Grinnell College

MATERIAL RELATED TO JEWISH STUDIES AND JEWISH PRESENCE AT GRINNELL COLLEGE

Prepared by
Lila Podgainy '23
Dylan Caine '21

for

Professor Katya Gibel Mevorach

Table of Content

Jewish Hebrew and Israeli Physical Video Collection

Jewish Studies Program (1)

Jewish Studies Program (2)

S & B

- 1900 – 1933
- February 1933 – February 1958
- November 1958 – November 1979
- February 1980 – March 1990
- March 1990 – May 2003
- December 2003 – March 2010
- April 2010 – April 2013
- October 2013 – Present
- Current S & B Website.docx

Top Programs, Jewish Studies

www.hillel.org

Jewish Hebrew and Israeli Physical Video Collection

גרינל קולג'
איווה, ארה"ב

באנגלית: דילן קיין
בעברית: אפרים (פישל) כהן

בשם: פרופ' קטיה גיבל מבורך

Prepared by Dylan Caine '21
for Prof Katya Gibel Mevorach

Jewish, Hebrew, and Israeli
Physical Video Collection of Grinnell College

(מדינת) ישראל וציונות

1. **Pillar of Fire A Television History of Israel's Rebirth.** (420 minutes, DVDs, 2005)
   a. Contains Seven Episodes on 3 DVDs that "traces the Jewish people's return to Zion" from 1896 through 1948, and the building of the State of Israel
   b. Incorporates Arab response, the Shoah, British, and the '47-'48 War
   c. This is the seven episode English Edition (420) minutes, there is a 19 episode (855 minute) edition in Hebrew not included
   d. Losin, Yig'al., Eisenmann, Ya'akov., and McKellen, Ian. *Pillar of Fire a Television History of Israel's Rebirth.* Jerusalem: Israel Broadcast Authority, 2005. Film.

2. **The Last Sea, 1945-1948.** (105 minutes, DVD, 1987)
   a. "When survivors of the Holocaust realized they had neither a home to return to nor families to welcome them, thousands set out on a journey to Israel. These travelers tell their stories of survival and redemption, as they travelled by truck, train, ship, or foot."
   b. Gouri, Haim, Ehrlich, Jacquot., and Bergman, David. *The Last Sea, 1945-1948.* Teaneck, NJ: Ergo Media, 1987. Film.

3. **Israel and the Occupied Territories.** (21 minutes, Videocassette, 1990)

a. "Details concerns in Israel and the occupied territories. Includes interviews with human rights lawyers, doctors, prisoners of conscience and others on beatings, lethal shooting, administrative detention and other issues of concern."
b. Produced by Amnesty International USA
c. Stern, Paul., and Lewis, Anthony. *Israel and the Occupied Territories*. New York: Amnesty International USA, 1990. Film.

4. **Syria Chess Match at the Borders** (52 minutes, DVD, 2008)
    a. Explores Syrian Perspective and History, particularly in relation to Arab-Israeli Wars
    b. Seems to share a Syrian Perspective (Likely Hostile to Israel)
    c. Interviews with average Syrians as well as Intellectuals and Political/Business leaders
    d. French Narration, Arabic Interviews (English Subtitles)
    e. Hamelin des Essarts, Amal. *Syria Chess Match at the Borders*. Widescreen format. Brooklyn, NY: Icarus Films, 2008. Film.

5. **Out in the Dark** (96 minutes, DVD, 2013)
    a. Feature Film/Drama on romantic relationship between gay Israeli lawyer and Palestinian student
    b. Commentary on Israeli-Palestinian and LGBT life
    c. Features Michael Aloni (Main Actor in Shtisel)
    d. Mayer, Michael et al. *Out in the Dark*. Philadelphia, PA: Breaking Glass Pictures, 2013. Film.

6. **The Conscience of a Warrior Nation** (30 minutes,VHS, 2002)
    a. Documentary on IDF reservists who refuse to serve in Gaza/West Bank
    b. Mokko, Kari. et al. The Conscience of a Warrior Nation. New York, N.Y: Filmakers Library, 2002. Film.

7. **Between Fences** (84 minutes, DVD, 2016)
    a. African Asylum Seekers
    b. "Holot (Hebrew for "Sands") is a detention center in the middle of the Israeli desert that was built to quickly address an influx of African asylum seekers, mostly refugees from Eritrea and Sudan. The migrants in Holot have no legal status in

Israel, and the government seems to have no plan to grant them asylum, so they remain in an indefinite state of limbo. Into this Beckettian reality enter theater director Chen Alon and filmmaker Avi Mograbi. Their team begins to engage the refugees with Theater of the Oppressed, a unique method that uses the refugees own personal stories as a basis, and techniques like re-enactment, dramatization, and role-reversal as a way to foster expression and understanding."

c. Mograbi, Avi et al. *Between Fences*. New York: Torch Films, 2016. Film.

8. **How I Learned to Overcome My Fear and Love Arik Sharon** (61 mins, VHS, 1997)
   a. "A fictitious documentary telling a story about Mograbi's making of a film about Arik Sharon, former cabinet minister and army general in Israel. Mograbi, who has leftist political beliefs, finds that he likes Sharon, who is on the right politically. An impossible but true encounter between left and right is the result."
   b. Mograbi, Avi. *How I learned to overcome my fear and love Arik Sharon*. New York: First Run/Icarus Films, 1997. Film.

9. **Battle for the Holy Land** (60 mins, VHS, 2002)
   a. PBS Frontline
   b. "Highlights the strategies and violence related to the war between the Israelis and Palestinians."
   c. Goldvicht, Israel. et al. *Battle for the Holy Land.* Alexandria, Va: PBS Video, 2002. Film.

10. גשר על הואדי / סרטם של תומר וברק הימן **Bridge over the Wadi** (55 mins, DVD, 2011? (Question Mark in Library Entry))
    a. Israeli/Arab Co-existience
    b. Second Intifada
    c. "In 2004, two years after the resurge of the Second Intifada riots, a group of Arab and Jewish parents decide to establish a joint bi-national, bi-lingual school in the Arab Ara village, a village in Israel's Wadi."
    d. Hebrew and Arabic with English Subtitles
    e. Heymann, Tomer. et al. *Bridge over the Wadi.* Tel-Aviv, Israel: Heymann Films, 2011. Film.

11. **al-Ḥadith ma'a al-'udū A Dialogue with the Enemy.** (50 mins, DVD and on Stream, 2000-2009)
    a. (Likely Hezbollah Perspective)
    b. "A view of the complicated relationship between Hezbollah and Israel and the involvement of Germany in the exchange of hostages."
    c. Arabic with English and French Subtitles
    d. *A dialogue with the enemy.* Bayrūt: Sabbah Media Corporation, 2001. Film.

12. גט: סרטם של רונית ושלומי **Gett, the trial of Viviane Amsalem (116 mins, DVD, 2015)**
    a. Shlomi Elkabetz
    b. About Divorce in Israel, Case of Agunah, and Rabbinical Control over Marriage
    c. Follows Case of Vivane Amsalem
    d. Hebrew and French with English Subtitles Available
    e. Elkabetz, Shlomi et al. *Gett le proces de Viviane Amsalem*. Chicago, Ill: Southport Music Box Corporation, 2015. Film.

13. **The Man in the Glass Booth.** (117 minutes, DVD, 2003 Release of 1975 Film)
    a. Fictional Story inspired by Adolf Eichmann Trial
    b. Rich, Paranoid Jewish Manhattan Business Leader is Accused of being Secret ex-Nazi leader
    c. Controversial, based on earlier Robert Shaw novel, though Robert Shaw disowned the film
    d. Anhalt, Edward et al. *The Man in the Glass Booth.* Letterboxed. New York, NY: Kino on Video, 2003. Film.

14. **To Die in Jerusalem** (75 minutes, DVD, 2007)
    a. HBO Documentary
    b. "Recounts the heart-wrenching story of two teenage girls: 17-year-old Israeli student Rachel Levy and her killer, 18-year-old Palestinian suicide bomber Ayat al-Akhras, who died together at a Jerusalem market in 2002. The horrific incident ignited international outrage and set in motion one mother's journey to meet the mother of her daughter's killer. More than four years later, they finally meet in an emotionally charged encounter that underscore the deep roots of the Israel-Palestinian conflict"

c. Medalia, Hilla., Priddy, John., and Priddy, Ed. To die in Jerusalem. Priddy Brothers, 2007. Film.

15. Journey Through the Holy Land Jerusalem. (30 minutes, VHS, 1993)

a. "A must for anyone who has ever dreamed of visiting Jerusalem and for anyone who yearns to experience its eternal magic. Contains narrative filled with scriptural references and documented historical facts."
b. *Journey through the Holy Land Jerusalem*. Torrance, Calif: Forefront Communications, 1993. Film.

16. Chinese Restaurants. (400 minutes, 5 DVDs, 2005)

a. Explores Chinese Diaspora/Chinese restaurants around the world, including in Israel (on Disc 1)
b. Kwan, Cheuk. *Chinese Restaurants*. Carson City, NV: Filmwest Associates, 2005. Film.

17. The Gatekeepers. (101 minutes, DVD, 2013)

a. Interviews with former heads of Shin-Bet
b. Moreh, Dror. et al. *The Gatekeepers.* Culver City, CA: Sony Pictues Classics, 2013. Film.

18. On the Objection Front (63 minutes, DVD, 2005)

a. "In 2002, a group of officers and soldiers in the Israeli Defense Forces issued a public statement that they would no longer participate in the "War of the Settlements", which they felt was corrupting Israeli society and oppressing the Palestinian people. Through interviews with the soldiers and their families this documentary examines the moral issues and the consequences of their action."
b. Tsur, Shiri. *On the Objection Front*. New York, NY: First Run/Icarus Films, 2005. Film.

19. The Attack (95 minutes, DVD, 2012)

a. "Amin Jaafari ..., an Israeli Palestinian surgeon, fully assimilated into Tel Aviv society, has a loving wife, an exemplary career, and many Jewish friends. But his picture-perfect life is turned upside down when a suicide bombing leaves nineteen dead, and the Israeli police inform him that his wife, who also died in the explosion, was responsible. Convinced of her innocence, Amin abandons the relative security of his adopted homeland and searches for the truth about her life and death, uncovering a startling secret"
b. Arabic and Hebrew with English Subtitles

c. Doueiri, Ziad et al. *The attack.* New York, N.Y: Cohen Media Group, 2012. Film.

20. The Women Next Door (80 minutes, Recorded DVD, 1992)

a. "Women in the Palestinian-Israeli conflict explore the roles that the Occupation has designated for women on both sides and the questions it raises."
b. Aviad, Michal. et al. The Women Next Door. New York, N.Y: Distributed by Women Make Movies, 2014. Film.

21. Two Sided Story (75 minutes, DVD, 2012)

a. "27 Palestinians and Israelis meet under the frame of a unique project called "History through the Human Eye" led by Parents Circle-Families Forum - bereaved Palestinian and Israelis for Peace and Reconciliation. The project's goal is to acknowledge the narrative of the other. Together they create the conflict mosaic."
b. English, Hebrew, and Arabic

22. Jordan's Stormy Bank Towards Understanding the Middle East (21 minutes, VHS, 1982)

a. Produced by Presbyterian Church
b. "Explains the religious and historical background of the current Middle East crisis. Discusses efforts being made by religious groups and others to understand the situation and assist people affected by the crisis."
c. *Jordan's Stormy Banks Toward Understanding the Middle East.* Atlanta, GA: Presbyterian Church in the U.S. Office of World Service and World Hunger, 1982. Film.

23. Encounter Point (85 minutes, DVD, 2006)

a. "Created by a Palestinian, Israeli, North and South American team, this film tells the story of an Israeli settler, a Palestinian ex-prisoner, a bereaved Israeli mother and a wounded Palestinian bereaved brother who risk their safety and public standing to press for an end to the conflict. They are at the vanguard of a movement to push Palestinian and Israeli societies to a tipping point, forging a new consensus for nonviolence and peace. Perhaps years from now, their actions will be recognized as a catalyst for constructive change in the region"

b. Arabic, Hebrew, and English with English (and other language) subtitles
c. Avni, Ronit. et al. *Encounter Point*. Seattle, Wash: Typecast Releasing, 2007. Film.

24. Primetime War (52 minutes, DVD, 1998?)

a. "Primetime war focuses on two cameramen (one Israeli, one Palestinian) who bring the horror of the Israeli/Arab conflict into living rooms around the world. This remarkable film shows how the media affects the events that it covers. Both television cameramen question the validity and express the moral dilemma concerning the role of the media in creating news."
b. Shale.v, No'am., and Leon, Yosi. *Primetime War*. New York, N.Y: Noam Shalev Productions for Channel 4, 1998. Film.

25. Arab and Jew wounded spirits in a promised land (120 mins, VHS, 1989)

a. "Examines the critical tension between Arabs and Jews living within lands under jurisdiction of the Israeli state including the West Bank and the Gaza Strip and explores their prejudices, stereotypes, and interactions."
b. Shipler, David K. *Arab and Jew Wounded Spirits in a Promised Land*. Alexandria, Va: PBS Video, 1989. Film.

26. Disturbing the Peace (86 mins, DVD, 2016)

a. "A feature length documentary film project about the Israeli-Palestine conflict and Combatants for Peace, an advocacy group dedicated to peace, nonviolent demonstrations and dialogue comprising Israelis and Palestinians who have reached their limit and renounced violence, founded by former Israeli and Palestinian combatants who have laid down their weapons and embraced non-violent activism to end the bloodshed in the Middle East."
b. Apkon, Stephen et al. *Disturbing the Peace*. Oley, PA: Bullfrog Films, 2016. Film.

קיבוץ

27. Kibbutz (56 minutes, DVD but also Available on Kanopy, 2005)

a. Rosh Pina, Israel
b. "Five-year exploration of the economic and cultural changes in a kibbutz located in upper Galilee area of Israel near the border with Lebanon. Follows the lives of

members of the kibbutzim who see the region's agriculture being destroyed and their children leaving for the city."

c. Hebrew with English Subtitles
d. Schwartz, Racheli. et al. *Kibbutz*. Rosh Pina, Israel: Gal Productions, 2005. Film.

מוזיקה

28. Concerto in D minor [sic] for violin, op. 35 (48 minutes, VHS, 1985)

a. Israeli Philharmonic Orchestra,
b. Henryk Szeryng and Chaim Taub on violin
c. Zubin Mehta conducting
d. Szeryng, Henryk et al. *Concerto in D Minor [sic] for Violin, Op. 35*. Carmel, Calif: Pacific Arts Video Records, 1985. Film.

29. Mozart, Sinfonia Concertante in E-flat major for Violin, Viola, and Orchestra, K.364; Handel, Passacaglia (48 minutes, VHS, 1984)

a. Itzhak Pearlman and Israel Philharmonic Orchestra
b. Mozart, Wolfgang Amadeus et al. *Mozart, Sinfonia Concertante in E-Flat Major for Violin, Viola, and Orchestra, K.364*; Handel, Passacaglia . Carmel, CA: Pacific Arts Video Records, 1984. Film.

30. Mendelssohn: Concerto in E minor for Violin and Orchestra. op. 64 ; Bach: Concerto in D minor for Two Violins and String Orchestra, s.1043 (40 minutes, VHS, 1985 release of 1983 concert)

a. Israel Philharmonic Orchestra
b. Mintz, Shlomo et al. *Mendelssohn: Concerto in E Minor for Violin and Orchestra. Op. 64* ; Bach: Concerto in D Minor for Two Violins and String Orchestra, S.1043. Carmel, Calif: Pacific Arts Video Records, 1985. Film.

פלסטינים

31. Omar (98 minutes, DVD, 2014)

a. Palestinian Drama

b. Screened Internationally
c. Abu-Assad, Hany et al. *Omar.* Long Island City, N.Y: distributed by Adopt Films, 2014. Film.

32. A Wedding in Ramallah (90 minutes, DVD, 2002)

a. "Explores domestic life in Palestine during a time of war, and the experiences of Palestinians who manage to emigrate overseas. The story follows a marriage between an American-based Palestinian man and a young woman with a traditional village upbringing."
b. Salama, Sherine., and McKenzie, Brian. *A Wedding in Ramallah.* Canberra: Ronin Films, 2002. Film.

33. Paradise Now (91 minutes, DVD, 2005)

a. "The story of what may be the last 48 hours in the lives of two Palestinian men who have been recruited as suicide bombers. When they are intercepted at the Israeli border, a young woman who discovers their plan causes them to reconsider their actions."
b. Abu-Assad, Hany. et al. *Paradise Now*. Burbank, CA: Warner Home Video, 2005. Film.

34. Measures of a Distance Videotape (15 minutes, Videocassette, 1988)

a. "Letters from a Palestinian woman living in war-torn Lebanon to her daughter, whom she has not seen for years, and a series of photographs of the woman, convey the effects of war and exile on personal and cultural life, and nuances of family relationships."
b. Arabic dubbed in English
c. Hatoum, Mona. *Measures of Distance a Video Tape*. New York, N.Y: Distributed by Women Make Movies, 1988. Film.

