bring their own prejudices and images from our society onto this campus. The challenge is engaging those different feelings and working through them.

Inter group relations can definitely be improved here, no one is doing enough. However, in comparison to other universities, many groups and students are very active in multicultural relationships. The students, by and large don't shy away from the issues. There are some highly tense situations here, but the student body handles them well. We engage in intelligent dialogues and discussions. Even though we have these conflicts, everyone is still friends socially.

**Can there be a common issue that will bring people together?** There probably can't be one common issue, that is too broad. The range of issues are constantly changing. However, students can learn a lot by looking at issues from another vantage point to gain perspective...

**View of Jewish and minority groups on campus?** Hillel has been one of the organizations that has done the most. Would like to see more involvement, but all in all things are positive on campus, and as long as the groups keep up a high level of aspiration we will keep moving in a good direction.

## Jessica Blumenfeld

President Of Hillel Student Club

**Role of multi culturalism?** Multi-culturalism is evident within Hillel, as well as within the University. Jews from Russia, Israel, Europe, and other backgrounds are represented. Hillel tries to provide multicultural programs to bridge the gaps between people.

**State of group relations?** Group relations are not very good at the moment, but Hillel hopes to be dialoguing with other campus organizations soon.

**What has been the cause of friction in the past?** Friction at Stony Brook has been caused by the lack of cooperation between

# A FEMINIST AWAKENING

When I was younger, I remember thinking that I wanted to get married to a man who would support me and my family. I wanted to stay home and prepare dinner for my family and have my house clean and tidy. As I have grown older and have learned more through life and my classes, the views on this subject have changed drastically for me. I know many women who are afraid to call themselves feminists. They claim "I am not a feminist" and do not want to be associated with what their perception of the term implies about a person. Simply, a feminist is a person who thinks that women are a valid and integral part of our society, and they are worth studying as part of our history and as part of our ever changing society. I hate to break this to all of you who are somehow afraid of being labeled as feminists, but there is a good chance that you are.

Many of you know that I personally insist on being referred to as a "woman" instead of a girl. Many people say "what's the big deal"? I say to them that I would not refer to a male of twenty or twenty one as a boy, so I would rather not be referred to as a girl. The term "girl" has been used to refer to

women of all ages in a derogatory way with women that are "inferior" than themselves. The saying, "Give it to the girl" at the front desk has been said too many times about women who are thirty and forty years old. Terms such as "mankind" may not look harmful, but we would not use "womankind" to refer to all of society. There is no such thing as a male gender neutral term because we cannot control how it is perceived in its context. This is not just about being "politically correct" This is about an idea or way of thinking that has allowed for the subordination of half of the population for much too long. This is about women who have thought it was all right for their husbands to support them and their children, and have no idea how to support themselves once they get a divorce. This is about continued sexual harassment and acquaintance rape by men who don't fit any psychological profile, but have taken their masculinity to the extreme. It is about men who think that women are there for their use and that they somehow have access to any woman at any time.

Women's emotions are frequently in-

validated as hysterical fits. Women are defined as mothers and caretakers etc. There is nothing wrong with wanting to be either of these things, but our goals must include personal ones, not just the goals of our children or husbands. I personally never realized the severity of women's subordination until researching the subject.

Today, in 1993, thousands of girls are subject to a form of torture- genital mutilation. This practice is justified by the men who perform it as a necessary action to cure women's lustful natures. This is just one example of one of the plight of females worldwide.

I am proud to say that I am a feminist. I am proud to fight for women's rights, freedom, and equality. I am proud that I insist on being treated with the same respect as a man. I hope that more women and even men will be proud to refer to themselves as feminists, and will fight for women's causes as well as all oppressed peoples causes.

Jessica Blumenfeld

## Date Rape, Sexual Harassment, Domestic Violence, Academics, Alcohol and drugs, Eating Disorders, Relationship Conflict, ST

# STUDENTS HELPING STUDENTS:

## PEER SUPPORT DEVELOPMENT

By E. DEMBERG & J. JORDAN

On college campuses, many programs simply inform students about topics and issues that are related to college life. Unfortunately, due to the operating hours of services and limited resources dealing with these issues, many students on and off campus are unable to utilize these services. Through an internship, the Division of Campus Residences in conjunction with the Women's Studies Program, offers opportunities and experiences to combat date rape on campus.

Two Stony Brook students have been researching a proposal to develop peer support services on this

campus, inclusive of all issues. Peer support services exist on many universities across the country. Peer support services stand as an alternative to traditional counseling services. Students themselves have unique knowledge and skills which enhance their ability to be sensitive and understanding of individual and community needs. The students providing support better extend and promote individualized sensitivity and caring in response to a range of student needs.

Organized peer support services are close to being nonexistent on this campus. There are possible solutions to remedy a potentially harmful situation where students' physical and mental health needs are left

unattended to, after normal business hours. An ideal way to alleviate these occurrences is to establish preventative mental health and health educational services, including referral and knowledge of resources, in an informal and confidential setting run by *the students*.

For more information, call:  
Jennifer 2-4928  
Ellie 471-2661

Health Concerns, Social Concerns, Bereavement,

d drugs, Eating Disorders, Relationship Conflict, ST

D's and AIDS, Family Concerns, Sexual Concerns, Pregnancy, Mental Health

## OPINION:

IS THE MEDIA  
BIASED?

by Felicia Froimovitz

In the past few years, television and newspapers have had to watch what they say and print. Their chief concern has been being politically correct. If a derogatory statement is made against any group, the source is immediately called racist, sexist, anti-Semitic, or anti-whatever else. The media is only called on their biases when an obviously derogatory remark is made, but isn't the media always biased in some subtle way, particularly against Jews?

When you think about it, how many television shows have Jewish characters? Not that many. When Jewish characters do appear, they are often portrayed as cheap and whiny. Jews are not the only minority that are stereotyped when they appear on television. Blacks and Latinos are often portrayed as criminals. The stereotypes on television are not helping our society to overcome its ethnic biases.

Today, there are a few television shows that have minorities as main characters. Still, Jews are very rarely seen as main characters. One recent show that was based on Jewish life was "Brooklyn Bridge." The show told the story of a Jewish family in Brooklyn during the 1950's. The show garnered critical acclaim and built up a strong fan following. Still, the show did not do well in the ratings. The network that aired the

**"..Blacks and  
Latinos are  
often portrayed  
as criminals."**

show, CBS, kept moving the show around on its schedule, and eventually took it off the air. This show was never really given a chance to succeed on any night, since it was moved around so often. The network seemed like it wasn't really behind the show. Did the network give up so easily because it felt that the show was "too Jewish?" Did they fear that not enough people could relate to it?

Television and movies do try to downplay the ethnicity of their characters. Movies that are "too ethnic" are rarely released by the major film studios. When they do release films that feature ethnic characters, the studios gear their advertising campaigns towards the featured ethnic groups. The movie studio executives are probably afraid that these movies won't appeal to a big enough audience, and therefore not make a lot of money.

The news media also helps to reinforce ethnic stereotypes. During the riots in Crown Heights two years ago, the media fueled the building tension between blacks and Jews. The media tried to report what was happening, but the only thing they did was widen the gap between two ethnic groups that have always been prejudged by the general public. The news media has a tendency to classify people by their ethnic background. Then they turn around and report racist and anti-Semitic crimes. Could there be a relationship between the two?

People often wonder why others are hated just because of their race, religion, or ethnic background. In our society it is not very hard to see how people learn to hate. It's true that people who hate are taught to hate at home, but the media plays a role in this hatred. If we are not exposed to other cultures at home or at school, shouldn't we see people who are different on television, or in the movies, or in the news? On T.V., Jews, African-Americans, and other minorities are barely seen unless they fit stereotypes. The same can be said of minorities in movies. And how often does the news report something good about a minority? The media does not come right out and say it, but it is still afraid of those who are different.

## THEY ARE BACK

by Rabbi Joseph S. Topek

In the November 9, 1993 issue of the *S.B. Press* there is an article by Maurice Douglas reporting on a talk given last week by Steve Cokely, former assistant to the mayor of Chicago. The article refers to the "Protocols of the Wise Men of Zion" (sic) as evidence of Mr. Cokely's conspiracy theory that a group of "ultra-rich individuals and families" called the "Elite" is attempting to control the world.

Let us keep in mind that this is the same Steve Cokely who was summarily fired from this job as assistant to the late Chicago Mayor Harold Washington for publicly remarking that it is a conspiracy of Jewish physicians that is purposefully injecting African-American children with the AIDS virus. Not only was his assertion baseless and preposterous, but proved to be a heavy political liability to Mayor Washington. Washington, incidentally, before his tragic early death of a heart attack, had been reelected as Mayor of Chicago with the overwhelming support of its Jewish voters over a Jewish opponent.

But back to the "Protocols." This little gem has been clearly and undeniably proved to have been a 1905 forgery of the Russian Czarist Secret Police. It purports to be the minutes of a secret meeting of rich and powerful Jews who seek to control the world. It was used to foment hatred against the Jews in Russia, who were then set upon by local peasants and Cossacks in massive pogroms that spread across Eastern Europe. This malicious forgery was translated into other languages and used as a classic scapegoat to blame Jews for many of the world's problems. The Nazis used it, and it is still being published and circulated by American and German neo-Nazis, skinheads, and white supremacists. The "Protocols of the Elders of Zion," which is its official title, is nothing but a cooked up piece of anti-Semitic and racist propaganda that seeks to blame all Jews for the imagined crimes of some. It has been used against innocent people for some of the most vicious racist acts in human history, has been debunked over and over again, but nevertheless continues to surface from time to time. It was even spotted on literature tables in the Stony Brook Union earlier this year at the African Street Festival.

If students are interested in learning something about Jewish history, the Library has many fine volumes. Reading this trash is like consulting the Ku Klux Klan (who also circulates it) for a reading list on African American history. This is a University. If we are interested in learning about the major players in the world economy, let's use some academically credible sources and not resort to something that only serves someone else's paranoid delusions.

## WHAT IS KRISTALLNACHT?

by Keith Babich

The term "Kristallnacht" ("Night of Broken Glass") refers to the organized anti-Jewish riots in Germany and Austria on November 9-10, 1938. These riots marked a major transition in Nazi policy, and were, in many ways, a harbinger of the "Final Solution."

Nazi anti-Semitic policy began with the systematic legal, economic, and social disenfranchisement of the Jews. This was accomplished in various stages (e.g. The Nuremberg Laws of 1935, which among other things, stripped German Jews of their citizenship.). One of these steps involved the deportation of Polish Jews who were residing in Germany (est. 56,500). On the night of October 27, 1938, 18,000 Polish Jews were deported, but were initially refused entry into Poland by the Polish authorities. Caught in between, the Jews were forced to camp out in makeshift shelters.

Kristallnacht was the first sign that the Nazis intended to take violent action against Jews, and indeed was the beginning of the Holocaust, an event unique for its systematic destruction of a Jewish community that had been present in Europe for many centuries.

# URGENT APPEAL

**For life saving donor !**

**Jay Feinberg, 25, has leukemia and is in desperate need of a bone marrow transplant to live.**

Candidates must be between the ages of 18-55 and in generally good health (types does not matter). A simple, quick blood test (two table spoon donation) is all it takes! Even if you do not match Jay, you may be able to help save the life of another patient in need. Those previously tested for the national Registry need not be retested. You may be Jay's only hope!

For more information or to volunteer your time, call Friends of Jay at (800) 9-Marrows

## OXFAM AMERICA FAST FOR A WORLD HARVEST DAY

by Grace Sultana

This month on Thursday, November 18th, Stony Brook will join in partnership with Oxfam America, in its 20th annual "Fast for a World Harvest", which will raise money for Oxfam America. Oxfam is a nonprofit international agency that funds self help development and disaster relief projects for Africa, Asia, America, and the Caribbean. It prepares and distributes educational materials for people in the United States on issues of development and hunger. Oxfam American works to fight hunger in partnership with poor people around the world. To feed themselves, poor people need access to basic resources like land, water, seeds, tools, credit, and training. Since 1970, Oxfam American has helped them get those resources.

On campus we are asking students to sacrifice one or more of their meal plan meals on the date of the 18th. The money ARA normally charges you for that meal will be collected and sent to Oxfam where it will be put to use feeding hungry people. Even if one regularly eats three meals a day, fasting for at least one of them is a small sacrifice that would truly help people in need. Students not on the meal plan are also asked to sacrifice a meal and make their contribution in containers provided around the campus.

The USB Oxfam America Student Committee will also be sponsoring a "Battle of the Sexes Donation Drive", by having large banks available in the Union to see which group makes the most money by Thursday, November 18 ( Faculty, Administration and Staff are also invited to participate).

Catholic Campus Ministry in conjunction with its Peer Ministers, IFSC, Catholic Community of Korean Students and a variety of different fraternities and sororities, clubs, organizations, with the support of ARA University Food Service, the Department of Student Union Activities and the Division of Campus Residence, sponsors this annual day of fast. Thank you so much on behalf of the Oxfam America Committee.

## A CALL FOR POEMS

by Cliff Kurkowski

A new publishing company will be test marketing a new book on campus next semester. The publishing company, Digitized Dinosaur, will be releasing a hard cover collection of poems called, The Stony Brook Poetry Anthology. This collection of poems will include the students, faculty and staff of Stony Brook University.

Since publishing in this day and age is centered around a selective, elite few, this publishing company is projecting an opportunity for those that need to get published or just want to.

The publishing company is looking for all types of poems. If you would like to see your poem in a hard cover anthology, please send a self addressed stamped envelope to:

**STONY BROOK POETRY  
ANTHOLOGY  
P.O.BOX 1141  
SETAUKET, N.Y. 11733**

or you can pick up your release form in the Humanities Bldg., 2nd floor, Undergrad English Lounge.

99% of all poems will be published. If you would like to submit your poem in your native language, translations and text requirements must be met. Any questions please call Cliff Kurkowski at 632-3494 or James Orr at 632-3497.

## OPINION:

## WE ARE ALL RELATED

by Hadassah W. Harr-Ell

"And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, beside children. And a mixed multitude went up also with them..." Exodus 12:37-38

It is time for Jews of all extractions to remember and make ourselves familiar with the Torah's description of Moses' hand turning leprous and the true meaning of our father Abraham's name. Also, there are Jewish communities in different parts of the world, such as China, India, and Africa whose existence is unrecognized. The European Jew is more well known to the majority of us thanks to Charlton Heston's role as Moses in the "Ten Commandments," and Victor Mature's role as Samson in "Samson and Delilah." How are we all related? According to the Torah (Law), Exodus 12:37-38, some Egyptians left with the Israelites during the Exodus. Also in Exodus 4:6, G-d told Moses, "Put thy hand into thy bosom; and he put his hand into his bosom; and when he took it out, behold, his hand was leprous, as white as snow. And He said, put thy hand again into thy bosom; and when he took it out of his bosom, behold, it was turned again as his other flesh." We should agree that Moses had color to his skin, since a leprous person will become white and scaly. We should be able to determine that Egyptians are hamitic-black people. We should make ourselves familiar with Abraham's name. In the law we already know of a mixed multitude which includes hamitic people that left Egypt. In Genesis 17:5, Abraham means father of a multitude of nations. We call him the first Jew, but he also had children by even Keturah. Noah also had a son named Ham (see Genesis 7:13), and he dwelled in the land of Ham, known as Africa today; and his descendants are Cush-Ethiopian, Mizraim-Egyptians, Put and Canaan. Nimrod of Hamitic lineage is acknowledged as a black person by religious theologians. Remember, the Queen of Sheba was a Cushite-black Ethiopian one of King Solomon's lovers in Song of Solomon 1:5, "I am dark, but comely," which is another way of saying "BLACK and BEAUTIFUL."

Still an unrecognizable group even in this country are Black Jews. A large number of them were transported on slave ships to this country, Caribbean Islands, South America, and even to Europe, and lost their true identity. They have either embraced Islam, Christianity or another religion today; just as some European Jews embraced Christianity during the Spanish Inquisition. There is a saying in the Jewish community, "a Jew is always a Jew," which even includes all who deny their existence. Among the Black Jews are not only the Ethiopian Jews, a/k/a Falasha (stranger, a

term they were given by non-Jewish Ethiopians -Ed.). But we have others among the African groups, Ashanti from Ghana, West Africa, (Benai Zion), who also migrated to Israel in the late 70's and the Lembas Jews in South Africa today ("Are The Lembas Jewish?" The Jerusalem Post International Edition week ending 7/26/86:19).