35. Jaffa la Mienne (My Jaffa) (53 minutes, DVD?, 1998)

a. Palestinian Refugee Interviews
b. "Two Palestinian families, who emigrated to Lebanon in 1948 when the state of Israel was established and then to Monte Carlo, remember their lives in Jaffa before 1948. The Gargours and the Araktingis describe with great affection the beauty and pleasures of Jaffa which they had enjoyed."
c. French with English Subtitles
d. Manthoulēs, Rovēros. *Jaffa la Mienne*. New York: Filmakers Library, 1998. Film.

36. Soraida a woman of Palestine (52 minutes, DVD, 2004)

a. "Soraida is a Palestinian woman living in Ramallah, in the occupied territories. In this city under siege and a strict curfew, she fights her own battle: despite the military occupation, violence and oppression, she is determined not to lose her humanity ... Soraida wonders how to reconcile the multiple facets of her identity -- as a woman, a mother and a comitted Palestinian. As a patriot, she is tempted to join the struggle, while as a mother, she is responsible for her two children and must keep her distance. The questions that haunt Soraida, her family and her neighbors take us to the heart of human experience: How to preserve one's humanity in the midst of oppression? How to resist being consum[ed] by hate and anger, caught up in the cyucle of victim and victimizer? How to love one's homeland without laying exclusive claim to it"--Publisher's website.
b. Abed Hussein, Soraida., and Rached, Tahani. Soraida a woman of Palestine . New York, NY: Women Make Movies, 2004. Film.

Spanish Speaking Diaspora/ספרדים

37. Sepharad Judeo-Spanish. (27 minutes, VHS, 1993)
a. Music of the Jews from Spain.
b. Sung in Hebrew and Ladino with English Subtitles
c. Jochsberger, Tzipora H., Tlalim, Asher., and Bookspan, Martin. *Sepharad Judeo-Spanish.* Teaneck, NJ: Ergo Media Inc., 1993. Film.

38. Jews in Chile Emigrants Through Time (52 minutes, VHS, 2002)
a. "Documents Chile's Jewish community of some 20,000 by presenting insight into the everyday life of three of its members."
b. Leighton, Cristián. *Jews in Chile Emigrants Through Time.* New York, NY: Latin American Video Archives, 2002. Film.

39. Adio Kerida Goodbye Dear Love (82 minutes, DVD, 2002)
a. Ruth Behar story

b. "A personal journey about the search for identity and memory among Sephardic Jews with roots in Cuba. Anthropologist Ruth Behar returns to her native Cuba in search of the country's remaining Sephardic Jews and her family's ties to them. Presents a lyrical journey into Cuba's Jewish past and present-day that is filled with painful goodbyes and a belief in the possibility of return and renewal. Behar addresses her goodbye to her native land, from which she departed as a child, before she developed her own memories. Her grandparents were Jewish emigrants to Cuba and hoped it would be their promised land. Like most Cuban Jews, they left Cuba and resettled in the United States, with only a small number of Jews remaining on the island. Interviews with Sephardic Jews in Cuba and Miami."

c. Behar, Ruth et al. *Adio Kerida Goodbye Dear Love.* New York: Distributed by Women Make Movies, 2002. Film.

מזרחים

40. Tinghir: Jerusalem Echoes from the Mellah (86 minutes, DVD, 2011)

a. "Moroccan-born Muslim filmmaker Kamal Hachkar explores the 2000-year-old Mellah (Jewish quarter) in his family's village of Tinghir, Morocco, and follows the trail of the town's once substantial Jewish population to its emigres and descendants in Israel. In the film, he weaves back and forth between his city's old Jewish quarter and Israel, where he meets Sephardic Jews who still hold tight to their Moroccan identity. Presents the true story of a long-term collaboration between Jews and Muslims that eventually fell apart. As Hachkar tries to understand exactly what happened, he simultaneously seeks a better way forward."

b. In French, Hebrew, Arabic, Berber with English subtitles

c. Hachkar, Kamal et al. *Tinghir - Jerusalem echoes from the Mellah.* Paris, France: Les Films d'un Jour, 2011. Film.

41. Remember Baghdad (69 minutes, DVD, 2016)

a. Iraqi Jews tell the 2600 year story of Jews in Iraq

b. Murphy, Fiona, Dallal, Ed, and Nyman, Molly. Remember Baghdad . London: Spring Films, 2016. Film.

42. ולקחת לך אישה To Take a Wife (99 minutes, DVD, 2009)

a. Elkabetz
b. "A young woman trying to raise three children, work from home, and observe the strict Moroccan traditions of her family finds herself at constant odds with her husband and her brothers, who want her to stay married and leave behind the notions of being loved and free."
c. Hebrew, French, and Moroccan? (I assume Moroccan Arabic) with English Subtitles
d. "A young woman trying to raise three children, work from home, and observe the strict Moroccan traditions of her family finds herself at constant odds with her husband and her brothers, who want her to stay married and leave behind the notions of being loved and free."
e. Elkabetz, Ronit et al. *To take a wife*. Transfax, 2009. Film.

43. מפריח היונים / אלי עמיר ; ערך: אמציה פורת; **Farewell Baghdad (105 minutes, Region 2 DVD (not playable on normal North American player), 2013)**

a. "Between the years 1950-51 close to 130,000 Jews left Iraq. The most ancient community in the world ceased to exist."
b. " 1949-1950 תבוסתם של הערבים במלחמת תש"ח בארץ-ישראל עודנה טרייה וצורבת בשנות בבגדאד בירת עיראק. הקהילה היהודית שם שרויה בחרדה מפני הרדיפות וההחנכלויות של השלטונות וההמון. לא יעבור זמן רב והיא תעלה כמעט כולה לישראל. זה הרקע לסיפור רב עוצמה ומרתק ביותר, מסופר בעיקר מנקודת ראותו של כאבי, נער יהודי בחבלי התבגרותו, על הפרק האחרון לישיבתם של היהודים בבגדאד ועל ימיהם הראשונים בישראל. במרכז הסיפור קורותיה של משפחה אחת - בית עמארי. לעיני הקורא נפרשת יריעה רחבה של חייה הססגוניים של בגדאד, עיר של יצרים מבעבעים בחום האקלים המדברי, ושל מדנים ותככים פוליטיים של סיעות וקבוצות למיניהן: יהודים ומוסלמים, דתיים שמרנים וחילונים מהפכנים, ציונים וקומוניסטים - הצד השווה שבהם שכולם חולמים על גאולה. ובתחתית מפכים זרמי המהפכה המדינית והחברתית העתידה לפרוץ בעיראק תוך שנים אחדות, וממנה תיוולד עיראק של ימינו". -- מעטפת אחורית
c. Amir, Eli et al. Farewell Baghdad. Israel: United King Video, NMC United Entertainment., 2013. Film.

44. Promises & betrayals Britain and the struggle for the Holy Land (53 minutes, DVD, 2002?)

a. "Examines British double-dealing during the First World War in the Middle East, misguided strategies and how conflicting promises to both Arabs and Jews created a legacy of division. Features archival material and expert interviews."
b. Kvaale, Arense., and Rodger, Struan. *Promises & Betrayals Britain and the Struggle for the Holy Land*. New York: Filmakers Library, 2002. Film.

45. נציב המלח; **Netsiv ha-melaḥ Pillar of Salt** (57 minutes, DVD, 2006)

a. Jews in Tunisia
b. Subject heading under Albert Memmi
c. "Alexander, age 13, is an expressive, intelligent boy who sensitively responds to conflicting pressures from the surrounding French and Arab societies of Tunis. His family, loving and poor, lives in a self-contained Jewish ghetto where day to day experiences and dilemmas unfold. Alexander's parents sends him to an army sponsored summer camp, a sign of patrotism and assimilation, where Alexander falls victim to discrimination and ridicule for his Jewishness."
d. Hebrew with English Subtitles
e. Shiran, Haim et al. *Netsiv ha-melaḥ Pillar of salt.* Waltham: National Center for Jewish Film, 2006. Film.

46. Baghdad Twist (34 minutes, DVD, 2008)

a. "In this visual memoir, filmmaker Joe Balass, born in Baghdad in 1966, blends a voice-over interview with his mother, Valentine, and an evocative flow of photos, archival footage, and Super-8 home movies of his family's life in Iraq before their departure for a new home in Canada in 1970. In so doing, [the film] provides a poignant portrait of Iraq's Jewish society, which had existed since Babylonian times as one of the world's oldest and most historically significant Jewish communities, living harmoniously among their Arab neighbors. Following the 1948 Arab-Israeli War, however, they began to experience persecution, and thousands of Iraqi Jews fled" -- Container.

אשכנזים

47. Ashkenaz the music of the Jews from Eastern Europe (30 Minutes, DVD, 1998)

a. "Examines the music of Eastern European Jewry, including Yiddish folksongs, liturgical music of the synagogue, Klezmer melodies and Yiddish theater tunes. Features performances and rare vintage archival footage of Jewish life in Eastern Europe prior to World War II."

b. Jochsberger, Tzipora H. et al. *Ashkenaz the Music of the Jews from Eastern Europe*. Teaneck, NJ: Ergo Media Inc. [distributor]. Film.

48. Uncle Moses Onkl Mozes (87 minutes, VHS, 1932)

a. Yiddish film, English Subtitles
b. Adaptation of Sholem Asch's 1918 novel
c. Straddles Old Country and New York
d. "The perspective of Uncle Moses, the flamboyant, benevolent despot and self-made patriarch, changes as he becomes involved with romantic difficulties and labor union struggles. Portrays the lives of East European shtetl Jews transplanted to turn-of-the-century New York's Lower East Side."
e. Schwartz, Maurice et al. *Uncle Moses Onkl Mozes.* Waltham, MA: National Center for Jewish Film, 1988. Film.

49. Sunshine (180 minutes, DVD, 2001)

a. "A compelling epic about generations of a Hungarian Jewish family caught up in the upheavals and false hopes of a war-swept 20th century.
b. Szabó, István et al. Sunshine. Hollywood, Calif: Paramount Classics, 2001. Film.

יהודי ארה"ב

50. Between Two Worlds (70 mins, DVD, 2011)

a. "Between two worlds is a groundbreaking personal exploration of the community and family divisions that are redefining American Jewish identity and politics. The filmmakers' own families are battlegrounds over loyalty to Israel, interpretations of the Holocaust, intermarriage, and a secret communist past."
b. Snitow, Alan. et al. *Between Two Worlds*. Oley, PA: Bullfrog Films, 2011. Film.

51. The Marx Brothers Silver Screen Collection (405 mins, DVD, 2004)

a. McCarey, Leo. et al. *The Marx Brothers Silver Screen Collection*. Universal City, CA: Universal, 2004. Film.

52. Postville When Cultures Collide (60 mins, VHS, 2001)

a. "This production was originally broadcast on Iowa Public Television and tells the story of how a small Iowa town is dealing with multiculturalism. Postville, Iowa is where more than 300 Hasidic Jews, plus hundreds of Mexicans, Guatelmalans,

Ukrainians and Russians have taken up residence in the last decade. This program explores the struggles and rewards of the social and economic changes."

b. Tundel, Nikki. *Postville When Cultures Collide.* Alexandria, Va: PBS Video, 2001. Film.

53. Homicide (101 mins, DVD, 1991)

a. Fictional/Crime Mystery Movie
b. Involves investigation into murder of elderly Jewish shopkeeper
c. High profile investigator is pulled off bigger case to investigate, sheds light on his interaction with the victim's jewish community where he feels inadequate
d. Discovers a Zionist organization operating in the city
e. Pressman, Edward R. et al. *Homicide.* Director-approved special edition, widescreen. United States: The Criterion Collection, 2009. Film.

השואה

54. The Harmonists (115 mins, DVD, 1997)

a. "Based on a true story, The Harmonists portrays the rise and fall of a successful vocal group in Germany that was disbanded in 1934 as part of the mounting persecution of Jews. The Comedian Harmonists did comic and romantic songs in intricate harmony, and were extremely popular, but as the Nazis became more powerful, the group were forbidden to sing songs by Jewish composers--and finally, because three of their members were Jewish, they were banned from performing in public."
b. German or French with English Subtitles
c. Vilsmaier, Joseph et al. *The Harmonists.* Burbank, CA: Miramax Home Entertainment, 2002. Film.

גרינל קולג׳
איווה, ארה״ב

באנגלית: דילן קיין
בעברית: אפרים (פישל) כהן

בשם: פרופ׳ קטיה גיבל מבורך

Jewish, Hebrew, and Israeli
Physical Video Collection of Grinnell College

(מדינת) ישראל וציונות

1.
2. **Pillar of Fire A Television History of Israel's Rebirth.** (420 minutes, DVDs, 2005)
    a. Contains Seven Episodes on 3 DVDs that "traces the Jewish people's return to Zion" from 1896 through 1948, and the building of the State of Israel
    b. Incorporates Arab response, the Shoah, British, and the '47-'48 War
    c. This is the seven episode English Edition (420) minutes, there is a 19 episode (855 minute) edition in Hebrew not included
    d. Losin, Yig'al., Eisenmann, Ya'akov., and McKellen, Ian. *Pillar of Fire a Television History of Israel's Rebirth.* Jerusalem: Israel Broadcast Authority, 2005. Film.

3. **The Last Sea, 1945-1948.** (105 minutes, DVD, 1987)
    a. "When survivors of the Holocaust realized they had neither a home to return to nor families to welcome them, thousands set out on a journey to Israel. These travelers tell their stories of survival and redemption, as they travelled by truck, train, ship, or foot."
    b. Gouri, Haim, Ehrlich, Jacquot., and Bergman, David. *The Last Sea, 1945-1948.* Teaneck, NJ: Ergo Media, 1987. Film.

4. **Israel and the Occupied Territories.** (21 minutes, Videocassette, 1990)
    a. "Details concerns in Israel and the occupied territories. Includes interviews with human rights lawyers, doctors, prisoners of conscience and others on beatings, lethal shooting, administrative detention and other issues of concern."
    b. Produced by Amnesty International USA
    c. Stern, Paul., and Lewis, Anthony. *Israel and the Occupied Territories*. New York: Amnesty International USA, 1990. Film.

5. **Syria Chess Match at the Borders** (52 minutes, DVD, 2008)
    a. Explores Syrian Perspective and History, particularly in relation to Arab-Israeli Wars
    b. Seems to share a Syrian Perspective (Likely Hostile to Israel)
    c. Interviews with average Syrians as well as Intellectuals and Political/Business leaders
    d. French Narration, Arabic Interviews (English Subtitles)
    e. Hamelin des Essarts, Amal. *Syria Chess Match at the Borders*. Widescreen format. Brooklyn, NY: Icarus Films, 2008. Film.

6. **Out in the Dark** (96 minutes, DVD, 2013)
    a. Feature Film/Drama on romantic relationship between gay Israeli lawyer and Palestinian student
    b. Commentary on Israeli-Palestinian and LGBT life
    c. Features Michael Aloni (Main Actor in Shtisel)
    d. Mayer, Michael et al. *Out in the Dark*. Philadelphia, PA: Breaking Glass Pictures, 2013. Film.

7. **The Conscience of a Warrior Nation** (30 minutes,VHS, 2002)
    a. Documentary on IDF reservists who refuse to serve in Gaza/West Bank
    b. Mokko, Kari. et al. The Conscience of a Warrior Nation. New York, N.Y: Filmakers Library, 2002. Film.

8. **Between Fences** (84 minutes, DVD, 2016)
    a. African Asylum Seekers

b. "Holot (Hebrew for "Sands") is a detention center in the middle of the Israeli desert that was built to quickly address an influx of African asylum seekers, mostly refugees from Eritrea and Sudan. The migrants in Holot have no legal status in Israel, and the government seems to have no plan to grant them asylum, so they remain in an indefinite state of limbo. Into this Beckettian reality enter theater director Chen Alon and filmmaker Avi Mograbi. Their team begins to engage the refugees with Theater of the Oppressed, a unique method that uses the refugees own personal stories as a basis, and techniques like re-enactment, dramatization, and role-reversal as a way to foster expression and understanding."
c. Mograbi, Avi et al. *Between Fences*. New York: Torch Films, 2016. Film.

9. **How I Learned to Overcome My Fear and Love Arik Sharon** (61 mins, VHS, 1997)
   a. "A fictitious documentary telling a story about Mograbi's making of a film about Arik Sharon, former cabinet minister and army general in Israel. Mograbi, who has leftist political beliefs, finds that he likes Sharon, who is on the right politically. An impossible but true encounter between left and right is the result."
   b. Mograbi, Avi. *How I learned to overcome my fear and love Arik Sharon*. New York: First Run/Icarus Films, 1997. Film.