There is another unrecognizable group of Jews in China, the Kaifong Jews, who were active until 1860. According to Professor Zhao Xiangru, of the Chinese Institute of Nationality Studies, and head of the Jewish Historical Studies Association of Kaifong, these people want to return to Israel and reclaim their Jewish heritage (Jewish Press Bureau, "2,000 Chinese Considering Themselves Jews, Seek to Immigrate to Israel." Jewish Press 2/25/93:100).



Rabbi Yehonatan's article mentions that a stone tablet recording the history of the ancient Chinese Jews is dated 1120-220 B.C.E., during the Chou Dynasty (Ben Yehonatan, Yehoshua. "The Black Hebrews and Their Heritage." Ascent Vol. 1, No. 1, 1983: 6-9). I read a book at Orange County Community College, in Orange County, New York, that had pictures of these people with black features, Oriental eyes and tan skin. Also, the Shang Dynasty known as "Black Kings," (as referred by Chinese annals) controlled China from 1766-1022 B.C.E.

The last group of less known Jews are the Cochin Jews of India. They resided in India, and some migrated to Israel some time after the State of Israel was formed in 1948. Here is a descriptive quote by Ida Cowen in her book (Cowen, Ida. Jews In Remote Corners of the World. New Jersey: Prentice-Hall, 1971): "What had drawn me to captivating Cochin was its Jewtown and its community of black Jews and white Jews soon to mark the 400th anniversary of the founding of the historic Paradesi Synagogue. ...As I handed my ticket to the brown-skinned, khaki-uniformed, barefoot ticket collector, he smiled and inquired if I was going to see Jewtown Syna-

gogue. When I asked his name, his proud response was, "Saul-like the name of the first Jewish king." This occurred in 1961 during her trip to India. Also, I had a copy of Jewish Life Magazine, which depicted the Cochin Jews, a/k/a Benai Israel, as having dark complexions, curly hair and broad features.

Is this not the time that G-d is taking us Israelites (Jews) back home for peace and not war? I conclude with this quote from the Prophet Amos 3:1-2, "Hear this word that the Lord has spoken, O children of Israel, concerning the whole family that I brought up from the land of Egypt. You alone have I singled out of all the families of the earth; this is why I will call you to account for all you iniquities." We must show love to each other no matter what color, race, ethnicity, religion or belief. The death of [Gavin] Cato, a black child, which sparked a riot in Crown Heights, which led to the death of Yankel Rosenbaum, could have been handled differently. Rabbi Schneerson, the Rebbe of the Lubavitcher Community, should have apologized to the Cato family. Even recently, entertainers Ted Danson [Editor's note: Ted Danson is *not* Jewish.] and Jackie Mason made derogatory remarks which harm the already unstable condition between both groups. We often cry anti-Semitism when being pierced, so we should be just as sensitive to other people's feelings. We should not tolerate people like Danson and Mason by remaining silent. There is no middle ground. STOP THE HATE!

**Hear Ye! Hear Ye!**  
**We, at Shelanu, are holding a "Town Meeting".**  
**The purpose of which is to meet with people interested in writing for the paper, as well as people to occupy Editorial Positions. If you are interested in broadening your horizons, and gaining experience call us at 632-6576 or 632-6565.**  
**The meeting will be held on Tuesday November 23 at 7.00 P.M. in Humanities 157.**  
**see you there.....**

# A TEST OF FAITH

This month is one in which we celebrate Cultural Diversity. The month was created with the purpose of educating other members of the University and students all over about the life-styles, cultures, religions, and ethnic groups that exist on campus and in society. One of its intended results is to eliminate or diminish stereotypes of prejudice of any kind. The Interfaith Center has come up with a "test" in which you can judge your own biases and prejudices of religion.

Do I...

- ◆ judge people negatively just because of the religious groups with which they are affiliated?
- ◆ remain silent when a religiously prejudiced statement is made in my presence or allow bigoted remarks to go unchallenged?
- ◆ use derogatory words in describing a person or persons of a different religion?
- ◆ make assumptions and tend to stereotype people, believing that all those of a certain religion are the same and behave in the same way?
- ◆ Resist obtaining more information in an effort to enhance my own understanding of religious prejudices?
- ◆ think it is acceptable to blame people for something they did not do just because of their religious beliefs?

A "yes" answer to any one these questions may suggest that you need to explore the issue of "accepting religious diversity" more thoroughly.

## FROM THE RABBI'S POT

by Rabbi Joseph S. Topek

This month I thought it would well serve the community to suggest a recipe for potato latkes, a traditional dish for the festival of Chanukah. This recipe is a favorite in our family, and you will probably like it as well.

One thing to keep in mind is that on Chanukah it is traditional to eat foods that are cooked in oil, in commemoration of the one cruse of oil that the Maccabees found in the Temple, and which miraculously lasted an entire week. We know now that cooking oils are high in dietary fat, which is a major cause of heart disease and other problems. Since Judaism also teaches us respect for the human body and to preserve our health, we should keep this in mind when eating such foods in celebration of Chanukah. So use an oil that is very low in saturated fat and use it sparingly. Enjoy latkes or sufganiot (jelly doughnuts), but do it in moderation.

Grate the potatoes and onion, or use a food processor. The potatoes should be grated so that they are "shredded" into long thin strips, **not** ground or mashed into a paste. If you wash the potatoes well you can leave the skin on. Place in a large bowl and add the matzo meal, the egg, and some salt and pepper to taste. Mix thoroughly. In a large frying pan add enough oil to cover the bottom at least 1/4 to 1/2 inch deep and bring to a high heat. Form "pancakes" out of the potato mixture using a large spoon or your hands and place in the oil. Turn them when the underside cooks to a golden brown. When both sides are done, remove from the pan and drain well on absorbent paper towels. Best when eaten hot, latkes can also be served with sour cream and/or apple sauce.

Note: Eggs should be cracked and placed in another bowl or cup first and checked for any blood spots. If you detect any blood, discard the egg, as it is not kosher.

### POTATO LATKES (PANCAKES)

**5 OR 6 LARGE POTATOES**  
**1 LARGE ONION**  
**1/2 CUP MATZO MEAL**  
**2 EGGS, BEATEN**  
**SALT AND PEPPER**  
**oil**

## FROM THE EDITORS' NOTEBOOK



Thursday, I experienced something that I have never experienced before in my life. Born in Israel, where every one around is Jewish, Anti-Jewish slurs are not often heard. America, on the other hand is not as homogeneous.

Since I moved here six years ago, I have personally experienced Anti-Semitism only once, in high school. Last Thursday, I was introduced to a new twisted form of hatred when a Hillel board member, with whom I was having some difficulties, called me "a F\_cking Israeli" and continued by saying we, (Israelis) are all the same. This took me by surprise.

I was surprised for three reasons: First, Hatred of Israelis by Jews is a new concept to me. Second, Hillel board members, in my mind at least, are supposed to represent the Jewish community on campus (even the Israeli's). For one of them to behave in such an inappropriate manner,

**"...called me "a F\_cking Israeli" and continued by saying we (Israelis) are all the same."**

was and still is unacceptable. Finally, I was surprised at my own naïveté, after all anyone can be consumed by resentment, which leads to hatred.

Hatred of a people, often manifests itself in inept individuals who feel that the only way they can maintain their own self respect is by singling the "other" as an object of hatred. Sartre, a French philosopher, wrote in the *Anti-Semite and the Jew* that the anti Semite is a mediocre individual, one who feels most comfortable in the warmth of the crowd. The anti-Semite, Sartre claims, holds his roots in the country as a distinguishing factor against the Jew. This alone gives him the feeling of superiority over the Jew. I find it ironic that in this case Sartre's "anti-Semite" is an American Jew and Sartre's "Jew" happens to be an Israeli.

I wrote this brief piece as a reminder to all that hatred of a people is not limited to people from the outside. Hatred is common to all. What we need to do is to contain it and eliminate the individuals who harbor it, especially from leadership positions. ■

Hagai Yardeny



## LETTERS TO THE EDITOR:

I direct my concerns to those responsible for the column on page 12 ("Top Ten Annoyances of Residence Life Officials") in the October issue of Shelanu. As a "Residence Hall Official" I am enraged at such disregard for the members of my staff, students and professionals who have worked hard to humanize this campus. As a Jew, I am personally offended at some of the remarks, particularly the one making reference to what the author believes to be a "RHD's proper title: Mein Fuhrer."