10. **Battle for the Holy Land** (60 mins, VHS, 2002)
   a. PBS Frontline
   b. "Highlights the strategies and violence related to the war between the Israelis and Palestinians."
   c. Goldvicht, Israel. et al. *Battle for the Holy Land.* Alexandria, Va: PBS Video, 2002. Film.

11. **גשר על הואדי / סרטם של תומר וברק הימן Bridge over the Wadi** (55 mins, DVD, 2011? (Question Mark in Library Entry))
   a. Israeli/Arab Co-existience
   b. Second Intifada
   c. "In 2004, two years after the resurge of the Second Intifada riots, a group of Arab and Jewish parents decide to establish a joint bi-national, bi-lingual school in the Arab Ara village, a village in Israel's Wadi."
   d. Hebrew and Arabic with English Subtitles

e. Heymann, Tomer. et al. *Bridge over the Wadi.* Tel-Aviv, Israel: Heymann Films, 2011. Film.

12. al-Ḥadith ma'a al-'udū A Dialogue with the Enemy. (50 mins, DVD and on Stream, 2000-2009)

a. (Likely Hezbollah Perspective)
b. "A view of the complicated relationship between Hezbollah and Israel and the involvement of Germany in the exchange of hostages."
c. Arabic with English and French Subtitles
d. *A dialogue with the enemy.* Bayrūt: Sabbah Media Corporation, 2001. Film.

13. גט: סרטם של רונית ושלומי Gett, the trial of Viviane Amsalem (116 mins, DVD, 2015)

a. Shlomi Elkabetz
b. About Divorce in Israel, Case of Agunah, and Rabbinical Control over Marriage
c. Follows Case of Vivane Amsalem
d. Hebrew and French with English Subtitles Available
e. Elkabetz, Shlomi et al. *Gett le proces de Viviane Amsalem.* Chicago, Ill: Southport Music Box Corporation, 2015. Film.

14. The Man in the Glass Booth. (117 minutes, DVD, 2003 Release of 1975 Film)

a. Fictional Story inspired by Adolf Eichmann Trial
b. Rich, Paranoid Jewish Manhattan Business Leader is Accused of being Secret ex-Nazi leader
c. Controversial, based on earlier Robert Shaw novel, though Robert Shaw disowned the film
d. Anhalt, Edward et al. *The Man in the Glass Booth.* Letterboxed. New York, NY: Kino on Video, 2003. Film.

15. To Die in Jerusalem (75 minutes, DVD, 2007)

a. HBO Documentary
b. "Recounts the heart-wrenching story of two teenage girls: 17-year-old Israeli student Rachel Levy and her killer, 18-year-old Palestinian suicide bomber Ayat al-Akhras, who died together at a Jerusalem market in 2002. The horrific incident

ignited international outrage and set in motion one mother's journey to meet the mother of her daughter's killer. More than four years later, they finally meet in an emotionally charged encounter that underscore the deep roots of the Israel-Palestinian conflict"

c. Medalia, Hilla., Priddy, John., and Priddy, Ed. To die in Jerusalem. Priddy Brothers, 2007. Film.

16. Journey Through the Holy Land Jerusalem. (30 minutes, VHS, 1993)

a. "A must for anyone who has ever dreamed of visiting Jerusalem and for anyone who yearns to experience its eternal magic. Contains narrative filled with scriptural references and documented historical facts."

b. *Journey through the Holy Land Jerusalem.* Torrance, Calif: Forefront Communications, 1993. Film.

17. Chinese Restaurants. (400 minutes, 5 DVDs, 2005)

a. Explores Chinese Diaspora/Chinese restaurants around the world, including in Israel (on Disc 1)

b. Kwan, Cheuk. *Chinese Restaurants.* Carson City, NV: Filmwest Associates, 2005. Film.

18. The Gatekeepers. (101 minutes, DVD, 2013)

a. Interviews with former heads of Shin-Bet

b. Moreh, Dror. et al. *The Gatekeepers.* Culver City, CA: Sony Pictues Classics, 2013. Film.

19. On the Objection Front (63 minutes, DVD, 2005)

a. "In 2002, a group of officers and soldiers in the Israeli Defense Forces issued a public statement that they would no longer participate in the "War of the Settlements", which they felt was corrupting Israeli society and oppressing the Palestinian people. Through interviews with the soldiers and their families this documentary examines the moral issues and the consequences of their action."

b. Tsur, Shiri. *On the Objection Front.* New York, NY: First Run/Icarus Films, 2005. Film.

20. The Attack (95 minutes, DVD, 2012)

a. "Amin Jaafari ..., an Israeli Palestinian surgeon, fully assimilated into Tel Aviv society, has a loving wife, an exemplary career, and many Jewish friends. But his picture-perfect life is turned upside down when a suicide bombing leaves nineteen

dead, and the Israeli police inform him that his wife, who also died in the explosion, was responsible. Convinced of her innocence, Amin abandons the relative security of his adopted homeland and searches for the truth about her life and death, uncovering a startling secret"

b. Arabic and Hebrew with English Subtitles
c. Doueiri, Ziad et al. *The attack.* New York, N.Y: Cohen Media Group, 2012. Film.

21. The Women Next Door (80 minutes, Recorded DVD, 1992)

a. "Women in the Palestinian-Israeli conflict explore the roles that the Occupation has designated for women on both sides and the questions it raises."
b. Aviad, Michal. et al. The Women Next Door. New York, N.Y: Distributed by Women Make Movies, 2014. Film.

22. Two Sided Story (75 minutes, DVD, 2012)

a. "27 Palestinians and Israelis meet under the frame of a unique project called "History through the Human Eye" led by Parents Circle-Families Forum - bereaved Palestinian and Israelis for Peace and Reconciliation. The project's goal is to acknowledge the narrative of the other. Together they create the conflict mosaic."
b. English, Hebrew, and Arabic

23. Jordan's Stormy Bank Towards Understanding the Middle East (21 minutes, VHS, 1982)

a. Produced by Presbyterian Church
b. "Explains the religious and historical background of the current Middle East crisis. Discusses efforts being made by religious groups and others to understand the situation and assist people affected by the crisis."
c. *Jordan's Stormy Banks Toward Understanding the Middle East.* Atlanta, GA: Presbyterian Church in the U.S. Office of World Service and World Hunger, 1982. Film.

24. Encounter Point (85 minutes, DVD, 2006)

a. "Created by a Palestinian, Israeli, North and South American team, this film tells the story of an Israeli settler, a Palestinian ex-prisoner, a bereaved Israeli mother and a wounded Palestinian bereaved brother who risk their safety and public standing to press for an end to the conflict. They are at the vanguard of a movement to push Palestinian and Israeli societies to a tipping point, forging a new consensus for nonviolence and peace. Perhaps years from now, their actions will be recognized as a catalyst for constructive change in the region"
b. Arabic, Hebrew, and English with English (and other language) subtitles
c. Avni, Ronit. et al. *Encounter Point.* Seattle, Wash: Typecast Releasing, 2007. Film.

25. Primetime War (52 minutes, DVD, 1998?)

a. "Primetime war focuses on two cameramen (one Israeli, one Palestinian) who bring the horror of the Israeli/Arab conflict into living rooms around the world. This remarkable film shows how the media affects the events that it covers. Both television cameramen question the validity and express the moral dilemma concerning the role of the media in creating news."
b. Shale.v, No'am., and Leon, Yosi. *Primetime War.* New York, N.Y: Noam Shalev Productions for Channel 4, 1998. Film.

26. Arab and Jew Wounded Spirits in a Promised Land (120 mins, VHS, 1989)

a. "Examines the critical tension between Arabs and Jews living within lands under jurisdiction of the Israeli state including the West Bank and the Gaza Strip and explores their prejudices, stereotypes, and interactions."
b. Shipler, David K. *Arab and Jew Wounded Spirits in a Promised Land.* Alexandria, Va: PBS Video, 1989. Film.

27. Disturbing the Peace (86 mins, DVD, 2016)

a. "A feature length documentary film project about the Israeli-Palestine conflict and Combatants for Peace, an advocacy group dedicated to peace, nonviolent demonstrations and dialogue comprising Israelis and Palestinians who have reached their limit and renounced violence, founded by former Israeli and Palestinian combatants who have laid down their weapons and embraced non-violent activism to end the bloodshed in the Middle East."
b. Apkon, Stephen et al. *Disturbing the Peace.* Oley, PA: Bullfrog Films, 2016. Film.

קיבוץ

28. Kibbutz (56 minutes, DVD but also Available on Kanopy, 2005)

a. Rosh Pina, Israel
b. "Five-year exploration of the economic and cultural changes in a kibbutz located in upper Galilee area of Israel near the border with Lebanon. Follows the lives of members of the kibbutzim who see the region's agriculture being destroyed and their children leaving for the city."
c. Hebrew with English Subtitles
d. Schwartz, Racheli. et al. *Kibbutz*. Rosh Pina, Israel: Gal Productions, 2005. Film.

מוזיקה

29. Concerto in D minor [sic] for violin, op. 35 (48 minutes, VHS, 1985)

a. Israeli Philharmonic Orchestra,
b. Henryk Szeryng and Chaim Taub on violin
c. Zubin Mehta conducting
d. Szeryng, Henryk et al. *Concerto in D Minor [sic] for Violin, Op. 35*. Carmel, Calif: Pacific Arts Video Records, 1985. Film.

30. Mozart, Sinfonia Concertante in E-flat major for Violin, Viola, and Orchestra, K.364; Handel, Passacaglia (48 minutes, VHS, 1984)

a. Itzhak Pearlman and Israel Philharmonic Orchestra
b. Mozart, Wolfgang Amadeus et al. *Mozart, Sinfonia Concertante in E-Flat Major for Violin, Viola, and Orchestra, K.364*; Handel, Passacaglia . Carmel, CA: Pacific Arts Video Records, 1984. Film.

31. Mendelssohn: Concerto in E minor for Violin and Orchestra. op. 64 ; Bach: Concerto in D minor for Two Violins and String Orchestra, s.1043 (40 minutes, VHS, 1985 release of 1983 concert)

a. Israel Philharmonic Orchestra

b. Mintz, Shlomo et al. *Mendelssohn: Concerto in E Minor for Violin and Orchestra. Op. 64*; Bach: Concerto in D Minor for Two Violins and String Orchestra, S.1043. Carmel, Calif: Pacific Arts Video Records, 1985. Film.

פלסטינים

32. Omar (98 minutes, DVD, 2014)

a. Palestinian Drama
b. Screened Internationally
c. Abu-Assad, Hany et al. *Omar.* Long Island City, N.Y: distributed by Adopt Films, 2014. Film.

33. A Wedding in Ramallah (90 minutes, DVD, 2002)

a. "Explores domestic life in Palestine during a time of war, and the experiences of Palestinians who manage to emigrate overseas. The story follows a marriage between an American-based Palestinian man and a young woman with a traditional village upbringing."
b. Salama, Sherine., and McKenzie, Brian. *A Wedding in Ramallah.* Canberra: Ronin Films, 2002. Film.

34. Paradise Now (91 minutes, DVD, 2005)

a. "The story of what may be the last 48 hours in the lives of two Palestinian men who have been recruited as suicide bombers. When they are intercepted at the Israeli border, a young woman who discovers their plan causes them to reconsider their actions."
b. Abu-Assad, Hany. et al. *Paradise Now*. Burbank, CA: Warner Home Video, 2005. Film.

35. Measures of a Distance Videotape (15 minutes, Videocassette, 1988)

a. "Letters from a Palestinian woman living in war-torn Lebanon to her daughter, whom she has not seen for years, and a series of photographs of the woman, convey the effects of war and exile on personal and cultural life, and nuances of family relationships."
b. Arabic dubbed in English
c. Hatoum, Mona. *Measures of Distance a Video Tape*. New York, N.Y: Distributed by Women Make Movies, 1988. Film.

36. Jaffa la Mienne (My Jaffa) (53 minutes, DVD?, 1998)

a. Palestinian Refugee Interviews
b. "Two Palestinian families, who emigrated to Lebanon in 1948 when the state of Israel was established and then to Monte Carlo, remember their lives in Jaffa before 1948. The Gargours and the Araktingis describe with great affection the beauty and pleasures of Jaffa which they had enjoyed."
c. French with English Subtitles
d. Manthoulēs, Rovēros. *Jaffa la Mienne*. New York: Filmakers Library, 1998. Film.

37. Soraida a woman of Palestine (52 minutes, DVD, 2004)

a. "Soraida is a Palestinian woman living in Ramallah, in the occupied territories. In this city under siege and a strict curfew, she fights her own battle: despite the military occupation, violence and oppression, she is determined not to lose her humanity ... Soraida wonders how to reconcile the multiple facets of her identity -- as a woman, a mother and a comitted Palestinian. As a patriot, she is tempted to join the struggle, while as a mother, she is responsible for her two children and must keep her distance. The questions that haunt Soraida, her family and her neighbors take us to the heart of human experience: How to preserve one's humanity in the midst of oppression? How to resist being consum[ed] by hate and anger, caught up in the cyucle of victim and victimizer? How to love one's homeland without laying exclusive claim to it"--Publisher's website.
b. Abed Hussein, Soraida., and Rached, Tahani. Soraida a woman of Palestine . New York, NY: Women Make Movies, 2004. Film.

Spanish Speaking Diaspora/ספרדים

38. Sepharad Judeo-Spanish. (27 minutes, VHS, 1993)

a. Music of the Jews from Spain.
b. Sung in Hebrew and Ladino with English Subtitles
c. Jochsberger, Tzipora H., Tlalim, Asher., and Bookspan, Martin. *Sepharad Judeo-Spanish*. Teaneck, NJ: Ergo Media Inc., 1993. Film.

39. Jews in Chile Emigrants Through Time (52 minutes, VHS, 2002)

a. "Documents Chile's Jewish community of some 20,000 by presenting insight into the everyday life of three of its members."
b. Leighton, Cristián. *Jews in Chile Emigrants Through Time.* New York, NY: Latin American Video Archives, 2002. Film.

40. Adio Kerida Goodbye Dear Love (82 minutes, DVD, 2002)

a. Ruth Behar story
b. "A personal journey about the search for identity and memory among Sephardic Jews with roots in Cuba. Anthropologist Ruth Behar returns to her native Cuba in search of the country's remaining Sephardic Jews and her family's ties to them. Presents a lyrical journey into Cuba's Jewish past and present-day that is filled with painful goodbyes and a belief in the possibility of return and renewal. Behar addresses her goodbye to her native land, from which she departed as a child, before she developed her own memories. Her grandparents were Jewish emigrants to Cuba and hoped it would be their promised land. Like most Cuban Jews, they left Cuba and resettled in the United States, with only a small number of Jews remaining on the island. Interviews with Sephardic Jews in Cuba and Miami."
c. Behar, Ruth et al. *Adio Kerida Goodbye Dear Love.* New York: Distributed by Women Make Movies, 2002. Film.

מזרחים

41. Tinghir: Jerusalem Echoes from the Mellah (86 minutes, DVD, 2011)

a. "Moroccan-born Muslim filmmaker Kamal Hachkar explores the 2000-year-old Mellah (Jewish quarter) in his family's village of Tinghir, Morocco, and follows the trail of the town's once substantial Jewish population to its emigres and descendants in Israel. In the film, he weaves back and forth between his city's old Jewish quarter and Israel, where he meets Sephardic Jews who still hold tight to their Moroccan identity. Presents the true story of a long-term collaboration between Jews and Muslims that eventually fell apart. As Hachkar tries to understand exactly what happened, he simultaneously seeks a better way forward."
b. In French, Hebrew, Arabic, Berber with English subtitles

c. Hachkar, Kamal et al. *Tinghir - Jerusalem echoes from the Mellah*. Paris, France: Les Films d'un Jour, 2011. Film.

42. Remember Baghdad (69 minutes, DVD, 2016)

a. Iraqi Jews tell the 2600 year story of Jews in Iraq
b. Murphy, Fiona, Dallal, Ed, and Nyman, Molly. Remember Baghdad . London: Spring Films, 2016. Film.

43. ולקחת לך אישה To Take a Wife. (99 minutes, DVD, 2009)

a. Elkabetz
b. "A young woman trying to raise three children, work from home, and observe the strict Moroccan traditions of her family finds herself at constant odds with her husband and her brothers, who want her to stay married and leave behind the notions of being loved and free."
c. Hebrew, French, and Moroccan? (I assume Moroccan Arabic) with English Subtitles
d. "A young woman trying to raise three children, work from home, and observe the strict Moroccan traditions of her family finds herself at constant odds with her husband and her brothers, who want her to stay married and leave behind the notions of being loved and free."
e. Elkabetz, Ronit et al. *To take a wife*. Transfax, 2009. Film.

44. מפריח היונים / אלי עמיר ; ערך: אמציה פורת; Farewell Baghdad (105 minutes, Region 2 DVD (not playable on normal North American player), 2013)

a. "Between the years 1950-51 close to 130,000 Jews left Iraq. The most ancient community in the world ceased to exist."
b. "1949-1950 חבוסתם של הערבים במלחמת תש"ח בארץ-ישראל עודנה טרייה וצורבת בשנות בבגדאד בירת עיראק. הקהילה היהודית שם שרויה בחרדה מפני הרדיפות וההתנכלויות של השלטונות וההמון. לא יעבור זמן רב והיא תעלה כמעט כולה לישראל. זה הרקע לסיפור רב עוצמה ומרתק ביותר, מסופר בעיקר מנקודת ראותו של כאבי, נער יהודי בחבלי החבגרותו, על הפרק האחרון לישיבתם של היהודים בבגדאד ועל ימיהם הראשונים בישראל. במרכז הסיפור קורותיה של משפחה אחת - בית עמארי. לעיני הקורא נפרשת יריעה רחבה של חייה הססגוניים של בגדאד, עיר של יצרים מבעבעים בחום האקלים המדברי, ושל מדנים ותככים פוליטיים של סיעות וקבוצות למיניהן: יהודים ומוסלמים, דתיים שמרנים וחילונים מהפכנים, ציונים וקומוניסטים - הצד השווה שבהם שכולם חולמים על גאולה. ובתחתית מפכים זרמי המהפכה המדינית והחברתית העתידה לפרוץ בעיראק תוך שנים אחדות, וממנה תיוולד עיראק של ימינו". -- מעטפת אחורית

c. Amir, Eli et al. Farewell Baghdad. Israel: United King Video, NMC United Entertainment., 2013. Film.

45. Promises & betrayals Britain and the struggle for the Holy Land (53 minutes, DVD, 2002?)

a. "Examines British double-dealing during the First World War in the Middle East, misguided strategies and how conflicting promises to both Arabs and Jews created a legacy of division. Features archival material and expert interviews."

b. Kvaale, Arense., and Rodger, Struan. *Promises & Betrayals Britain and the Struggle for the Holy Land*. New York: Filmakers Library, 2002. Film.

46. נציב המלח; Netsiv ha-melaḥ Pillar of Salt (57 minutes, DVD, 2006)

a. Jews in Tunisia

b. Subject heading under Albert Memmi

c. "Alexander, age 13, is an expressive, intelligent boy who sensitively responds to conflicting pressures from the surrounding French and Arab societies of Tunis. His family, loving and poor, lives in a self-contained Jewish ghetto where day to day experiences and dilemmas unfold. Alexander's parents sends him to an army sponsored summer camp, a sign of patrotism and assimilation, where Alexander falls victim to discrimination and ridicule for his Jewishness."

d. Hebrew with English Subtitles

e. Shiran, Haim et al. *Netsiv ha-melaḥ Pillar of salt.* Waltham: National Center for Jewish Film, 2006. Film.

47. Baghdad Twist (34 minutes, DVD, 2008)

a. "In this visual memoir, filmmaker Joe Balass, born in Baghdad in 1966, blends a voice-over interview with his mother, Valentine, and an evocative flow of photos, archival footage, and Super-8 home movies of his family's life in Iraq before their departure for a new home in Canada in 1970. In so doing, [the film] provides a poignant portrait of Iraq's Jewish society, which had existed since Babylonian times as one of the world's oldest and most historically significant Jewish communities, living harmoniously among their Arab neighbors. Following the 1948 Arab-Israeli War, however, they began to experience persecution, and thousands of Iraqi Jews fled"

b.

c. Balass, Joe. et al. Baghdad Twist. Widescreen format. Brooklyn, NY: Icarus Films, 2008. Film.

אשכנזים

48. Ashkenaz the music of the Jews from Eastern Europe (30 Minutes, DVD, 1998)

a. "Examines the music of Eastern European Jewry, including Yiddish folksongs, liturgical music of the synagogue, Klezmer melodies and Yiddish theater tunes. Features performances and rare vintage archival footage of Jewish life in Eastern Europe prior to World War II."
b. Jochsberger, Tzipora H. et al. *Ashkenaz the Music of the Jews from Eastern Europe*. Teaneck, NJ: Ergo Media Inc. [distributor]. Film.

49. Uncle Moses Onkl Mozes (87 minutes, VHS, 1932)

a. Yiddish film, English Subtitles
b. Adaptation of Sholem Asch's 1918 novel
c. Straddles Old Country and New York
d. "The perspective of Uncle Moses, the flamboyant, benevolent despot and self-made patriarch, changes as he becomes involved with romantic difficulties and labor union struggles. Portrays the lives of East European shtetl Jews transplanted to turn-of-the-century New York's Lower East Side."
e. Schwartz, Maurice et al. *Uncle Moses Onkl Mozes*. Waltham, MA: National Center for Jewish Film, 1988. Film.

50. Sunshine (180 minutes, DVD, 2001)

a. "A compelling epic about generations of a Hungarian Jewish family caught up in the upheavals and false hopes of a war-swept 20th century.
b. Szabó, István et al. Sunshine. Hollywood, Calif: Paramount Classics, 2001. Film.

יהודי ארה"ב

51. Between Two Worlds (70 mins, DVD, 2011)

a. "Between two worlds is a groundbreaking personal exploration of the community and family divisions that are redefining American Jewish identity and politics. The filmmakers' own families are battlegrounds over loyalty to Israel, interpretations of the Holocaust, intermarriage, and a secret communist past."
b. Snitow, Alan. et al. *Between Two Worlds*. Oley, PA: Bullfrog Films, 2011. Film.

52. The Marx Brothers Silver Screen Collection (405 mins, DVD, 2004)

a. McCarey, Leo. et al. *The Marx Brothers Silver Screen Collection*. Universal City, CA: Universal, 2004. Film.

53. Postville When Cultures Collide (60 mins, VHS, 2001)

a. "This production was originally broadcast on Iowa Public Television and tells the story of how a small Iowa town is dealing with multiculturalism. Postville, Iowa is where more than 300 Hasidic Jews, plus hundreds of Mexicans, Guatelmalans, Ukrainians and Russians have taken up residence in the last decade. This program explores the struggles and rewards of the social and economic changes."
b. Tundel, Nikki. *Postville When Cultures Collide*. Alexandria, Va: PBS Video, 2001. Film.

54. Homicide (101 mins, DVD, 1991)

a. Fictional/Crime Mystery Movie
b. Involves investigation into murder of elderly Jewish shopkeeper
c. High profile investigator is pulled off bigger case to investigate, sheds light on his interaction with the victim's jewish community where he feels inadequate
d. Discovers a Zionist organization operating in the city
e. Pressman, Edward R. et al. *Homicide*. Director-approved special edition, widescreen. United States: The Criterion Collection, 2009. Film.

55. Yidl in the middle growing up Jewish in Iowa (56 minutes, VHS, 1999)

a. "This film "looks at growing up 'different' in America. In this evocative, entertaining film, filmmaker Marlene Booth probes her Iowa-Jewish roots. Through home movies, period photos, her high school reunion, and current interviews, she examines the complicated process of negotiating identity--as an American, a Jew, and a woman."
b. Booth, Marlene., Rhodes, Peter., and Harlan, Evan. *Yidl in the Middle Growing up Jewish in Iowa*. Ho-ho-kus, NJ: New Day Films, 1999. Film.

56. Hester Street (90 minutes, DVD, 1975)

a. "A young Jewish woman comes to America in the 1890s and discovers that her husband has given up the ways of the old country, gotten a new girlfriend, and started a new life."
b. Romantic Film
c. English and Yiddish with English subtitles
d. Based on Abraham Cahan's 1896 Novella *Yekl: A Tale of the New York Ghetto*
e. Silver, Joan Micklin et al. Hester Street. Chatsworth, Calif: Home Vision Entertainment, 2004. Film.

57.

58.

השואה

59. The Harmonists (115 mins, DVD, 1997)

a. "Based on a true story, The Harmonists portrays the rise and fall of a successful vocal group in Germany that was disbanded in 1934 as part of the mounting persecution of Jews. The Comedian Harmonists did comic and romantic songs in intricate harmony, and were extremely popular, but as the Nazis became more powerful, the group were forbidden to sing songs by Jewish composers--and finally, because three of their members were Jewish, they were banned from performing in public."
b. German or French with English Subtitles
c. Vilsmaier, Joseph et al. *The Harmonists*. Burbank, CA: Miramax Home Entertainment, 2002. Film.

60. Luboml My Heart Remembers (57 minutes, VHS, 2002)

a. Shows daily life in the predominantly Jewish market town of Luboml in prewar Poland through the use of archival photos, film footage, and interviews with former residents. Also recounts the the Nazi destruction of the Jewish community and the execution of the Jewish citizens in 1942.
b. Douglas, Eileen., and Steinman, Ron. Luboml My Heart Remembers . New York, N.Y: Cinema Guild, 2002. Film.

c.

61. Nirgendwo in Afrika Nowhere in Africa (142 minutes, DVD, 2001 movie)

a. Jewish family flees Nazis and form a life for themselves on a remote farm in Kenya

b. German, Swahili, and English with English subtitles

c. Herrmann, Peter et al. *Nowhere in Africa*. Special edition. Culver City, Calif: Columbia TriStar Home Entertainment, 2003. Film.

Jewish Studies Programs (1)

Next topic:

- Jewish studies programs higher eds--- how many programs in all capacity
- What offerings are
  - How many have something that is not just about jewish european history
  - Decolonizing jewish studies

Post-aza israel not taboo palestinians are taboo
Dartmouth and university of washington - ladino
Jewish student groups, if they've had programs
American mizrahi jews gaining visibility because of antisemitism and anti-israel
Pushback? Little bit of smoke
Rudy rochman
Richie Torres - idea that Israel is white? Lol so not true
Jews not converts in the middle east north africa
Jews of color initiative - very american look at separately-
Jordanian / paelistian prof history department
Chaverim marxist zionist

Schools:

1. **University of Washington**
2. Darthmouth College
3. **Emory University**
4. University of Pennsylvania
5. University of Chicago
6. University of Michigan-Ann Arbor
7. **UCLA**
8. University of Texas- Austin
9. University of Maryland—College Park
10. Vanderbilt University
11. Columbia University
12. Earlham College
13. University of Flordia
14. Northwestern University
15. Ohio State University
16. Arizona State University—Tempe (most unhelpful website)
17. **Binghamton University**
18. University of Wisconsin— Madison
19. University of Southern California
20. University of Minnesota
21. Temple University (I think they're getting rid of their program)
22. California State University—Long Beach
23. Rutgers University
24. **Stanford University**
25. Kansas University

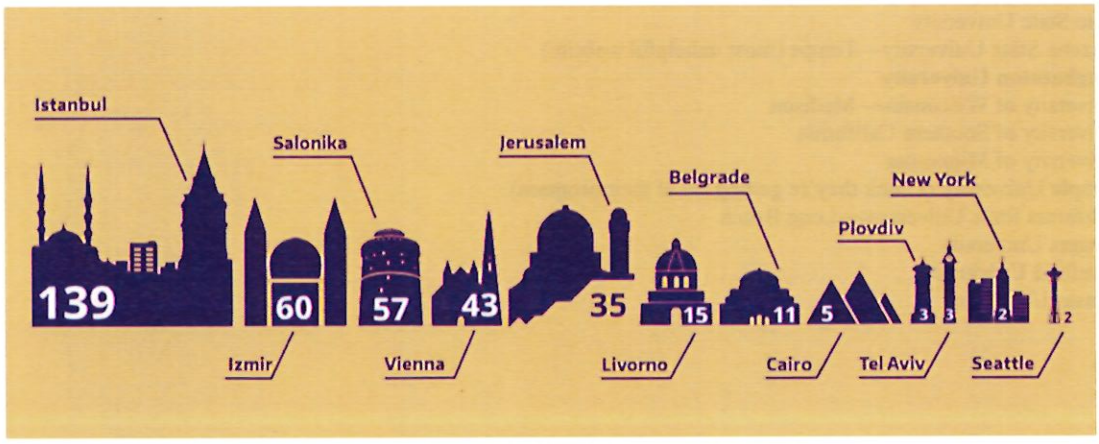
*** one thing i have not really looked into: activities of clubs ie: chabad, ex: friend at Binghamton: weekly lunches thru chabad talk about jewish diversity

University of Washington: the Henry M. Jackson School of International Studies→ Stroum Center for Jewish Studies
https://jewishstudies.washington.edu

Programs:
Sephardic Studies about the program:
"The Sephardic Studies Program at the **Stroum Center for Jewish Studies** at the University of Washington seeks to preserve the culture, language, and history of Sephardic Jews. As Seattle has been home to a vibrant Sephardic community for over a century, the University of Washington is uniquely situated to serve not only as a center for the study of the Sephardic experience by students and scholars, but also a multifaceted resource center for Sephardic Jews in the community and worldwide.
In partnership with local Sephardic institutions, the Sephardic Studies Program has gathered 2,046 items — including 403 Ladino books that have since been digitized — from over 100 families to form the **Sephardic Studies Digital Collection** (SSDC). As the world's first major digital repository of sources pertaining to the largely invisible yet historically significant Sephardic Jews of the Mediterranean world, the SSDC includes key books, archival documents, and audio recordings that illuminate the history, culture, literature, politics, customs, music, and cuisine of Sephardic Jews all expressed in their own language, Ladino."-
https://jewishstudies.washington.edu/sephardic-studies/about-the-sephardic-studies-program/

There is a famous digital collection with 1,444+ "treasures" (family letters, religious books, grammar books, magazines, manuscripts, postcards, etc)

Notes the wide variety of languages: Hebrew, Aramaic, Turkish, Arabic, Yiddish, French, English, Greek, and Italian; along with the diverse places the artifacts come from, (image below is taken from the
website)



The Sephardic Studies Program has already energized student, faculty, and community involvement in Sephardic history and culture through innovative research opportunities, new

courses, and public lectures. Our three mutually enriching areas of focus are research, teaching, and community engagement. Most notably, our annual International Ladino Day, a hallmark of campus programming, brings together 300 community members, students, faculty, and scholars to discuss the past, present, and future of Ladino.

Academic advisors come from across the globe for the SSDC (digital collection, not school):

- Sarah Abrevaya Stein, Maurice Amado Chair in Sephardic Studies, UCLA
- David Bunis, Chair of the Ladino Studies Program at Hebrew University in Jerusalem
- Karen Gerson Sarhon, Director of the Ottoman Turkish Sephardic Research Center in Istanbul
- Eliezer Papo, Chair of the Ladino Studies Institute at Ben Gurion University of the Negev
- Julia Phillips Cohen, Professor of History and Sephardic Studies, Vanderbilt University
- Aron Rodrigue, Charles Michael Chair in Jewish History and Culture, Stanford University

Israel Studies
"The Israel Studies Program of the Stroum Center for Jewish Studies at the University of Washington promotes the academic study of the histories, cultures, and politics of the State of Israel, Zionism in its various forms and iterations, and the communities of British and Ottoman Palestine, in regional and comparative perspective.Through engaging academic programming for campus and community audiences and opportunities for student funding and support, the program lends critical insight into unfolding conversations, many with relevance far beyond Israel, about nationalism, liberalism, citizenship, globalization, technology, religion, ethnicity, migration, and the military.Israel Studies prides itself on dynamic partnerships with other programs on campus, particularly the Sephardic Studies Program, the Middle East Center, the Department of Near Eastern Languages and Civilizations, which offers Hebrew and other Middle Eastern language programs, and the Interdisciplinary Near and Middle Eastern Studies Ph.D. Program. Israel Studies engages and welcomes the participation of people from diverse personal backgrounds, academic disciplines, and political perspectives related to Israel/Palestine and encourages connections between those who may not normally learn with or from one another."https://jewishstudies.washington.edu/israel-studies/

Not flushed out as much as the Sephardic program is, or standalone, rather.