Had the heading of this column been altered to list any minority group on this campus, most would find the act unconscionable, intolerable and demand that those responsible be held accountable for their actions. Unfortunately, staff bashing is all too common on this campus and at other colleges throughout the nation.

A recent study yielding responses from 49 campuses in 30 different states reveals that violent acts directed at residence hall staff is more prevalent than such acts directed at women and minority groups of different religions and ethnicities. From direct experience I know that residence hall staff at Stony Brook are all too often victims of verbal abuse, physical assault and some have had their personal property destroyed.

The "list" depicted in Shelanu is just another example of stereotyping and scapegoating and does nothing except perpetuate the problem. The individuals responsible for this column are no better than those people who distribute hate literature about any group.

Jerrold L. Stein  
Director of Residential Programs

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Last April we renamed the main lounge in Hendrix as the "ERAN WEICHELBAUM LOUNGE" in honor of our friend who was killed just one year ago serving in the IDF. We are currently raising money in order to get his picture laminated and mounted in the lounge. We need to collect about \$75. If everyone donated a dollar or two, we could raise enough money to see the project through.

If you would like to make a donation, please contact: Ruthie Ginsburg, 632-6798, or Lauren Garlick, 632-6565

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### Letter to the Editor:

The following letter was written in response to the article entitled, "The Holocaust Museum" by Jennifer Glass. The article is well written and portrays a very accurate and descriptive account of the United States Holocaust Museum. There are, however, a number of concerns that we have and would like to express with regard to this article.

We feel that we must take exception to the insensitive way in which the author chose to convey her thoughts and feelings. The article begins, "This summer I experienced the Holocaust. Yes, we've all read about it, seen pictures and film strips, but I lived it." No. The author saw videos, pictures, and objects displayed behind banisters and glass in a museum in Washington D.C., the capital of the United States. A country which reportedly, "...knew from August 1942 on, that the Nazis were planning to exterminate all the Jews of Europe. Yet for nearly eighteen months after the first reports of the Nazi horror plan, the State Department did practically nothing...", according to the memoirs of the United States Secretary of the Treasury during World War II, Henry Morgenthau Jr.

The statements "I experienced the Holocaust," and "I lived [the Holocaust]," were used extremely liberally, as the author did not experience nor live through the greatest man incurred tragedy of all

time and the grossest holocaust ever. She might have felt overwhelmed with sorrow and anguish but you did "[not] experience the Holocaust."

Even though we realize that this was unintended, it nevertheless makes light of the suffering and torture that was endured by more than six million Jews (approximately six million Jews were killed during World War II at the hands of Hitler and the Nazis but there were many Jews who managed to survive and were victims just the same) during the Holocaust and the slaughter of a great part of the Jewish population of both yesterday and today. Our relatives were starved, choked, gassed, humiliated, skinned and mutilated alive and killed. Those who lived through it were subjected to emotional and mental torture in addition to physical torture and many escaped just death alone.

We would like to point out a few facts about the United States Holocaust Museum in the hopes that it may help you, the reader, in understanding our concerns.

In the museum itself there are 1,032 pictures of 1,500 people who lived in Eishishok, a shtetl on the border between Lithuania and Poland. The pictures were donated by Dr. Yaffa Eliach and are on a display covering two floors. Eishishok was a Jewish village which existed for over 900 years. Nazi killing squads completely destroyed Eishishok in September 1941, over a period of two days. Having dedicated her life to studying the Eishishok shtetl, Dr. Eliach carefully arranged her pictures so that they would depict how people there lived. In Eishishok, life revolved around Judaism and rabbis were the leaders and centers of the community. Instead, however, the museum felt that the pictures of beautiful women should be placed on eye level throughout the display in order to serve as an attraction. The museum also refused to write Eishishok, the name of the shtetl, in Hebrew as well as English. The museum eventually agreed to write "Eishishok" in Hebrew and Dr. Eliach was allowed to arrange the pictures the way she thought to be most appropriate, but only after she threatened to withdraw the entire collection.

When the United States Holocaust Museum opened on April 26, it was scheduled to close for Christmas while remaining open for Yom Kippur. The museum decided to close for Yom Kippur as well only after a large public outcry.

Even though the museum was constructed with mostly Jewish contributors, it is geared towards educating non-Jewish segments of the population. Indeed, recently published surveys show that the percentage of Jewish visitors to the museum to be about 30%. Although it was erected forty-eight years too late, the United States Holocaust Museum is extremely impressive. Visiting it is a truly tremendous way to learn and gain a better understanding of the Holocaust and is also a very emotional and thought-provoking experience. The United States Holocaust Museum experience is not comparable, however, to that of March of the Living. March of the Living is a special program in which you travel to Poland and witness first hand the ghettos and concentration camps and then visit Yad Vashem, the Holocaust Museum in Jerusalem, the ancient and eternal capital of the Jewish State of Israel. We hope that this letter did not take anything away from anyone's museum experience and we hope you realize that that was not our purpose or our goal.

In 1979, Elie Wiesel said "Not every victim of the Holocaust was Jewish, but every Jew is a victim of the Holocaust." Ask yourself if it can be possible to experience the Holocaust while not experiencing Jewish feeling or expression, things which the United States Holocaust Museum blatantly lack.

Kevin Leopold & Daryl Spinner

**ALL LETTERS MUST BE SUBMITTED TO SHELANU OFFICE AT HUMANITIES ROOM 154. LETTERS MUST BE TYPED AND MUST INCLUDE NAME AND PHONE NUMBER.**

## RABBI YISROEL FRANCIS

### TO SPEAK ON "ONE MAN, TWO WORLDS"



Rabbi Yisroel Francis, an African-American Jew, will speak at Stony Brook on Tuesday, November 30 at 8:00 P.M. in the Kosher Dining Room in Roth Cafeteria. Rabbi Francis, who is a Lubavitcher Hassid, is descended from Spanish Jews who came to the Caribbean via Holland. His family arrived in New York in 1916.

Francis, who is not a convert, but was born and raised a Jew, shuns the hyphenated labels that are often attached to him. He lives with his wife Ruth and four children in Brooklyn. In his talk on campus he will address the issue of being both Jewish and African-American, and what that means in today's society. The program is cosponsored by the Hillel Foundation and the Chabad Student Club. For more information call 632-6565.

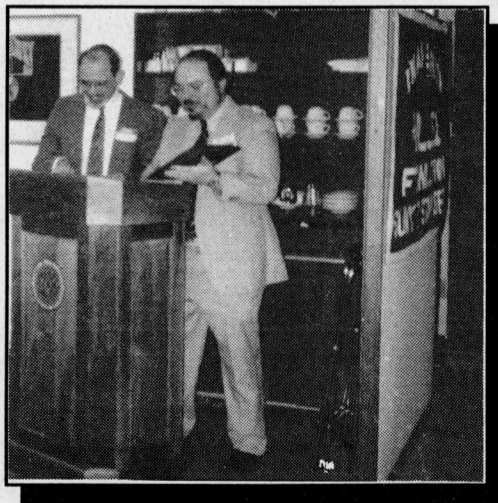
## HILLEL HONORS PROFESSOR GOLDENBERG

by Lyle Goldstein

On October 31st, the first annual Hillel Alumni Reunion honored Professor Goldenberg for his contributions to academic and Jewish life. The event was well attended by both faculty, alumni, and undergraduates. The event was held at the University Club where they served bagels and lox (of course). Several people honored Professor Goldenberg including a former Hillel President, another faculty member, and the Director of Hillel. Professor Goldenberg who has been teaching since 1979, received his Ph.D. from Brown University and his rabbinical ordination from the Jewish Theological Seminary.

Everyone at the reunion got a sense of the true contribution of Professor Goldenberg from the size of the turnout and the way each group spoke about him. Both colleagues and students had nothing but praise and admiration for him. He was honored for his work as professor and researcher, and his contribution to the Hillel organization itself. He served as the President of Friends of Hillel and is currently serving on the Board of B'nai B'rith Hillel/Jewish Association for College Youth, Hillel's New York Regional office.

Professor Goldenberg spoke at the end of the reunion and thanked everyone for allowing him to teach the way he has always wanted to. He said that it was the students, not him that made his career since they were his "captive audience". Without them he could not have made the contribution that he has to Jewish life.