Courses offered for undergrad:

Introductory:

Course Number	Title
RELIG 201	Introduction to Western Religions: Judaism, Christianity, and Islam

JEW ST 210	Funny Jews
RELIG 334 / GWSS 334 / HSTCMP 490	Gender, Sex, and Religion: Jewish and Christian Foundations

Jewish Art and Culture:

Course Number	Title
NEAR E 320	Prayer and Poetry in the Jewish and Islamic Traditions (taught in English)
JEW ST 427 / RUSS 427	Russian Jewish Experience

Ancient Judaism+ Christianity:

JEW ST 317 / NEAR E 307	From Israelites to Jews: The First Six Centuries CBE
JEW ST 360 / CLAS 360	Jews, Greeks, and Romans in the Ancient World

Israel Studies:

NEAR E 316 / CHID 498	Israeli Identities
HSTAFM 459 / JEW ST 459	History of Jewish-Muslim Relations

Jewish Language:

ARAMIC 201	Biblical Aramaic

Medieval and Modern Story:

JEW ST 358 / HSTCMP 368	Jewish Thought: Religion and Nationalism

HSTEU 361	Spain and its Golden Age
JEW ST 465	The Jews of Eastern Europe
JEW ST 460 / SPAN 460	Sephardic Culture Before 1492
JEW ST 466 / HSTCMP 469	The Sephardic Diaspora: 1492-Present

Sephardic Studies:

Course Number	Title
JEW ST 215/LING 372/SPAN 294	Ladino Language and Culture
JEW ST 250/HSTCMP 250	Jewish Cultural History
JEW ST 270/HSTCMP 270	From the Mediterranean to America: Jewish, Christian, and Muslim Migrations in Global Context
HSTEU 361	Spain and its Golden Age
JEW ST 362/SPAN 362	Food and Community: Cultural Practices in the Hispanic World
JEW ST 368/HSTEU 368	Modern European Jewish History
JEW ST 460/SPAN 460	Sephardic Culture Before 1492
JEW ST 466/HSTCMP 469	The Sephardic Diaspora: 1492-Present

Diversity: Area of Knowledge Fulfillment

Course Number	Title
JEW ST 175 / GERMAN 195	Popular Film and the Holocaust
JEW ST 269 / HSTCMP 269	The Holocaust: History & Memory
JEW ST C 312 / ENGL 312	Jewish Literature: Biblical to Modern
NEAR E 316 / CHID 498	Israeli Identities
NEAR E 318 / C LIT 441	Literature and the Holocaust
RELIG 334 / GWSS 334 / HSTCMP 490	Gender, Sex, and Religion: Jewish and Christian Foundations
JEW ST 337 / HSTAA 337	The Holocaust and American Life
JEW ST 368 / HSTEU 368	Modern European Jewish History
JEW ST C 377 / SOC 377	American Jewish Community
JEW ST 378 / SOC 378	Contemporary Jewish American Identities
JEW ST 427 / RUSS 427	Russian Jewish Experience
JEW ST 466 / HSTCMP 466	The Sephardic Diaspora: 1492-Present
JSIS A 314 / NEAR E 315 / POL S 314 / HSTCMP 490	Israel: Dynamic Society and Global Flashpoint
JSIS A 458	Israel: Politics & Society

Dartmouth College https://jewish.dartmouth.edu

1. For majors, it says to email Susannah Heschel to review requirements for the Jewish studies Major
2. More common as a minor program:
    1. Minor
        1. The minor is designed to offer a general introduction to the historical and cultural experience of Jews throughout the world, and to Jewish thought, literature, and contemporary political and social issues. It also provides the opportunity for students who wish to do more intensive work in a single discipline. Those completing the minor are encouraged, but not required,

to obtain at least a working knowledge of Hebrew (Hebrew 3 or equivalent).

b. REQUIREMENTS, A total of six courses, which must include:
   1. Two introductory courses:
   - JWST 4/REL 4 Religion of Israel: The Hebrew Bible (Old Testament) or JWST 6/REL 6 Introduction to Judaism
   - JWST 10/HIST 94.8 History and Culture of the Jews I: The Classical Period or
     JWST 11/HIST 94.9 History and Culture of the Jews II: The Modern Period

   ii. One course in:
   - Literature, Language and Culture of the Jewish People

   iii. Three courses chosen from the other course offerings in the program, selected in consultation with the advisor.

Courses by Term:

- JWST 85: Independent Study and Research - All Terms - Arrange

Modern Hebrew and Biblical Language are available from the Department of Asian and Middle Eastern Languages and Literature .

Please check this site often for up-to-date information on course meeting times and course availability. See the Office of the Registrar for the JWST course listings.

SUMMER 2021

- JWST 15.01/AAAS 65.65/MES 16.39/COLT 51.05: Silence, Exile, and Cunning: Comparing Jewish and African Diasporic Literatures (LIT/NW) Caplan - J
- JWST 45/MES 10.10 Soundscapes of the Middle East- (INT/LIT, NW) Simon - D Click on Soundscape video.
  "looks at how the study of sound can enhance our understanding of the world around us"

FALL 2021

- JWST 04/REL 04: Religion of Israel -(TMV, W) Ackerman - 12
- JWST 6/REL 6: Introduction to Judaism -(TMV, W) Magid - 10A
- JWST 13/AAAS 65.05/COLT 51.05/SOC xx: Jews and Race (INT/TMV, W)- Magid - 2A
- JWST 37.02/COLT 64.01/GERM 15: Nazis, Neonazis, Antifa and the Others (LIT/CI) - Kacandes - 2
- JWST 40.01/GOV 40.09*/MES 12.09: Politics of Israel and Palestine (SOC or INT/NW) - Avishai - 2
- JWST 40.07/MES 8.01/GOV 40.25: Introduction to Middle East Politics (SOC or INT/NW) - Fishere - 2A
- JWST 051/WGST 67.10/GERM 42.06: Freud: Psychoanalysis, Jews and Gender (SOC, CI) -Fuechtner - 6B

WINTER 2022

- JWST 07 - First Year Seminar - Caplan - 2A
- JWST 40.01/GOV 40.09/GERM 42.06: Politics of Israel and Palestine (SOC or INT/NW) - Magid -10A
- JWST 61/REL 22: Modern Judaism -(TMV, W) Magid -2A

SPRING 2022

- JWST 15.01*/AAAS 65.65/ MES 16: Silence, Exile, and Cunning: Comparing Jewish and African Diasporic Literatures (LIT, NW) Caplan - 2A
- JWST 21/ENGL 53.47: Jewish American Literature -(CI) Caplan - 2
- JWST 53/WGSS 33.3/REL 19.22: Gender and Judiasm (TMV, CI) Greenblatt - 6B
- JWST 53.01/GERM 42.13*: Gender/Jewish-German Culture -(TMV, W) - von der Lühe

SUMMER 2022

- JWST 15.01*/AAAS 65.65/ MES 16: Silence, Exile, and Cunning: Comparing Jewish and African Diasporic Literatures (LIT, NW) Caplan - 2A

FALL 2022

- JWST 26/COLT 70.03 European Jewish Intellectuals -(TMV, W) Kritzman -2A

Emory University: The Tam Institute for Jewish Studies

1. Major:

The major in Jewish Studies has two objectives:

- Goal I - to train students in understanding various aspects of Jewish history, culture, and society; and
- Goal II - to guide students in exploring these topics by means of different disciplines and methodologies, such as history, religious studies, language and linguistics, literature, theology, political science, and anthropology.

The program offers an excellent avenue for any student interested in a broad liberal arts education emphasizing evidence-based research, critical analysis, and writing.

In addition, the major also provides an excellent foundation for those students who would like to pursue graduate-level work in Jewish Studies, a profession in the Jewish community, or any career suited to a knowledge of different cultures, societies, and historical eras.

*really cool thing about their website, you can easily see the descriptions for each course by clicking on them, the description drops down

Jewish Studies 100-Level Courses

JS 230: Yiddish Culture "A broad introduction to the history, literature, and film of Ashkenazi Jewish culture in Europe and America. All texts in English translation."

JS 251: Daily Life in Ancient Israel "Everyday life in ancient Israel (1200-586 BCE), including the economy, religion and culture, city planning, the Israelite kitchen, burials, status of women, and more."

JS 251W: Daily Life in Ancient Israel *worth more credits* :Everyday life in ancient Israel (1200-586 BCE), including the economy, religion and culture, city planning, the Israelite kitchen, burials, status of women, and more."

JS 252: The Archaeology of Jerusalem "A survey of the history of Jerusalem from its earliest times to the Crusader period through examination of archaeological remains and other ancient sources"

Jewish Studies 300-Level Courses

JS 320: Jewish Cult/Soc in Middle East "This course investigates Jewish culture and society in the Middle East, with special emphasis on the modern period. The approach is interdisciplinary (history, ethnography, religious study, and linguistics)."

JS 322: Herod the Great "Herod the Great ruled Palestine between 40-4 BCE. He changed the face of the land by building magnificent structures, some still standing, across the land and the region. The course explores the historical-cultural backgrounds to this period, his successes and failures, and what motivated him."

JS 326: History of Judaic Languages "A course dealing with the history and structure of Judaic languages such as Hebrew, Yiddish, Judeo-Arabic, and Ladino."

JS 326W: History of Judaic Languages

JS 327: Relig in Holy Land on Locat."This course explores Judaism, Christianity, and Islam as well as other religious groups in the Holy Land on location. In Israel. In English. No knowledge of Hebrew required."

JS 328A: Sephardi History and Culture

JS 328BW: Sephardi History and Culture "A six-week course devoted to Spanish Jewish culture in Europe. The program travels to Spain, France, the Netherlands, Italy and Greece, where Jews established thriving communities after expulsion from Spain in 1492."
JS 422: Matza and Tortillas "Addresses the historical position and cultural production of Spanish and Latin American Jewry, from medieval Spain to the present. We examine how diasporic Jewish subjects have framed their identity while negotiating the pressures of exile, immigration, antisemitism, and political violence."
JS 426W: Gender & Modern Jewish History
JS 427W: The Modern Blood Libel "This seminar will explore continuities and innovations between the medieval and modern blood libels, especially how the modern accusation was a product of post-Enlightenment politics, fears, and conventional social knowledge."
JS 438W: Professions in U.S. History
https://www.universities.com/programs/jewish-judaic-studies-degrees

University of Pennsylvania: Jewish Studies programs https://ccat.sas.upenn.edu/jwst/

- **https://ccat.sas.upenn.edu/jwst/historyJSP: Link to the history of the Jewish** Studies Program at the University of Pennsylvania

Jewish Studies Major:

A undergraduate student wishing to pursue a major in Jewish Studies at Penn may choose among four options, each of which concentrates upon a different intellectual approach to Jewish civilization in its various aspects.

- Interdisciplinary Major: The interdisciplinary major allows students to study Jewish history, literature, religion, and culture in a program that integrates these different dimensions of Jewish civilization from the various disciplinary perspectives of Jewish Studies. The major normally consists of 14 c.u.s though double-majors may apply to have the requirement reduced to 12 c.u.s. Please note: Transfer credits (including all study abroad courses) are limited to 4 c.u.s for the Interdisciplinary major.
- Proficiency in Hebrew or Yiddish language, which can be attained either by studying these languages at Penn and completing the last level, or for Hebrew, by passing out of the requirement through the placement exam. For Hebrew proficiency a student can also have scored 700 and above on the Hebrew Achievement Exam (SAT II), or have gained an Israeli Baccalaureate. Both modern and Biblical Hebrew language courses -- including JWST 059 -- may count towards the major as language or elective courses but not for the modern Jewish literature requirement. In special circumstances, students may petition to have another language substituted for use in the major.
- Three courses in Jewish history, from at least two different periods (ancient, medieval/early modern, or modern) which normally will include at least two semesters of either JWST156/HIST 139; JWST157/HIST140; or JWST158/HIST141.
- Three courses in Jewish literature. These courses may be either in the original language or in translation, but they must include at least one course from the Biblical period; one from the Rabbinic or Medieval periods; and one from the Modern period.
- Three courses in Jewish religion or culture, including courses in political science and Middle Eastern studies, folklore, sociology, archaeology, and anthropology.
- JWST 390 Senior Research/Thesis Seminar
- Complete the Jewish Studies Major Assessment

Jewish History Concentration **through** the Department of **History**

- The Jewish history concentration within the History major focuses upon the historical dimensions of Jewish experience and the evolution of Jewish life in the context of the different cultures in which Jews have lived.
- Two out of the three general survey courses in Jewish history which treat the ancient (HIST 139), medieval (HIST 140), and modern periods (HIST 141) respectively.
- Three additional courses in Jewish history, one of which must be a seminar that contains a historiographical or methodological component. With the permission of the faculty advisor, JWST 390 Research/Thesis Seminar may be taken to fulfill the seminar requirement. Students may also choose to enroll in the History Honors program which requires a thesis.
- Two courses in Jewish Studies from other departments (including NELC, English, Folklore, German, Religious Studies, and Sociology).
- In addition to the requirements for the Jewish history concentration, students must fulfill the general requirements for the History major, which include:
    - One course in American history, 1 course in European history; and 1 course in world history.
    - Two courses that cover the pre-1800 period.
    - Two history seminars at the 200 level or above.
- Although language courses will not be counted for the 12 c.u.s of the History major, students concentrating in Jewish history must attain second-year proficiency in Hebrew or Yiddish, either by passing the proficiency exam or by completing the four-semester Hebrew or Yiddish language sequence.

Hebrew and Judaica Concentration though the Department of Near Eastern Languages and Civilizations

The Hebrew/Judaica Concentration in the Department of Near Eastern Languages and Civilizations focuses upon the study of Hebrew language and literature as a window for understanding Jewish culture and its historical experience through the literary analysis of texts and artifacts. The major normally requires 14 c.u.s. If a student is a double-major and enters Penn with proficiency in Hebrew language, s/he may apply to have the major reduced to 12 c.u.s.

- Proficiency in Hebrew language, which can be attained either by studying these languages at Penn and completing the last level, by passing out of the requirement through the placement exam, scoring 700 and above on the Hebrew Achievement Exam (SAT II), or having gained an Israeli Baccalaureate. Both modern and Biblical Hebrew language courses -- including HEBR 059 -- may count towards the major as language or elective courses but not for the modern Jewish literature requirement. In special circumstances, students may petition to have another language substituted for use in the major.
- At least three courses in which Hebrew texts are read in the original. Minimally, these courses must include at least one text-course in Biblical literature (e.g. HEBR 250) ; one in Rabbinic or Medieval Hebrew literature (e.g. HEBR 257 or 258); and one in Modern Hebrew Literature (HEBR 259 or 359).
- Two "breadth" courses in NELC outside the Hebraica/Judaica concentration (eg., NELC 102 Introduction to the Middle East, NELC 136, Islam, Religions, and Institutions or

NELC 101, Ancient Middle Eastern History). Double majors are required to take only one "breadth" course.

- Remaining electives in courses relevant to the student's fields of interest. No more than seven of these electives (half the major) can be taken in other departments or outside Penn.
- A "concentration" paper: In an appropriate class or seminar, the major must write a more ambitious paper which will serve as a capstone project for the major. A student need not take a special course to fulfil the requirement, but majors are encouraged to take the Jewish Studies Thesis/Research seminar to do so.

Judaism Concentration through the Department of Religious Studies

The Judaism Concentration in the Religious Studies Department focuses on the study of Judaism within the context of other world religions and offers students the opportunity to explore the construction of Jewish religion in its different cultural settings. The major consists of 12 courses, four of which can be transferred from other departments or programs (in addition to all courses normally cross-listed with Religious Studies).

- RELS 002, Religions of the West (a comparative study of Judaism, Christianity, and Islam).At least two introductory-level courses in Judaism (like RELS 123, Classical Judaism; RELS 126, Introduction to Jewish Mysticism; RELS 128, Jews, Judaism, and Modernity). At least two semesters of the three semester Jewish History sequence (RELS 120; RELS 121; RELS 122)
- At least two other courses on either other world religions (eg. Intro. to Christianity, Islam, Hinduism, Buddhism) or other methods of studying religion (e.g. Religion and Literature, Theories of Religion, The Cult Controversy).
- One Seminar in Religous Studies at the 400 level or above OR JWST 390 Research/Thesis seminar.

- Four electives, which may include courses from other departments. Of the above courses, at least one must be in each of the General Distribution sectors in which Religious Studies Courses are taught (eg. History and Tradition, Society, Arts and Letters). Although language courses will not be counted for the major, students are encouraged to attain proficiency in a Jewish language (normally Hebrew or Yiddish).

1. **There is also an option to minor in Jewish studies, can provide more info if needed** **https://ccat.sas.upenn.edu/jwst/undergraduate/jewish-studies-minor**

Fall 2021 courses

Courses for Fall 2021

Course	Title	Instructors	RoomTime
JWST 026-401	JWST026 - Jews and China: Views from Two Perspectives	HELLERSTEIN, KATHRYN	TR 0145PM-0315PM
JWST 031-401	JWST031 - BEGINNING YIDDISH I	BOTWINIK, ALEXANDER	TR 1015AM-1145AM
JWST 033-401	JWST033 - INTERMEDIATE YIDDISH I	HELLERSTEIN, KATHRYN	TR 1015AM-1145AM
JWST 051-401	JWST051 - ELEM MODERN HEBREW I	MIARI, IBRAHIM	MW 1015AM-1115AMTR 1015AM-1115AM
JWST 051-402	JWST051 - ELEM MODERN HEBREW I	MIARI, IBRAHIM	MW 1200PM-0100PMTR 1200PM-0100PM
JWST 052-401	JWST052 - ELEM MODERN HEBREW II	MIARI, IBRAHIM	MTWR 0145PM-0245PM
JWST 053-401	JWST053 - INTRM MODERN HEBREW III	BENATOV, JOSEPH	MW 1015AM-1115AMTR 1015AM-1115AM
JWST 053-402	JWST053 - INTRM MODERN HEBREW III	BENATOV, JOSEPH	MW 1200PM-0100PMTR 1200PM-0100PM
JWST 054-401	JWST054 - INTRM MODERN HEBREW IV	BENATOV, JOSEPH	MW 0145PM-0245PMTR 0145PM-0245PM
JWST 122-401	JWST122 - RELIGIONS OF THE WEST	DURMAZ, REYHAN	TR 0830AM-1000AM
JWST 128-001	JWST128 - SPIRITUALITY IN ISRAEL		
JWST 131-401	JWST131 - HOW TO READ THE BIBLE	WEITZMAN, STEVEN	TR 0145PM-0315PM
JWST 150-401	JWST150 - INTRO TO THE BIBLE		TR 0515PM-0645PM
JWST 157-401	JWST157 - MED & EARLY MOD JEWRY	ALBERT, ANNE	TR 0330PM-0500PM
JWST 160-401	JWST160 - THE MAKING OF SCRIPTURE	GROSS, SIMCHA	TR 1015AM-1145AM

2.

JWST 171-401	JWST171 - ELEM BIBLICAL HEBREW I	CARASIK, MICHAEL	MW 0145PM-0315PM
JWST 173-401	JWST173 - INTERMED BIBL HEBREW I: INTRO BIBL HEBREW PROSE	CARASIK, MICHAEL	MW 0330PM-0500PM
JWST 216-402	JWST216 - RE-READING THE HOLOCAUST	WENGER, BETH	M 0145PM-0445PM
JWST 255-401	JWST255 - BIBLE IN TRANSLATION: KINGS		TR 1200PM-0130PM
JWST 260-401	JWST260 - JEWISH FOLKLORE	BEN-AMOS, DAN	TR 1015AM-1145AM
JWST 262-401	JWST262 - REPRESENTATIONS OF THE HOLOCAUST	FILREIS, ALAN	TR 0145PM-0315PM
JWST 303-401	JWST303 - POWER AND PERIL	DOHRMANN, NATALIEWILKER, JULIA	TR 0330PM-0500PM
JWST 471-401	JWST471 - ELEM BIBLICAL HEBREW I	CARASIK, MICHAEL	MW 0145PM-0315PM
JWST 473-401	JWST473 - INTERMED BIBL HEBREW I: INTRO BIBL HEBREW PROSE	CARASIK, MICHAEL	MW 0330PM-0500PM

3.

-- Jews and China description: Jews in China??? Who knew??? The history of the Jews in China, both modern and medieval, is an unexpected and fascinating case of cultural exchange. Even earlier than the 10th century. Jewish trader from India or Persia on the Silk Road, settled in Kaifeng, the capital of the Northern Song Dynasty, and established a Jewish community that lasted through the nineteenth century. In the mid-nineteenth century, Jewish merchants, mainly from Iraq, often via India, arrived in China and played a major role in the building of modern Shanghei. After 1898, Jews from Russia settled in the northern Chinese city of Harbin, first as traders and later as refugees from the Bolshevik Revolution and Russian Civil War. In the first decades of the twentieth century, a few Jews from Poland and Russia visited China as tourists, drawn by a combination of curiosity about the cultural exoticism of a truly foreign culture and an affinity that Polish Jewish socialists and communists felt as these political movements began to emerge in China. During World War II, Shanghai served as a port of refuge for Jews from Central Europe. In this freshman seminar, we will explore how these Jewish traders, travelers, and refugees responded to and represented China in their writings. We will also read works by their Chinese contemporaries and others to see the responses to and perceptions of these Jews. We will ask questions about cultural translation: How do exchanges between languages, religions, and cultures affect the identities of individuals and communities? What commonalities and differences between these people emerge?

Spring 2021 there was a seminar strictly on Hannah Ardent

University of Chicago- The Joyce Z. and Jacob Greenberg Center for Jewish Studies

Overview of the undergraduate program:

The B.A. program in Jewish Studies aims to introduce College students to the breadth and depth of Jewish culture spanning three millennia and to provide them with the skills and tools to examine the texts, languages, and histories of Jews and Judaism. The perspective is contextual, comparative, and interdisciplinary. Whether College students choose to take the occasional course in Jewish Studies, to examine the range of ancient, medieval, and modern periods and communities studied in the courses in Judaic civilization, or to pursue a major or minor, they will learn to read the classic texts and to appreciate the complexities of Jewish history and culture.

Students may either major or minor in Jewish Studies. In addition to a number of courses offered throughout the University and cross-listed with Jewish Studies, the Undergraduate Program also sponsors a two-course sequence that may be used to fulfill the College's general education requirement in civilization studies, JWSC 12000 Jewish Civilization I: Ancient Beginnings to Early Medieval Period and JWSC 12001 Jewish Civilization II: Late Medieval to Modern Period. These courses explore the development of Jewish culture and tradition from its ancient beginnings through its rabbinic and medieval transformations to its modern manifestations via an investigation of primary texts—biblical, Talmudic, philosophical, mystical, historical, documentary, and literary. Through this sequence students thus acquire a broad overview of Jews, Judaism, and Jewishness while reflecting in greater depth on major themes, ideas, and events in Jewish history. In addition, many faculty in Jewish Studies participate in the College Study Abroad Program in Jerusalem which gives credit toward the Jewish Studies major and minor and can also be used for the general education civilization requirement through its sequence Jerusalem in Middle East Civilizations I-II-III.

- Courses:

JWSC 23814 (= HIST 23814) The Lands Between: Europe between the Black and Baltic Seas
For centuries, the territory between the Baltic and Black Seas served as a crossroads of civilizations. Speakers of Yiddish, Polish, Ukrainian, Belarusian, German, Lithuanian, and Russian have claimed the region as their homeland; it has hosted large and influential Catholic, Orthodox, and Jewish confessional communities. These "lands between" have produced rich and meaningful cultural exchange, but they have also generated destructive conflicts and horrific violence. How do we make sense of the cultures, ideas, and communities that emerged from this region? And how has this space mediated broader understandings of what is "Eastern," "Western," or "European?" This course employs a pedagogy of reconciliation, examining the history of the "lands between" from a variety of perspectives and working to reconcile contradictory understandings of the past.

JWSC 27940 (= RLST 25806) The Political Theologies of Zionism
The relationship between nationalism and religion has throughout history been a stormy one, often characterized by antagonisms and antipathy. In this course we will examine from various aspects the complex nexus of these two sources of repeated ideological and political dispute within Judaism, and more specifically within Zionism as its political manifestation. Zionism has mostly been considered a secular project, yet recently, Zionist theory is scrutinized to identify and unearth its supposedly hidden theological origins. In nowadays Israel, a rise in religious identification alongside an increasing religionization of the political discourse calls for the consideration of new theopolitical models of Zionism applicable in a post-secular environment. The aim of this course is to explore this complex intertwining of politics and religion in Israel from both historical and contemporary perspectives. The first part of the course will outline the theoretical foundation of post-secular and political-theological discourses. The second part will address the explicit and implicit political theologies of Zionism. The third part will outline contemporary aspects of political-theological thought in Israel, and their actual appearance in the political sphere.

JWSC 21202 (= NEHC 21202) Israeli Society through Media: The Four Tribes of Israel?

From the outside, Israeli society might seem homogeneous and cohesive, bound together by the outside challenges and threats that have defined its eight decades of existence. However, in a recent public speech, President Reuben Rivlin warned Israelis of the tribal schisms tearing contemporary Israeli society and defined a 'new Israeli order' splitting the state into 4 groups: Arabs, ultra-Orthodox Jews, national religious Jews and secular Jews.
Using the president's description of the "four tribes of Israel" as our framework, this course focuses on representations of the different groups in Israeli media and popular culture.
We will ask:
• What distinguishes each of these tribes?
• What is the narrative held by each tribe to describe itself and the 'other' tribes?
• How do the different tribes interact?
• Is modern Israel a successful immigration society or a failed experiment at creating a melting pot?
Using Israeli society as a case study, we will also consider prevailing ideas about mediation and reconciliation in fragmented societies

JWSC 21230 (= RLST 20230) Jerusalem: The "Holy" City
What makes a city "holy"? How is religious space created and contested? How can one city be claimed by three faiths? This course will attempt to answer these questions and many others by tracing the religious history of Jerusalem — a religious center for Jews, Christians, and Muslims – from its founding under King David to the modern Israeli/Palestinian conflict. For roughly three thousand years, Jerusalem has served as a site of creation, interaction, and conflict for these traditions and millions of their adherents. Using primary and secondary materials, along with theoretical works, we will analyze Jerusalem as an object of study in relation to common themes of Religious Studies like sacred space, pilgrimage, and myth.

Past courses: https://ccjs.uchicago.edu/academics/past-courses
BIBL 37212. Jews and Christians in Egypt.
HIJD 40204. A Proto-History of Race? Judaism, Christianity, and Islam in Spain and North Africa (1200-1600).
PLSC 28201/38201. African American and Jewish Political Thought.

interesting: Through the generous support of its donors, the Greenberg Center for Jewish Studies co-sponsors with the Jeff Metcalf Internship Program internships for undergraduates at Jewish institutions in America and at archeological sites in Israel. The internships are competitive and not limited to students involved in Jewish studies or the programs of the Center. Interested students should go to this link and follow the procedures of the Jeff Metcalf internship program.

University of Michigan--Ann Arbor: Frankel Center for Judaic Studies

- About the undergraduate Program: The undergraduate degree in Judaic Studies offers students a unique opportunity to explore the diverse histories, traditions, languages and cultural expressions of Jews living across the globe. The degree is flexible and individualized, providing opportunities for in-depth language studies, experiential learning, study abroad and personal connections with faculty. Students gain transferable skills in research and writing, critical and creative thinking, and public and persuasive speaking. The diverse curriculum allows for exploration of any aspect of the Jewish experience, from Israel to America, spanning the biblical era to the present.

Judaic Studies explores its key themes in an interdisciplinary fashion, looking at history, law, literature and culture to investigate the broad sweep of nationhood, religion, language and space. Students use the tools of Jewish textual studies and source analysis to contend with contemporary political and social issues: social justice and migration; antisemitism and persecution; gender, racial, and sexual identities; religious faith and diversity. Students develop individual responses to these complex issues and others while working closely with distinguished faculty and prominent visitors.

Courses:

Screening Jewish Cultures This course explores the diversity of Jewish societies through a range of American, French, German and Israeli films, spanning the history of cinematic production. We begin with American immigrant cinema and consider how Jews negotiated the categories of race and ethnicity in films such as *The Jazz Singer, Annie Hall,* and *A Serious Man.* Turning to Nazi cinema and post-Holocaust films produced in Germany, France, the U.S., and Israel, we interrogate the use of the medium for propaganda, documentation, and witnessing. The course also introduces students to Israel as an immigrant society and to the cinematic representation of Jewish and Arab minority groups. Throughout the course, we reflect on casting choices, language use and subtitling, cross-dressing, and genre choices, as these affect the cinematic construction of Jewishness in relationship to other social groups.

JUDAIC 318 - Humanities Topics in Judaism

Fall 2021, Section 003 - Blackness and Jewishness: A History of Encounters

What does it mean to be "black" in Jewish culture? In this course, we explore how Jewish societies have understood and engaged with Blackness and Black peoples over the ages. Delving into the parallel struggles of Blacks and Jews, we ask: How does the history of slavery intersect with the status of Jews in the Middle East? What connections can be drawn between the civil rights struggles in Israel and America? Throughout the course, we discuss the flexible and interrelated nature of the categories of Blackness and Jewishness across different historical, geographical, and temporal contexts. Themes explored include black and Jewish anti-colonial thought; Ethiopian and North African Jewish history; race and racism within the Middle East. By the end of the course, students will better understand how diasporic and racial identities are constructed and reconstructed over time and space.

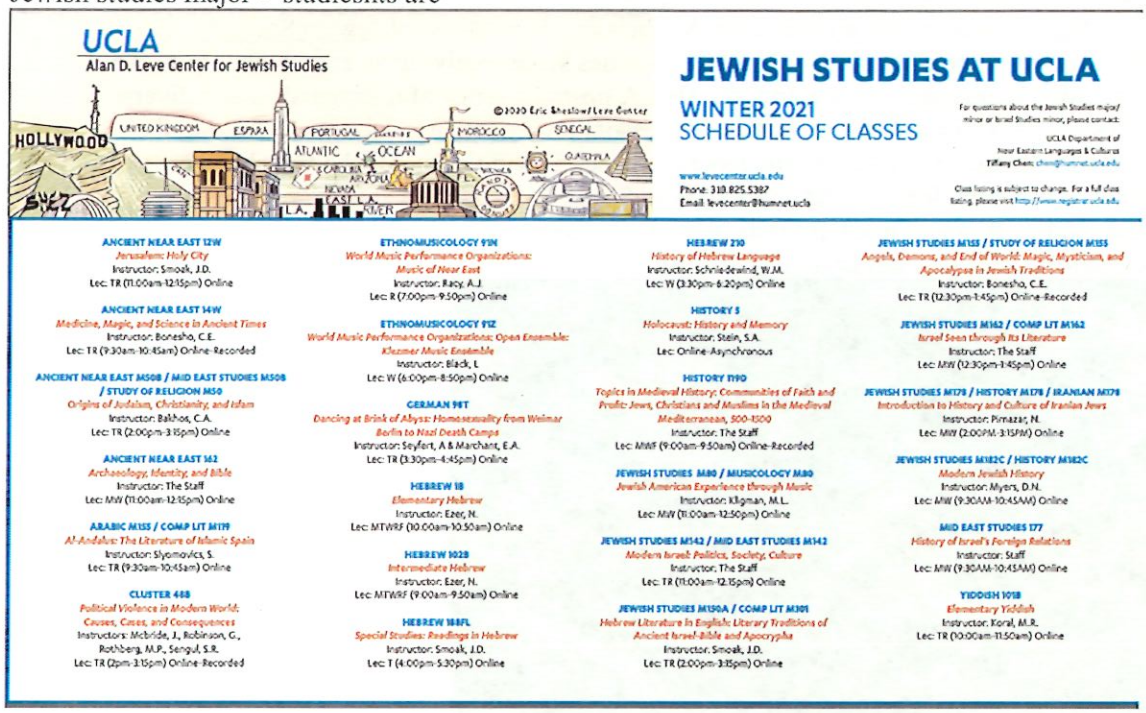
** Have Introduction to "Judeo-Spanish" (Ladino) - Judeo-Spainsh is their word

University of California--Los Angeles

The Department of Near Eastern Languages and Cultures offers an undergraduate major in Jewish Studies and a PhD in various specializations of Jewish Studies including Modern Hebrew literature, Rabbinics, 2nd Temple Judaism, and Hebrew Bible. Jewish Studies allows students to gain a rich understanding of Jewish literature, philosophy, history, religion, languages, and culture. The undergraduate major includes a Hebrew language component and emphasizes culture and history. Students in the major will be able to grasp the complexities of the historical and religious experiences of Jewish culture from pre-modern era to the modern era. In addition, undergraduate minors are available in Jewish Studies, Israel Studies, Ancient Near East, and (modern) Middle Eastern Studies.

Additionally, the NELC department works with the UCLA Alan D. Leve Center for Jewish Studies, which has numerous affiliated faculty members teaching more than 2,000 students. The Center makes a variety of resources available for students and faculty to immerse themselves in their scholarly endeavors. Opportunities such as service learning, leadership council, research grants, and scholarships are available to UCLA students and faculty. Furthermore, the Younes and Soraya Nazarian Center for Israel Studies also promotes the study of the history, culture, and society of Israel as a modern Jewish state. It sponsors courses, innovative research, and events that bring leading scholars, policymakers, and artists to UCLA for public programs and performances.