## JDS COURSE OFFERINGS FOR 94'

by Dr. Robert Hoberman

The Judaic Studies Program at Stony Brook offers students an opportunity to study selected areas of Jewish history, culture, literature, and religion, and to learn to speak, read, and write Hebrew. Each year a number of students graduate with a JDS minor, and it is also possible to major in Religious Studies with a concentration in Judaism. Judaic Studies courses can be used to satisfy D.E.C. categories B, F, G, I, J.

This spring the Judaic Studies Program is, as usual, offering a variety of courses in Jewish history and literature and in Hebrew. (For course descriptions and prerequisites, see the University Bulletin.)

### JDS 226 THE SHAPING OF MODERN JUDAISM

(D.E.C. category F; crosslisted with HIS 226) TuTh 2:00-3:20, Prof. Goldenberg

### JDH 366 THE AMERICAN JEWISH EXPERIENCE IN FICTION

(D.E.C. category G; crosslisted with EGL 363) TuTh 11:30-12:50, Prof. Kessner

### JDH 369 WOMEN IN THE BIBLICAL WORLD

(D.E.C. category G; crosslisted with WNH 392) Tuesday 6:30-9:30, Prof. Rashkow

### HBW 112 ELEMENTARY HEBREW II

MWF 9:25-10:20, Prof. Faingold

### HBW 221 ADVANCED HEBREW

(D.E.C. category J) MWF 10:30-11:25, Prof. Hoberman

Of related interest is this new Linguistics course:

### LIN 355 LANGUAGE AND LIFE IN THE MIDDLE EAST

(D.E.C. category J), MWF 11:35-12:30, Prof. Hoberman

Qualified juniors and seniors who would like to study a topic which is not covered in regular courses may request permission to do so independently, under the supervision of a member of the Judaic Studies faculty. The student must first discuss the plan with the faculty member and get approval to register for JDH/JDS/HBW 447.

## WHAT IS THE INTERFAITH CENTER?

The Interfaith Center develops religious life within the University community. The Center gives the student the ability to study your own and other religious traditions and provides counseling and guidance. Its goal is to contribute to the human quality of university living. It consists of The Islamic Society of North America, Unitarian Universalist Campus Ministry, Protestant Campus Ministry, Roman Catholic Campus Ministry, Baptist Campus Ministry, and the B'nai B'rith Hillel Foundation.

# JUDAISM AND THE ART OF ANTIQUE AUTO RESTORATION

by Rabbi Joseph S. Topek

Those who know me well know that I have an unusual hobby. In what spare time I have, I am restoring a 1938 Studebaker. I started this project in 1987, and the car still lies in hundreds of parts scattered across my garage and basement.

Why I took on this project is a question that I have asked myself at least as frequently as others have asked it of me. I know that in many ways I am a persnickety type of person who likes detail and minutia, things which come in very handy in restoration of anything complex. Also, I like history and believe that preservation of objects that teach us about a way of life that has since disappeared is worthwhile. I also just like cars, and have wanted to own and drive an antique vehicle since I was a teenager.

My major problem is that despite my like of cars, my practical experience with auto mechanics is very limited. My parents never encouraged me to study the subject, and I did not take auto shop in high school. In fact, my high school didn't even have it; I was on the debate team. Still, though, I had friends who had '55 Chevy's, Mustangs, and the like, and my own first car was a hot '68 Camaro Rally Sport. I loved the car; my father hated it.

One of my fears about the mechanics of cars was that if I attempted to do something that was really beyond my knowledge or capability I would damage the car or otherwise not be able to put it back together again. This would necessitate calling in a professional to rectify my mistake, resulting in an embarrassment to me, my family, and everyone who knew me, or so I thought. So for many years I was somewhat content to help my friends fix up their cars, hoiding wrenches, pumping brake pedals, and wiping up grease and oil. My housemate in college owned a Triumph TR6, which we did a lot of restoration work on until he rolled it into a ditch one night and it landed upside down. Thank G-d he survived with only minor injuries, and we learned that indeed the car was only a hunk of metal, rubber, and leather. The driver was what was really important.

Fast forward to 1987 when I decided that it was necessary to find a hobby. The hobby, though, had to meet several criteria. It had to be serious, be a nonintellectual diversion, involve some physical activity, and result in something both practical and tangible so that I could see an outcome. An antique car made sense. I was always attracted to the design of cars from the mid to late 1930's, and was very fortunate to locate the Studebaker, which is completely original ex-

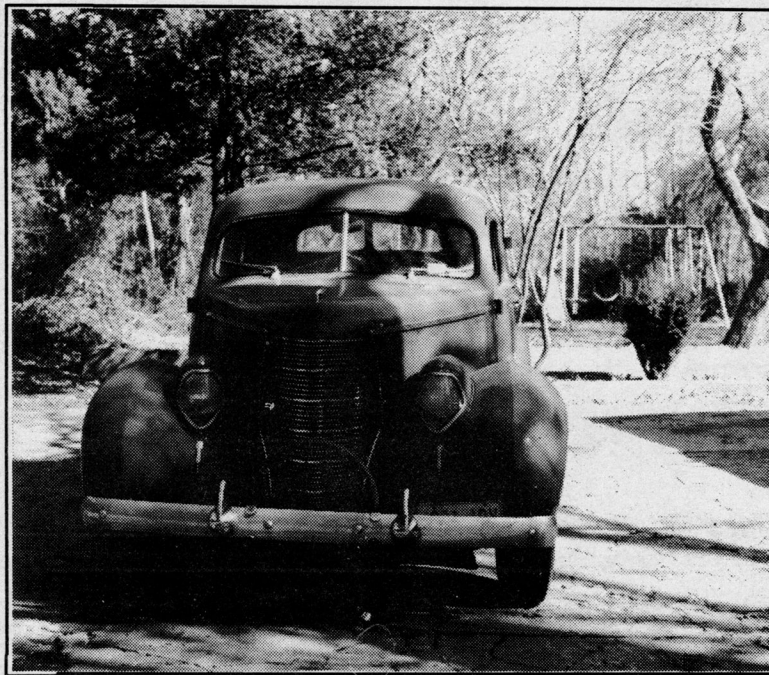
cept for a coat of very ugly brown paint. I was also attracted to the Studebaker because it is a make of car that doesn't exist anymore, having ceased production in 1966. There are lots of jokes about Studebakers, and they were not exactly the "Cadillac" of their day (Cadillac was), but they were decent, solid, middle class cars that were fairly well built and designed. In fact, the famous design engineer Raymond Loewy designed the 1938 Studebaker, the first year he worked for the company. Loewy's design was not too flamboyant, but reflected the art-deco style of the time and the desire to make cars look more streamlined and aerodynamic.

In the ensuing years I have thought somewhat of the incongruity of my involvement in this hobby. After all, how many rabbis are interested in cars for any purpose other than transporting themselves from one place to another? Not many. For that matter, not many Jews are interested in this subject. We are the "People of the Book," not the "People of the Carburetor." Therefore, I have sort of developed a philosophy about this so that it will make sense to me, if to no one else.

Cars are one of humankind's most complex machines and have become an integral part of our social customs and way of life. The more I dismantle my car the more I learn about its design and how its individual parts work. Since I do not have an engineering background, I often marvel at both the simplicity and complexity of many of its working parts, particularly for the time in which they

were developed and manufactured. It is clear that in 1938, American industry did not have the standards of precision that it has today, or the ability to utilize certain types of material that are now common. Just like with many other machines, including the computer, I am made very aware of the abilities with which the Creator has endowed us to take natural resources and turn them into things like cars.

On yet another level, the aesthetic dimension of the car is another indication of humankind's desire to beautify even the practical. At one time cars all looked alike and came in one or two colors. As time went on, the manufacturers began to attract customers based on the aesthetic, as well as pragmatic, aspect of their products. The design of the car bears the artistic mark of the designer as well as representing what appealed to buyers at the time it was made.



The car hobby provides an interest which I can share with people with whom I would not otherwise come into contact. As a rabbi who works in a university, I tend to live in a somewhat limited world where most of the people I see are either Jewish, academics, college students, or chaplains of other denominations. When you go to a car show or talk to someone else in the hobby who doesn't fit neatly into one of these categories, you get to live in yet another world. In other words, it's an attempt to follow the oft-heard advice to "get a life."

In this sense I have found that the hobby gets me in touch with reality. Most of the time I deal with the metaphysical. The Studebaker is physical. I can spend an

*Continued on page 12*

## Mishna Study Group

An opportunity to study sections of the Mishna, or Oral Law that is the basis of the Talmud. Selections will deal with aspects of Jewish law that occur in our daily lives and all will be provided in English translation. Informal discussion will be held on each Mishna and no previous background is necessary.