Jewish studies major - studiesnts are



UCLA
Alan D. Leve Center for Jewish Studies

JEWISH STUDIES AT UCLA

WINTER 2021
SCHEDULE OF CLASSES

For questions about the Jewish Studies major/minor or Israel Studies minor, please contact:
UCLA Department of Near Eastern Languages & Cultures
Tiffany Chen: chen@humnet.ucla.edu

www.levecenter.ucla.edu
Phone: 310.825.5387
Email: levecenter@humnet.ucla

Class listing is subject to change. For a full class listing, please visit http://www.registrar.ucla.edu

ANCIENT NEAR EAST 12W
Jerusalem: Holy City
Instructor: Smoak, J.D.
Lec: TR (11:00am-12:15pm) Online

ANCIENT NEAR EAST 14W
Medicine, Magic, and Science in Ancient Times
Instructor: Bonesho, C.E.
Lec: TR (9:30am-10:45am) Online-Recorded

ANCIENT NEAR EAST M50B / MID EAST STUDIES M50B / STUDY OF RELIGION M50
Origins of Judaism, Christianity, and Islam
Instructor: Bakhos, C.A.
Lec: TR (2:00pm-3:15pm) Online

ANCIENT NEAR EAST 162
Archaeology, Identity, and Bible
Instructor: The Staff
Lec: MW (11:00am-12:15pm) Online

ARABIC M155 / COMP LIT M179
Al-Andalus: The Literature of Islamic Spain
Instructor: Siyomovics, S.
Lec: TR (9:30am-10:45am) Online

CLUSTER 46B
Political Violence in Modern World: Causes, Cases, and Consequences
Instructors: McBride, J., Robinson, G., Rothberg, M.P., Sengul, S.R.
Lec: TR (2pm-3:15pm) Online-Recorded

ETHNOMUSICOLOGY 93N
World Music Performance Organizations: Music of Near East
Instructor: Racy, A.J.
Lec: R (7:00pm-9:50pm) Online

ETHNOMUSICOLOGY 93Z
World Music Performance Organizations: Open Ensemble: Klezmer Music Ensemble
Instructor: Black, L
Lec: W (6:00pm-8:50pm) Online

GERMAN 98T
Dancing at Brink of Abyss: Homosexuality from Weimar Berlin to Nazi Death Camps
Instructor: Seyfert, A & Marchant, E.A.
Lec: TR (3:30pm-4:45pm) Online

HEBREW 1B
Elementary Hebrew
Instructor: Ezer, N.
Lec: MTWRF (10:00am-10:50am) Online

HEBREW 102B
Intermediate Hebrew
Instructor: Ezer, N.
Lec: MTWRF (9:00am-9:50am) Online

HEBREW 188FL
Special Studies: Readings in Hebrew
Instructor: Smoak, J.D.
Lec: T (4:00pm-5:30pm) Online

HEBREW 2B
History of Hebrew Language
Instructor: Schnie-bewind, W.M.
Lec: W (3:30pm-6:20pm) Online

HISTORY 5
Holocaust: History and Memory
Instructor: Stein, S.A.
Lec: Online-Asynchronous

HISTORY 119D
Topics in Medieval History: Communities of Faith and Profit: Jews, Christians and Muslims in the Medieval Mediterranean, 500-1500
Instructor: The Staff
Lec: MWF (9:00am-9:50am) Online-Recorded

JEWISH STUDIES M80 / MUSICOLOGY M80
Jewish American Experience through Music
Instructor: Kligman, M.L.
Lec: MW (11:00am-12:50pm) Online

JEWISH STUDIES M142 / MID EAST STUDIES M142
Modern Israeli Politics, Society, Culture
Instructor: The Staff
Lec: TR (11:00am-12:15pm) Online

JEWISH STUDIES M150A / COMP LIT M301
Hebrew Literature in English: Literary Traditions of Ancient Israel-Bible and Apocrypha
Instructor: Smoak, J.D.
Lec: TR (2:00pm-3:15pm) Online

JEWISH STUDIES M153 / STUDY OF RELIGION M155
Angels, Demons, and End of World: Magic, Mysticism, and Apocalypse in Jewish Traditions
Instructor: Bonesho, C.E.
Lec: TR (12:30pm-1:45pm) Online-Recorded

JEWISH STUDIES M162 / COMP LIT M162
Israel Seen through Its Literature
Instructor: The Staff
Lec: MW (12:30pm-1:45pm) Online

JEWISH STUDIES M178 / HISTORY M178 / IRANIAN M178
Introduction to History and Culture of Iranian Jews
Instructor: Pirnazar, N.
Lec: MW (2:00PM-3:15PM) Online

JEWISH STUDIES M182C / HISTORY M182C
Modern Jewish History
Instructor: Myers, D.N.
Lec: MW (9:30AM-10:45AM) Online

MID EAST STUDIES 177
History of Israel's Foreign Relations
Instructor: Staff
Lec: MW (9:30AM-10:45AM) Online

YIDDISH 101B
Elementary Yiddish
Instructor: Koral, M.R.
Lec: TR (10:00am-11:50am) Online

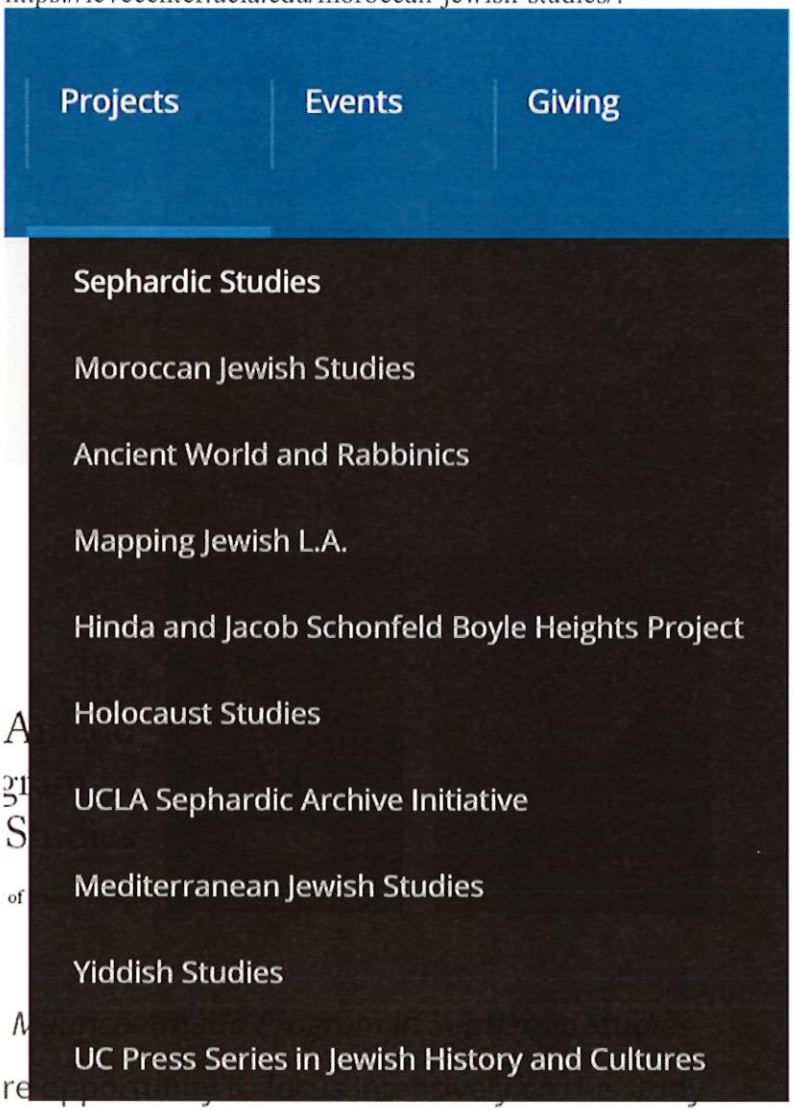
Most notable from the list of courses offered above:
JEWISH STUDIES M178 / HISTORY M178 / IRANIAN M178*Introduction to History and Culture of Iranian Jews*
Have their own Israel Studies Minor:

The minor in Israel Studies is designed for students interested in adding to their major a particular focus on Israel. Comprised of coursework that serves to create a broad introductory foundation of familiarity with Israeli history, society, politics, and culture, the minor might be appropriate for students from a wide range of majors, including, but not limited to, History, Political Science, Art, Study of Religion, Film and Media Studies, Comparative Literature, Jewish Studies, Middle Eastern Studies, and more.

The Israel Studies Minor is administered by the Department of Near Eastern languages and Cultures (NELC). To enter the minor, students must have an overall grade-point average of 2.0 or better and must file a petition with SAO Tiffany Chen. chen@humnet.ucla.edu

Sephardic Studies (Alan D. Leve Center for Jewish Studies)
Since 2008, the Maurice Amado Program in Sephardic Studies at UCLA has been led by Prof. Sarah Abrevaya Stein, the Maurice Amado Chair in Sephardic Studies. Professor Stein's appointment was the result of a nearly twenty-year search. Author of five books and an extensive body of scholarly articles, Stein's research has been lauded and supported by the National Endowment for the Humanities, American Council of Learned Societies, American Historical Association, and National Jewish Book Council, which awarded her the 2010 Sami Rohr Prize for Jewish Literature. An elected member of the American Academy for Jewish Research, Stein is co-editor

(with David Biale of UCD) of the distinguished Stanford University Press Series in Jewish History and Culture and co-editor (with Tony Michels and Ken Moss) of Jewish Social Studies. UCLA has supported programming in Sephardic Studies since receiving an endowment from the Maurice Amado Foundation in 1989. Initially UCLA hosted a series of distinguished and diverse scholars to serve as Visiting Maurice Amado Professors for one quarter each year. Among the visitors were Professors Yom-Tov Assis, Jonathan Israel, David Gilitz, Moshe Idel, Moshe Lazar, Edward Seroussi, Jonathan Ray and Shalom Sabar.
Sephazrdic Studies is one of many projects at the University
https://levecenter.ucla.edu/moroccan-jewish-studies/:



Moroccan Jewish Studies: UCLA is a global hub of North African and Moroccan Jewish Studies. UCLA's Alan D. Leve Center for Jewish Studies hosts a wide-range of courses, public programs, and scholarships, making our campus a destination for scholars and students invested in the histories, cultures, languages, and literatures of Maghribi Jewries.

Our affiliated scholars publish groundbreaking research on Moroccan and North African Jewries; lecture nationally and internationally on these topics; are frequently cited in the international press; collaborate with colleagues and mentor students at institutions across the world; are deeply engaged with the Moroccan Jewish community of Los Angeles; and teach thousands of students each year.

We believe that Jewish Moroccan Jewish Studies hinges upon a sincere and equal partnership with North African universities and scholars, with whom we aspire to train a new generation of scholars, share ideas, support the building of archives in the field, and co-organize international scholarly venues. We actively support the translation of English-language scholarship on North African and Moroccan Jewries into Arabic and French, working with Moroccan translators and a Moroccan University Press to make path-breaking research accessible to a global, engaged community of readers.

Moroccan Jewish Studies at UCLA is connected to and enriched by an expansive network of scholars and institutions across California who, together, are engaged in the study of North African and Middle Eastern Jewries. Our program also works closely with UCLA's Maurice Amado Chair and Program in Sephardic Studies and Viterbi Family Chair and Program in Mediterranean Jewish Studies, as well as with institutions as varied as the United States Holocaust Memorial Museum and the Université Mohammed V, Rabat and Université Internationale de Rabat to host the highest quality, innovative scholarly programs, all free and open to the public. Our faculty and students also join experts in the field from across the state as part of the California Working Group on Jews in the Maghrib and the Middle East organized by Professors Jessica Marglin (USC) and Emily Gottreich (UCB).

Near Eastern Languages and Cultures Israel and Jewish majors
https://nelc.ucla.edu/undergraduate/majors-minors/

Past courses:https://levecenter.ucla.edu/past-js-courses/
'highly encouraged' to spend a year in israel *

The University of Texas at Austin- Schusterman Center for Jewish Studies

- Israel Studies: The Israel Studies program of the Schusterman Center for Jewish Studies at UT Austin seeks to cultivate knowledge and understanding of Israel's histories, cultures, and politics in regional and comparative contexts. To help forge and sustain an intellectual environment characterized by interdisciplinary approaches, Israel Studies sponsors academic events for campus and community audiences. Many of these are relevant not only for Israel but also beyond, examining various cultural traditions, languages, religions, nationalisms, and civic life. Israel Studies regularly collaborates with other campus units, such as the Center for Middle Eastern Studies, the Department of History, and the Department of Middle Eastern Studies. We welcome the participation and respectful engagement of people from diverse personal backgrounds, political perspectives, and academic disciplines. To foreground the multivocal and heterogeneous narratives of Israel sometimes overshadowed by dominant historical and political discourses, we particularly promote scholarship on Israel's rich and variegated cultures and arts.

Our academic programming is open to the public and includes two annual lecture series, language scholarships for the study of Hebrew and Arabic, travel stipends for research and study abroad, and *Salon Sifrut*, a Hebrew literary salon. Our goal is to promote an engagement with Israeli society and culture, history and politics, that is nuanced, complex, and multifaceted.Statement by the Executive Committee of the Schusterman Center for Jewish Studies

In the spirit of openness and intellectual inquiry, the Schusterman Center does not support a boycott of Israel. The Center does support evidence-based research and academic freedom in the fullest sense of the word. We do not evaluate outside speakers, affiliated faculty members, students, or members of the general public with regard to their political beliefs, affiliations, or positions. The political positions of speakers, faculty members, students, and members of the general public are theirs alone and not those of the Center.

Degree Requirements

The Major for all active catalogs consists of 27 semester hours (18 hours upper division) of the following coursework:

- **3 hours chosen from one of these two introductory courses:**
  - JS 304M "Jewish Civilization:Beginning to 1492" (usually offered in the fall term)
  - JS 304N "Jewish Civilization: 1492 to Present" (usually offered in the spring term)
- **3 additional hours of lower division Jewish Studies.** For example:
  - JS 311 "Jewish Studies: An Intro" (usually offered in the fall term)
  - JS 311 "Introduction to Jewish Latin America" (usually offered in the spring term)
  - JS 311 "Intro to the Old Testament"
- **6 hours of Jewish Studies Courses in Humanities (or a comparable course, please see your academic advisor).** For example:
  - JS 363 "Imagining Genocide"
  - JS 363 "Debating Genesis"
  - JS 363 "Jewish Folklore"
  - JS 363 "Abraham & Abrahamic Religion"
- **6 hours of Jewish Studies Courses in History and Social Science (or a comparable course, please see your academic advisor).** For example:
  - JS 364 "Intro to the Holocaust"
  - JS 364 "Paul and His Social World"
  - JS 364 "UT Jews in the Civil Rights Era"
  - JS 364 "The Dead Sea Scrolls"
  - JS 364 "Germany since Hitler"
  - JS 365 "Holocaust Aftereffects"
  - JS 365 "Spatializing Culture"
- 9 additional hours of Jewish Studies, 6 of which must be upper division**University of Maryland--College Park- Meyerhoff Center for Jewish Studies**

Requirements for Major:

The major in Jewish Studies has been revised to include two tracks: a General Jewish Studies track without language requirements, and a Language Enhanced track. Current majors may decide to be grandparented into the old major requirements, or request to switch to these revised major requirements.

The General Jewish Studies track requires a total of 36 credits. The Language Enhanced track requires 39 credits, including six upper-level credits of either Hebrew, Yiddish, or other relevant languages by petition.

All Jewish Studies majors must complete the following requirements:

- One of the following I-series courses:
  - JWST187 God, Land, Power, and the People: Moral Issues in the Jewish Historical Experience
  - JWST171 Is Judaism a Religion?
- Three of the following from at least two areas:
  - History
    - JWST231 Jewish Texts and Cultures of the Second Temple Period
    - JWST233 Why the Jews? Historical and Cultural Investigations
    - JWST275 The Jew and the City through the Centuries
    - ISRL289 New Explorations in Israel Studies (ISRL289I The Israeli/Palestinian Conflict: Fundamental Questions)
  - Literature and/or Film
    - JWST272 Introduction to Jewish Literature
    - ISRL282 Introduction to Israeli Cinema
  - Thought, Culture, and/or Religion
    - JWST250 Fundamental Concepts of Judaism
    - JWST262 Introduction to the Hebrew Bible/Old Testament
    - ISRL249 Selected Topics in Israel Studies
- Capstone: One of the following:
  - JWST409 Research Seminar in Jewish Studies
  - ISRL448 Seminar in Israel Studies

2. General Jewish Studies Track:
   - Area of Emphasis: Four courses (12 credits) at the 300-400 level in one of the core Jewish Studies areas
   - In-Major Electives (9 credits)
3. Language Enhanced Track:
   - Area of Emphasis Six credits at the 300-400 level in Hebrew, Yiddish, or other relevant language with written permission of the Jewish Studies advisor
   - Nine credits at the 300-400 level in one of the core Jewish Studies areas
   - In-Major Electives (9 credits)

- Other languages offered: Aramaic, Akkadian, or Syriac taken while partnered with University of Washington

Courses:

Not anything notable, this is just a stretch

JWST 275 The Jew and the City through the Centuries (3) Also offered as HIST286. Credit will be granted for only one of the following: HIST286 or JWST275. Jewish urban experience from ancient times to the present. Public space and private. The city and the sacred. Jewish ghettos and quarters. The struggle over modern Jerusalem.

Vanderbilt University

Notable courses- have a 'topic section' called Black-Jewish Relations but it is all about American Jewry (makes sense)

Courses related to Islam:



Courses related to Israel:



Columbia University in the City of New York: The Institute for Israel and Jewish Studies

1. History of Jews in the Islamic World in

This seminar addresses several recurring questions about the history of Jews in the core regions of the Islamic World. Although we will explore some foundational concepts and historical realities, we will focus on the period from approximately 1800 to 2000. The seminar starts from two assumptions. First, Islamic civilization was an umbrella civilization under which diverse

communities lived and interacted. Second, inter- and intra-communal relations between Jews and Muslims (and Christians) were neither static nor universal, but changed according to conditions of time and place. Students will leave the class with a firm grasp of the social and cultural history of Jews in the Islamic World, and will also be introduced to basic methods of inquiry in history, sociology, anthropology, and cultural studies. Students will engage with a mix of scholarly research, readings in original documents, film, literature, music, and some material and visual artifacts.