Tuesdays at 4:30

Humanities 157

# NORTON UTILITIES, RELEASE 7.0

by Brant Stevens

**SYMANTEC CORPORATION**  
10201 TORRE AVENUE  
CUPERTINO, CA. 95014-2132  
(408) 253-9600  
(408) 253-4092 FAX

**System Requirements:** PC AT, PS/2 or 100% compatibles, 640KB RAM (1MB RAM recommended), hard disk with 5 MB free space, DOS v3.3 or higher.

**Test System:** 486-33 MHz machine w/8MB 60ns RAM, 2 210 MB IDE HDD, 5 1/4" and 3 1/2" floppy drives, Sony CDU-541 CD-ROM drive, Cirrus Logic Windows Accelerator Video Card w 1MB RAM, MediaVision ProAudio Spectrum w/ onboard SCSI, Roland SCC-1 GS Sound Card. System runs under Windows 3.1, MS-DOS 6.0, and Stacker 3.1

**Copy Protection:** None

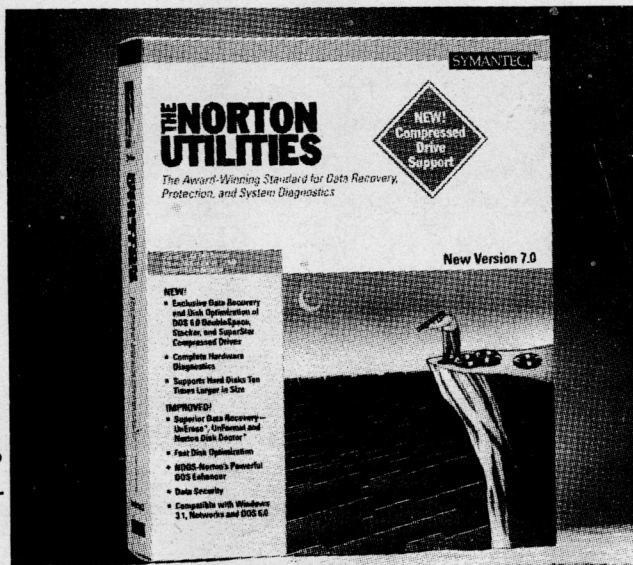
**Media:** 5 1/4 " and 3 1/2"

From beginning to end, Norton utilities 7.0 is an excellent package. It is full of so many rich features, that this article would go for pages on end. Just some of it's new features are: Support for **Stacker 3.1** and **DOS 6.0 DoubleSpace** utilities.

- √ Norton Disk Doctor recovers data from damaged DOS 6.0 compressed drives Speed Disk optimizes DOS 6.0 and Stacker 3.1 drives Performance enhancers: Improved Norton Cache. A disk cache that is approximately *twice as fast as Smartdrive*, fully Windows 3.x and DOS 6 compatible, and **CD-ROM Support**.
- √ Speed Disk: unfragments large hard disks (up to 2 Gigabytes) and compressed drives
- Hardware diagnostics:**
- √ System board tests: CPU, FPU, system clock, CMOS, DMA, and interrupt settings Communication port tests: serial and parallel registers, loopback testing with optional loopback plugs.
- √ Memory tests: Conventional, expanded, and extended. Disk tests: Floppy and Hard disk.
- √ Video tests: amount of RAM, mode, color, and grid tests. and many, many more!

When we first received the package, we were surprised at how quick the installation process was. Once the program was installed, we were brought to a configuration screen which dealt with basically everything in my machine. I was impressed when the program realized that I had 2 Stacker compressed drives, and gave me the option to optimize the drives before going any further. The only thing that I really have a problem with with Norton Utilities 7.0 is the fact that there really aren't any Windows 3.x specific utilities. For certain utilities, such as Calibrate and Speed Disk, I'm glad that the support wasn't there, because using such programs in multitasking environments such as Windows or Desqview could be horrendous to your system, because in the transfer of data, the operating system makes random accesses to the hard drive. If another program in memory tries to write to the hard drive while the optimizer is running, it's just a disaster waiting to happen. The biggest problem that I had with PC TOOLS for Windows was the fact that it has no support for compressed drives, which Norton Utilities 7.0 implements flawlessly. I am a pessimist, and was VERY reluctant to install something in my system other than a Microsoft-approved product like Smartdrive, but when I saw the improvements that Norton Cache provided over Smartdrive, the choice was crystal clear. Norton Cache doubled the performance of my system over Smartdrive, and provides caching for CD-ROM drives, something that Smartdrive does not support.

Norton Utilities is fast, fun and necessary for novice users as well as pros.



**MULTI** Continued from page 3

tween groups. Everyone tends to see things from their own perspective. People are not willing to see things from someone else's point of view. Some groups don't recognize other groups' causes.

**How can group relations be improved?**

In many ways, the groups need to start talking to one another on a regular basis. They also have to give each other the common courtesy to discuss controversial speakers and other programming decisions.

**How are Jews and other minority groups viewed on campus?** Jews are not seen in a particularly good light by the campus population. People still believe the myth that Jews have power. Many people do not even recognize Jews as a minority. Many Jews on campus don't identify themselves as Jews, so the Jewish minority seems even smaller than it is.

**Common issue to bring people together?** There are many common issues that can bring people together. Groups can organize community programs together. These programs should aim to help the homeless or children and other groups that need help from all people.

*by Emily Epstein with contribution by Felicia Froimovitz*

**AUTO** from page 11

evening or a Sunday afternoon rebuilding the fuel pump or refinishing engine components and feel relaxed and diverted from my other responsibilities. Then I can go back to my other duties refreshed and with renewed energy. I also know that one day I will have something that I can drive around and be proud of, and it will be a piece of American automotive history. In the meantime, it gives me an interest that is relaxing, broadens my horizons, puts me in contact with folks I might otherwise never meet, and keeps me off the streets. In a world where we all become so narrowly focused and compartmentalized, this gives me a way to break out of the mould, so to speak.

So the next time you see me teaching mishna with car grease under my fingernails, you'll know what I've been doing.

**If you have any questions**

**or would like a free subscription please call us at 2-6576 or 2-6565**

## Chanukah Party

Thursday December 9, 9:30 pm

Roth Quad Cafeteria

Live music with Amir and Ron

# CHABAD AT STONY BROOK

by Jordan L. Neus

Chabad Student President

The Chabad Student Club has been part of Stony Brook Jewish life for many years. Since the nature of Chabad and the Chabad Student Club seems a bit elusive. This article will attempt to clarify the objectives of Chabad.

Chabad Chasidism was initially conceived through Shneur Zalman of Liadi ("The Alter Rebe") in the early nineteenth century. This approach to Judaism revolved around being intellectual as well as emotional. A highly structured philosophy evolved, bringing deep aspects of Torah into everyday life. According to Rabbi Uri Gelman, advisor of the Chabad student club, the primary mission of Chabad on campus is to reveal some of the deep aspects of Torah and strengthen the Jewish soul.

As Stony Brook students we have the opportunity to experience this approach to Judaism at the Chabad house. Typically, students go to Chabad for Shabbat. The Shabbat meal at Chabad house is usually quite delicious. Traditional European Jewish foods are served such as challah and matzo ball soup. The atmosphere is always very festive and warm. All questions about Judaism are enthusiastically entertained. This is truly an environment for a Jew with any level of Jewish education. In fact, I can say from personal experience that despite my initial lack of Jewish knowledge, Rabbi Chaim Grossbaum and his wife, Rivka Grossbaum always made me feel extremely comfortable at their Chabad house.

In conclusion, I would like to mention that I personally found the Chabad perspective of Judaism most interesting, and although my personal views are not entirely consistent with those of Chabad, I have found Rabbi Grossbaum and Rabbi Gelman to be a source of great knowledge and inspiration.

If interested - call Jordan at 2-5034

# SPUTNIK

by Dina Perelman and Anna Mizhiritsky  
Presidents of Sputnik

Over the past month the Russian Club has grown from ten members to over sixty. The Russian Club is slowly becoming an organization for people to rely on and participate in. We are always trying to increase students' awareness of the Soviet culture and life-styles.

For example, in October the Russian Club set up a table in the Union. At the table we sold a Russian favorite: "Pirogku." We also sold Russian chocolates and "Prince Polo's" a wafer covered in chocolate. The table was a success; new members were signed up.

In the few remaining weeks of the semester, the club will be organizing a couple of events. The first event will be a popular Russian card game called "DURAK" or "stupid" when translated. There will be refreshments and lots of competition. It will take place at 9:30 P.M. in Roth Cafeteria (kosher dining room) on Monday, November 22. The winner of this event will earn a \$25.00 gift certificate to Sam Goody.

Next semester we hope to go on trips such as skiing, and Washington. We also hope to have a semiformal in a Russian restaurant which should bring a true introduction to the Russian way of life.

If anyone is interested in finding out more about the Russian Club or the events planned, please call either Anna or Dina at 632-3940. We hope to see you soon.

## JOIN THE TRIBE

# FREEDOM WEEK

by Frances Singer

Take a minute. Think about it. What does it really mean to be free? This week is the United Jewish Appeal's Freedom Week. It is a time when we all need to look deeply into what it means to be free. And realize that it is our obligation to spread this liberty to those less fortunate.

The UJA has not forgotten this obligation, with charities such as Operation Exodus, they have helped, and continue to help, numerous families out of the former Soviet Union and into liberty in Israel.

Freedom

# CONGRATULATIONS !!!

Lyle Goldstein

**WE AT THE SHELANU MAGAZINE ARE BOTH HAPPY AND SAD TO CONGRATULATE OUR K-MAN FOR GRADUATING. GOOD LUCK AND MUCH SUCCESS TO YOU. WE WILL MISS YOU.**

**FROM: HAGAI, DAVID AND DIMA.**

## CRUISE CONTROL

by Eddie Kotler

Never bite more than you can chew,  
It is unbecoming of you.

Sight through eyes of purity,  
Flip them shades of maturity.

Mine never took bites,  
Yours always started fights.

Spider spins her web of fate,  
Caught in her illusionary gate.

Burrrp!

## SHLOMO ASHKINAZY AT U.S.B. SB UNION, ROOM 216

Shlomo Ashkinazy, who holds a Masters Degree in Social Work from the University at Stony Brook has been working with New York City's gay youth for many years. Ashkinazy, who is currently the director of Madrigal House, an interfaith residence in Manhattan for homeless lesbian and gay youth, has also worked at the Harvey Milk School and the Institute for the Protection of Lesbian and Gay Youth.

On Wednesday November 17th at 7:00 P.M. in the SB Union Room 216 Ashkinazy, a practicing Orthodox Jew, will speak about his fascinating life and the reconciliation of his homosexuality and religion.

Week, this year, coincided with Kristallnacht ("Night of Broken Glass") which refers to the anti-Jewish riots in Germany and Austria on November 9 and 10, 1938, which gave rise to the Holocaust. On this past Tuesday, the U.J.A. Campus Campaign cosponsored a march across campus. The march, which consisted of various readings, left an impact on all who were present, as well as raised awareness across the campus. The march culminated in the Union Bi-level with an open discussion about personal persecution and freedom.

The Campaign this semester has been very successful. This past month, U.J.A. hosted a service auction that helped raise some necessary monies for the campaign. It also proved to be a very entertaining evening, (the Hillel President will be paying her dues shortly in the Kosher Cafeteria!).

# סוכות 1993 :



צזם עי  
אילן הדר

## מהוואיטיקה:

Israeli Politics

## פינת היצירה הקטנה!!

The creativity corner:

### פגישה עם מר דויד חפץ בעיקבות שיחות השלום. לאה פרדן

The meeting with Mr. David Hafetz

דויד חפץ מנהל אגף הסטודנטים בקונסוליה נפגש עם תלמידי סטוני ברוק לדווח על ההתפתחויות בעיקבות שיחות השלום בין ישראל לאש"פ ולמדינות ערב השכנות. השיחה התמקדה על פרטי ההסכם ההיסטורי ולסיבות אשר הביאו את הצדדים לחתימתו. הסיכסוך הערבי-ישראלי החל לפני שנים רבות כששני הצדדים סופגים אבידות קשות. הצדדים הבינו שעל מנת להגיע לפיתרון יש להשיג הכרה הדדית, אשר מהווה אבן הפינה להמשך התהליך המיגע. במקביל ישראל אינה נוטשת את המגעים עם שכנותיה הערביות האחרות (ירדן ומרוקו). כפי שידוע לכולנו האיזור נתון לחוסר יציבות ואיננו יודעים מה טומן בחובו העתיד. כולנו תקווה שלא נראה מקרי רצח מנהיגים כפי שקרה לאחר ההסכם עם מצרים. יש לראות לטווח הארוך ואין לתת לקשיי ההווה לעמוד בדרכינו. עם למרות החששות יתממש החזון ישתנו פני המזרח התיכון.

אל תלח אלותיך  
בתוך נפשי בצוה.  
אל תלח את ידך,  
כי אינני רגילה.  
כן, שיחקתי כי רציתי  
שתראה כי אישה.  
כך רציתי, לא גיליתי  
שהנני ארישה.  
כן, אהבתי פעם נער  
כהיותי עלמה,  
אך את הנער -יפה הנפש  
מלחמה לקחה.

מלחמה היא הגברת  
ללא רחמנות.  
מלחמה לא מדברת  
ככנות.  
היא גברת מסוכנת -  
מלחמה,  
כשהתחלת - אין לדעת  
איך לגמור איתה.  
היא תשרוף אותך  
ולא באהבה.

THIS HEBREW SECTION OF SHELANU IS FOR OUR HEBREW READERS. WE HAVE PLACED ENGLISH TITLES ON SOME OF THESE ARTICLES. IF YOU ARE INTERESTED IN GETTING A TRANSLATION, PLEASE CONTACT SHELANU AT 2-6576

# הדר שלנו בעיברית

The Page In Hebrew

עורכים: אילן הדר ונדב סגל.  
גרפיקאית: זהבה הדר.  
\*\* תודה לכל אלה שתרמו מזמנם.



## אחרי שבע שנים:

מאת לאה פרדו (Ron Arad's story) After Seven Years

לאחרונה קראתי כתבה נוגעת ללב בנושא הנוט השבוי רון ארד. שבע שנים עברו מאז שנשבה. שבע שנים של גהינות לו ולבני משפחתו. אשתו של רון, תמי ארד, שוברת שתיקה ארוכה ולא מניחה לנושא להישכח. ב-16 באוקטובר 1986 נפל הנווט רון ארד בשבי לאחר שמטוסו התפוצץ במשימת תקיפה של צה"ל בלבנון. מחוסר הידיעה על מצבו של רון יש הרגשה כבדה, אך משפחתו עדיין לוחמת ללא לאות למען שחרורו מן השבי. אין אדם שיכול להבין את חוסר האונים בו שרוי רון ארד ומשפחתו הנמצאת בארץ. ככול שהשנים עוברות הנושא נעשה יותר קשה, אך חשוב להמשיך לפעול, לאור תהליך השלום.

תמי ארד אומרת כי עתה יש הזדמנות חד-פעמית להחזיר את רון מכיוון שיש עתיד חדש בעקבות הסכמי השלום ואם עכשיו המערכת לא תפעל תהיה זו החמצה גדולה. תמי מאמינה שרון חי והוא נמק בשבי, לכן יש לפעול בכול הרוח. האנשים שפועלים במערכת הביטחון למען שחרורו, מיידעים את המשפחה בכל הקשור בנושא ומודיעים על כל פריצת דרך. עד כה, רון ארד נמצא בלבנון והמשפחה כאן עדיין מאמינים שהוא חי. המערכת פועלת למען רון ושבוים אחרים כמיטב יכולתה ואילו המשפחה שוקדת בפירסום הסיפור לצורך קידום המגעים. המטרה לא היתה להפוך את רון ארד לסמל או למיתוס אלא להחדיר לתודעת הציבור שנמצא אדם חי הסובל מזה שבע שנים ושאריות המדינה להחזירו כמו גם את שאר החיילים הנמצאים באותו המצב. במציאות, הפך רון ארד לסמל.

לפי דעתי כאשר שומעים את השם רון ארד, צריך לזכור שיש לשחררו ואת האחרים. אסור להחמיץ שום הזדמנות, גורלו פשוט נתון באלה שיפעלו למענו. תמי ארד מבקשת מאזרחי ישראל לא לשכוח את רון. כתיבת מכתבים או חתימת עצומה יראו שאכפת לאנשים ויניע את המנהיגים לפעול בעניין ביתר מרץ. המסר חייב להגיע: הגיע הזמן שרון ישוחרר מהשבי.

מי שמעוניין לחתום על עצומה או לכתוב מכתב, שיפנה למערכת "שלנו" הכול יתקבל בברכה.

### דבר העורך: מאת אילן ונדב.

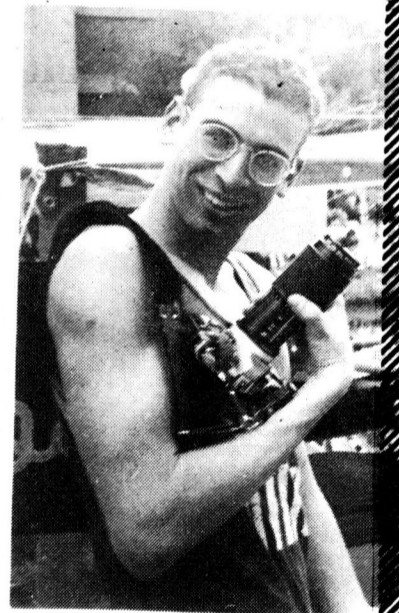
לאחר התחלה די קשה יוצא לאור המהדורה השניה של הדר בעיברית. אי אפשר לומר שדברים נעשו קלים יותר נהפוך הוא. כניראה שלנו, לכולנו, לא כל כך חשוב שהעיתון יראה אור. שאם טועה אני, יותר אנשים היו מגישים מפרי יצירתם. בכל מקרה זוהי המהדורה האחרונה לסימסטר זה וכולי תקווה שניראה יותר יוצרים מסימסטר הבא.

ומה נימצא בדף זה? ראשית, מציינים את יום השנה לנופלו של חברינו, ערן ויכסלבאום. נוסף לכך אנו מביאים סיכום מהשיחה עם מר דויד חפץ בנושא שיחות השלום. לסיכום הבאנו את סיפורו של הנווט הישראלי השבוי כבר שבע שנים, רון ארד. לכולנו הצלחה במיבחנים, חג חנוכה שמח וקריאה מהנה.

### לזכרו! מאת נדב ואילן.

Remember Eran Vichselbaum.

בחמישה בנובמבר 1993 מלאה שנה לנופלו של חברינו ערן ויכסלבאום ז"ל. הרגשנו שמחובתנו להזכירו במהדורה זאת. צל כבד מעיב על כל הפרשה וכואב אף יותר עניין מצבתו. אוסף חפצים אישיים שהונחו על ידי חברים



ובני משפחה ושלט פרספקס: " 5090135 רב"ט ערן ויכסלבאום, 5.11.92". כחלוף שנה אוסף זה מהווה תחליף למצבה כסמל לרצונה של משפחת ויכסלבאום להנציח את ערן בדרכם המיוחדת.

ערן סיים את לימודי התואר הראשון בפיסיקה ובמתמטיקה בסטוני ברוק וחזר ארצה על מנת לשרת בצה"ל. ארבעה חודשים אחרי גיוסו לצה"ל נהרג באסון צאלים ב" והוא בן 22. כל המחלוקת נובעת מרצון המשפחה להוסיף לנוסח היבש והסטנדרטי שעל המצבה את המילים: " אח לג"ק, לימור ועדי". מילים אלו מביעות את תפיסת עולמם, את תחושת האחדות המישפחתית שלהם. אולם משרד הביטחון דבק בנוסח הממלכתי וכל העתירות אינן מועילות. משפחת ויכסלבאום מתעקשת והעיניין נמצא בדיון משפטי. המשפחה טוענת שאם מאמינים במשהו שאינו פוגע במישהו אחר, יש לעמוד עליו. בשבילם זהו עניין ערכי ולא אמוציונאלי.

אין מילים בפינו לתאר את מידת האטימות וחוסר הרגישות של המוסדות הנוגעים בדבר. רוצים אנו להאמין שרצון המשפחה יכובד ובכך יסתיים פרק עצוב זה.

באפריל האחרון הוקדש אולם תרבות לזכרו של ערן ויכסלבאום בניין הנדריקס. ברצוננו לאסוף \$75 על מנת להנציח את תמונתו במקום. כל המעוניין לתרום נא להתקשר לרותי גינסבורג 632-6798 או ללורן גרליק 632-6565. כל תרומה תוערך.

# HILLEL CALENDAR

NOVEMBER - DECEMBER 1993 / KISLEV/TEVET 5754

## NOVEMBER:

- Sun. 14 11:30 am Hillel Graduate and Professional Group  
Bagel Brunch  
Roth Cafeteria, 2nd floor
- Mon. 15 6:00 P.M. Interfaith Thanksgiving Dinner  
Roth Cafeteria, 2nd floor (food is  
kosher) lease reserve by calling  
632-6565 Meal card or \$6 students,  
\$10 nonstudents
- 9:30 P.M. Hillel Student Board Meeting  
Humanities 240
- Tue. 16 4:30 P.M. Mishna Study Group  
Humanities 157
- Wed. 17 12:45 P.M. Interfaith Program: "Sociological and  
Religious Views of Female and Male  
Roles in Contemporary Marriage" with  
Dr. Norman Goodman, Distinguished  
Professor of Sociology and panel of  
chaplains  
Union room 226
- 8:00 P.M. Shlomo Ashkenai on: "Being an  
Observant Gay Jew"  
Cosponsored by Hillel and LGBA  
Union room 216
- Thu. 18 8:00 P.M. Discover Judaism Course  
Humanities 157
- Fri. 19 5:00 P.M. Shabbat Services (Traditional & Reform)  
Roth Cafeteria
- Sat. 20 9:30 am Shabbat Services (Conservative &  
Orthodox)  
Roth Cafeteria
- Mon. 22 9:30 P.M. Russian Club Social and Card Game  
Roth Cafeteria, 2nd floor  
For more info contact Anna or Dina  
2-3940  
Sponsored by Sputnik - The Russian Club
- Tue. 23 4:30 P.M. Mishna Study Group  
Humanities 157
- Mon. 29 7:45 P.M. Jewish Women's Group
- 9:30 P.M. Hillel Student Board Meeting  
Humanities 240
- Tue. 30 4:30 P.M. Mishna Study Group  
Humanities 157
- 8:00 P.M. Rabbi Yisroel Francis  
"One Man, Two Worlds"  
Roth Cafeteria, 2nd floor

## DECEMBER:

- Thu. 2 8:00 P.M. Discover Judaism Course  
Humanities 157
- Fri. 3 5:00 P.M. Shabbat Services (Traditional & Reform)  
Roth Cafeteria
- Sat. 4 9:30 am Shabbat Services (Conservative &  
Orthodox)  
Roth Cafeteria
- 1:00 P.M. Shabbat Shmooz  
Dr. Yaacov Shamash, Dean of  
Engineering  
"Jews of the Arab Lands"  
Hillel Directors Residence, 75 Sheep  
Pasture Road (Opposite North  
Entrance to campus)
- Sun. 5 12:00 P.M. Project HOPE - Community Service  
Project
- Food distribution to the needy to help  
celebrate the festival of Chanukah  
For more info contact Cindy at 2-6565
- Tue. 7 4:30 P.M. Mishna Study Group  
Humanities 157
- Wed. 8 5:30 P.M. Lighting of Giant Chanukah Menorah  
In front of Union
- Thu. 9 5:30 P.M. Lighting of Giant Chanukah Menorah  
In front of Union
- 8:00 P.M. Discover Judaism Course  
Humanities 157
- 9:30 P.M. Chanukah Party  
Live entertainment by Amir and Ron  
Roth Cafeteria, 2nd floor
- Fri. 10 4:00 P.M. Lighting of Giant Chanukah Menorah  
In front of Union (note earlier time)
- 5:00 P.M. Shabbat Services (Traditional &  
Reform)  
Roth Cafeteria
- Sat. 11 9:30 am Shabbat Services (Conservative &  
Orthodox)  
Roth Cafeteria
- Lighting of Giant Chanukah Menorah  
In front of Union  
Saturday, December 11 through Wednesday, December 15  
5:30 P.M.

Send a Chanukah Gram to a friend for only \$1  
Includes card and chocolate gel!  
Proceeds to UJA Campus Campaign  
Call 2-6565

## Hillel has Chanukah menorahs and candles

Only 75 cents each or \$1.50 for the set

Available at the Hillel Office, Humanities 165  
or at the Hillel table in the Union