2. Jews in the City in the Islamic Middle E

As the vast majority of Jews in the Islamic Middle East and North Africa lived in various urban centers, this seminar takes up the city as a framework with which to study Jewish life and history in that region. Through intensive class discussions and engagement with primary sources of all kinds, we will explore how Jewish communities and their concerns shaped the cities they lived in, and how those cities, in turn, shaped those Jewish communities. We will also consider broader questions about minority-majority relations, social class, gender, modernization, natural disasters, memory, and more. Although we will touch on the High Middle Ages and Early Modern Times, this course will focus on the period post-1800, to this day. We will also focus on social history, but will discuss how basic approaches in anthropology, cultural studies, and especially urban studies, can help us understand the (Jewish) urban experience better. Finally, since Islamic civilization was an umbrella civilization, under which diverse communities lived and interacted, we will consider the comparative study of Jewish life: how does comparative analysis help us think about social groups, such as Jews, or social formations, such as cities? Does a comparative view of Jewish urban life help us understand this phenomenon better?

20. CRIME/PUNISHMENT-JEWISH CULTRE

Jews have stood on every imaginable side of criminal justice: accuser and accused; prosecutor, defendant, and defender; judge and judged; spectator; storyteller; journalist; critic; advocate. How did Jews approach these various roles, and what notions of crime, criminality, punishment, and justice did they bring with them? This course crosses chronological eras, geographical regions, and academic disciplines to explore configurations of crime and punishment in Jewish cultures. It strives to achieve a balance in its coverage of Ashkenaz vs. Sefarad; ancient, late ancient, medieval, modern, and contemporary Judaisms; the specific and historical vs. the philosophical and theoretical; and varieties of sex, race, and gender. The role of classical Jewish texts, theology, and community in shaping Jewish approaches to criminal justice will all be considered.

Earlham College-

They have a Jewish Cultural Center (Beit Kehillah) which is considered a theme house that students can apply to live in

You can only minor in Jewish studies (it is a small liberal arts school and aside from elliot Ratzman only one other official professor) No notable classes

University of Florida- Center for Jewish Studies

Major or Minor

Jewish Studies Tracks:

- Literature, Film and Cultural Studies
- Thought and Tradition
- History, Politics and Society
- Israel Studies

Certificates

European Jewish Studies
The Certificate in European Jewish Studies (EJS) complements any major with an interdisciplinary, individualized, and experiential program focused on European Jewry.
Holocaust Studies
The Center for Jewish Studies offers a Certificate Program in Holocaust Studies. The program is open to all degree seeking undergraduates. It provides background for a variety of career choices ranging from the study of law, to K-12 education, to international business, to employment with NGOs, museums, or libraries. The certificate program can supplement any major program of study.
Israel
Check back soon for description.
No real interesting course offerings.

Northwestern University- The Crown Family Center for Jewish and Israel Studies
Jewish studies major/minor and hebew studies minor

- Link to courses: https://jewish-israel-studies-center.northwestern.edu/undergraduate/courses/all-courses.html
- Nothing notable

Ohio State University--Main Campus, Melton Center for Jewish Studies

- 1st jewish studies at an American public university
- Department of Near Eastern Languages and Cultures manages the Jewish Studies/Hebrew majors and minros + the Hebrew Oral History minor

Stereotypical Major/Minor Requirements for Jewish Studies:
A. Minor Literature and Culture Requirement (3 credits)
Required Minor Literature and Culture coursework - 1 courses/3 units - choose 1 of following 5 courses:

Jewish Studies 2201 *Intro to Jewish Culture, Thought, Practice (3)*

Hebrew 2241/JEWSHST 2242 *Culture of Contemporary Israel (3)*

Hebrew 2216/JEWSHST 2516 *The Medieval Jewish Experience (3)*

Hebrew/JEWSHST 2700 *Hebrew Bible in Translation (3)*

Yiddish/JEWSHST 2241 *Yiddish Culture (3)*

B. Minor History Requirement (3 credits)

Required Minor History coursework - 1 courses/3 units - choose 1 of following 4 courses:

History 2450 *Ancient and Medieval Jewish History, 300 BCE-1100 CE (3)*

History 2451 *Medieval and Early Modern Jewish History, 700-1700 CE (3)*

History 2452 *Modern Jewish History 1700-Present (3)*

History 2453 *History of Zionism and Modern Israel (3)*

C. Minor Electives (6-8 credits)

Required Minor Elective coursework - 2 courses/6-8 units - choose 2 of following courses:

Language Electives:

Hebrew 2105 *Intermediate Hebrew II (4)*

Hebrew 4101 *Review of Grammar and Composition (4)*

Hebrew 4102 *Hebrew and the Media (3)*

Hebrew 4601 *Modern Hebrew Short Story (3)*

Hebrew 4602 *Modern Hebrew Poetry (3)*

Hebrew 5100 *Introduction to Biblical Hebrew (3)*

Hebrew 5101 *Biblical Hebrew Grammar (3)*

Hebrew 5105 *History of the Hebrew Language (3)*

Hebrew 5601 *Introduction to Hebrew Literary and Cultural Texts (3)*

Hebrew 5602 *The Bible as Literature: Selected Readings (3)*

Hebrew 5603 *Readings in Rabbinic Literature (3)*

Hebrew 5806 *Studies in Biblical Law (3)*

NELC 5120 *Biblical Aramaic (3)*

NELC 5121 *Jewish Aramaic (3)*

Non-Language Electives:

Hebrew/JEWSHST 3205 *Art and Judaism (3)*

Hebrew/JEWSHST/Religious Studies 3210 *Kabbalah and the Jewish Mystical Tradition (3)*

Hebrew/JEWSHST 3245 *Israeli Film and Society (3)*

Hebrew/JEWSHST 3703 *Prophecy in the Hebrew Bible (3)*

Hebrew/JEWSHST 3704 *Women in the Bible and Beyond (3)*

Hebrew 3705 *Israeli Society and the Holocaust (3)*

Hebrew/JEWSHST 3708 *Wisdom Literature in the Hebrew Bible (3)*

Hebrew 5802 *The Problem of Evil in Biblical and Post-Biblical Literatures (3)*

History 3218 *Paul and His Influence on Early Christianity (3)*

History 3219 *Historical Jesus (3)*

History 3353 *Jewish Communities under Islamic Rule (3)*

History 3450 *History of Ancient Israel (3)*

History 3455 *Jewish Life from the Early Renaissance to the Early Enlightenment (3)*

History 3465 *American Jewish History (3)*

History 3470 *Messiahs and Messianism in Jewish History (3)*

NELC 4601 *Israeli and Palestinian Literature (3)*

Philosophy 3111 *Intro to Jewish Philosophy (3)*

Political Science 4327 *Politics in the Middle East (3)*

Religious Studies 3972 *Theory and Method in the Study of Religion (3)*

Yiddish 3371 *Yiddish Literature in Translation (3)*

Yiddish 3399 *Holocaust in Yiddish and Ashkenazic Lit and Film (3)*

Yiddish 4721 *Studies in Yiddish Literature (3)*

TOTAL: 12-14 credits

Transfer credit hours allowed. No more than one half of the credit hours required on the minor.

Jewish Oral History Minor program requirements

[official College of Arts & Sciences requirements articulation also available as a PDF]

A. Minor Jewish History and Culture Requirement (3 credits)

Required Minor Literature and Culture coursework - 1 courses/3 units - choose 1 of following 3 courses:

History 2452 *Modern Jewish History 1700-Present (3)*

Jewish Studies 2201 *Intro to Jewish Culture, Thought, Practice (3)*

History 3465 *American Jewish History (3)*

B. Minor Holocaust Studies Requirement (3 credits)

Required Minor Holocaust Studies coursework - 1 courses/3 units - choose 1 of following 4 courses:

Hebrew 3705 *Holocaust in Israeli Society (3)*

History 2475 *History of the Holocaust (3)*

German 3252 *The Holocaust in German Literature and Film (3)*

Yiddish 3399 *Holocaust in Yiddish and Ashkenazic Lit and Film (3)*

C. Minor Oral History Method Requirement (3 credits)

Required Minor Holocaust Studies coursework - 1 courses/3 units - choose 1 of following 4 courses:

English 4577.01 *Folklore I: Groups and Communities (3)*

English 4577.03 *Folklore III: Issues and Methods (3)*

English 4559 *Introduction to Narrative and Narrative Theory (3)*

English 5189-S *Ohio Field School (3)*

D. Minor Electives (3 credits)

Required Elective coursework - 1 courses/3 units - choose 1 of following courses:

Hebrew/JEWSHST 3205 *Art and Judaism (3)*

Hebrew/JEWSHST/Religious Studies 3210 *Kabbalah and the Jewish Mystical Tradition (3)*

Hebrew/JEWSHST 3245 *Israeli Film and Society (3)*

Hebrew/JEWSHST 3703 *Prophecy in the Hebrew Bible (3)*

Hebrew/JEWSHST 3704 *Women in the Bible and Beyond (3)*

Hebrew 3705 *Israeli Society and the Holocaust (3)*

Hebrew/JEWSHST 3708 *Wisdom Literature in the Hebrew Bible (3)*

Hebrew 5802 *The Problem of Evil in Biblical and Post-Biblical Literatures (3)*

History 3218 *Paul and His Influence on Early Christianity (3)*

History 3465 *American Jewish History (3)*

History 3470 *Messiahs and Messianism in Jewish History (3)*

NELC 4601 *Israeli and Palestinian Literature (3)*

Philosophy 3111 *Intro to Jewish Philosophy (3)*

Political Science 4327 *Politics in the Middle East (3)*

TOTAL: 12 credits

Transfer credit hours allowed. No more than one half of the credit hours required on the minor.

Arizona State University--Tempe https://jewishstudies.asu.edu/about

- Website was difficult to navigate, a lot of professors (unlike most other programs) but I didnt get any information (would need to request & email the school)

Binghamton University

- Judaic and Hebrew Studies

- Notable classes:

Race/Ethn in Ancient N. Africa - JUST 284E - Gen Ed: G , N , W
Cross listed: ANTH 282R / CLAS 283E / HIST 281G
Time: T/R | 02:50 pm-04:15 pm
Instructor: John Howell Stark
We will examine several cultures that inhabited ancient North Africa (Egyptians, Nubians/Kushites, the Jewish communities in Egypt, the Carthaginians, and possibly, given enough time, several ethnic groups of northwest Africa often collectively described by outsiders as 'Berbers') before and during the period of Greek and Roman influence around the Mediterranean. To understand these diverse societies we will use the tools of cultural anthropology: ancient Greek and Roman literary texts, native and western art and archaeology, inscriptions, papyri, and coins, qualitative and some quantitative analysis of data, and modern scholarly studies in ethnicity to see how these cultures lived and how they influenced, and were influenced by, the Greeks and Romans. We will also, at times, employ geography and physical and linguistic anthropology to comprehend the changes in African peoples' lives from pre-dynastic to Byzantine Egypt and from the cultures of native Numidians to Semitic Carthage to the Christianized Roman province of Africa. Throughout the term, we will try to find as much objective truth as we can about these important ethnic groups and their societies, in spite of the frequent absence of native texts and reliance on Greek and Roman perceptions of 'the other'; we will, therefore, also treat issues of imperialism, oppression, prejudice, racism and alterity as applied to these peoples by their conquerors. Greek and Roman ethnographic curiosity about the Mediterranean world and diverse ethnic practices will be continually examined beside modern studies in social science to further our awareness of how the native or early populations of North Africa maintained or adapted their cultures under foreign rule. Format: Through reading and discussion of Greek (Herodotus, Euripides, Polybius) and Latin (Horace, Livy, Juvenal, Ammianus Marcellinus, Sallust) authors and modern studies of Egyptians, sub-Saharan Africans/Nubians, the Alexandrian Jewish community, and the 'Berber' tribes of North Africa, we will engage ancient and modern conceptions of race and ethnicity daily. Students will deliver an oral paper on a topic in classical North African ethnic studies and an original deliberative

debate speech as a member of the Carthaginian senate on the pros or cons of a third war with Rome. Other assignments will include an extensive collection of analytical essays in a comprehensive midterm exam and substantial daily discussion of readings.

Jews and Crime - JUST 384B - Gen Ed: W

This course examines both the stereotypes surrounding Jewish criminality and specific cases of Jews' actual involvement in criminal activity, from criminal gangs in nineteenth-century Europe and prostitution rings in early twentieth-century Latin America, to the rise of Jewish mobsters like Louis "Lepke" Buchalter and Meyer Lansky in mid-twentieth-century America. We try to put Jewish criminality in historical perspective, examining the role it played in non-Jews' perceptions and in the Jewish community's own efforts to come to terms with the reality and image of criminals in their midst.

Walking the Land - ISRL 321 - Gen Ed: H, O

Walking The Land: Hiking and Pilgrimage in Modern Israel/ Palestine/ The Holy Land - This course explores the religious traditions and political movements that have attached significance to the act of walking the land between the Jordan River and the Mediterranean Sea, beginning in the late Ottoman period and continuing to the present day. Students who had taken the course under the original number will not receive credit for re-taking the course with the new number.

Holocaust in Global Perspective - JUST 490 - Gen Ed: C , G , N

This course positions the Holocaust not solely as a European story but a global one with implications for Jewish communities across the world. In addition to the experiences of central and eastern European Jewries, the course will also emphasize the experiences of Jewish communities in the Sephardi heartland of the eastern Mediterranean as well in North Africa and Middle East. The course will then study how the Holocaust has been represented in various contexts, most notably the United States and Israel. As an upper-level seminar, the course will consider a diversity of historiographical issues, among them questions of agency, causation, collaboration, and resistance, methodological approaches such as micro-history, gender history, oral history, public history, and fields of inquiry such as postcolonial and gender studies.

Modern Israel - ISRL 150 - Gen Ed: N

This course presents an overview of the history of Israel from its origins in the Zionist movement to the present. Key topics include: political relations and international diplomacy leading to the establishment of the state in 1948; Israel's wars with its neighbors; conflict with the Palestinians; religion and government; internal divisions between Ashkenazic and Sephardi/Mizrachi Jews; and Israeli cultural life. No previous knowledge is assumed or required. Students who had taken the course under the original number will not receive credit for re-taking the course with the new number.

University of Wisconsin--Madison- Mosse/Weinstein Center for Jewish Studies

Jewish studies BA, BS, Certificate

Courses: https://cjs.wisc.edu/courses/ nothing beyond the American Jew experience/the bible

University of Southern California-- USC Dornside

https://dornsife.usc.edu/jewishstudies/

COURSES:

JS 258gp Food, Faith, and Conflict *(GE-B, Humanistic Inquiry; GE-H, Traditions and Historical Foundations)*

'JEWISH HISTORY AND CULTURE"
HEBR 315 Hebrew in Popular Culture [Hebrew IV] *(Middle Eastern Studies Major and Minor)*
HIST 402 Cultural Heritage, Religion, and Politics in the Middle East
HIST 443 Race and Religious Riots in Modern World History
JS 428 Blacks and Jews: Conflicts and Alliances *(Jewish American Studies Minor)*

Major in Jewish Studies tracks: Judaism as a Religion OR Jeiwsh History and Culture, you can also minor in Jewish AMERICAN Studies

MINOR IN JEWISH AMERICAN STUDIES

In conjunction with American Studies and Ethnicity, Jewish Studies offers a multi-disciplinary program designed to introduce students to the history and culture of American Jews in comparative context. Classes look at Jews' interactions with diverse communities and cultures throughout the United States. This minor develops skills in thinking critically about majority and minority cultures, diversity among ethnic groups, and multi-faith relationships.

University of Minnesota--Twin Cities

- Jewish studies through the college of liberal arts, major and minor

Muslims and Jews: Conflict and Co-existence in the Middle East and North Africa since 1700 [HIS, GP] (3.0 cr
or HIST 3511 - Muslims and Jews: Conflict and Co-existence in the Middle East and North Africa since 1700 [HIS, GP] (3.0 cr)
or RELS 3079 - Muslims and Jews: Conflict and Co-existence in the Middle East and North Africa since
Off-Campus Events
As part of our commitment to connect campus to community, we hold regular events off-campus, including:

- The Annual Community Lecture Series
- Lectures and presentations intended for smaller audiences, including small-group discussions, held at area synagogues and other places of worship, community centers, and other gathering places in the Twin Cities. Topics range from Jewish history and culture, to global affairs, to the Holocaust, and are intended to bring students, faculty, and the larger community together. Please contact us if you are interested in hosting such an event and have a topic in mind.
- Minnesota State Fair

Temple University
BA: Jewish studies/minor - potentially falling apart - didn't accept applications for the academic year 2020-2021
Califronia State University--Long Beach

- Jewish studies through their liberal arts school
- Not much to offer, but this was interesting: https://cla.csulb.edu/programs/jewishstudies/teacher-endowed-workshop-on-the-holocaust/

TEACHER TRAINING ENDOWED WORKSHOP ON THE HOLOCAUST

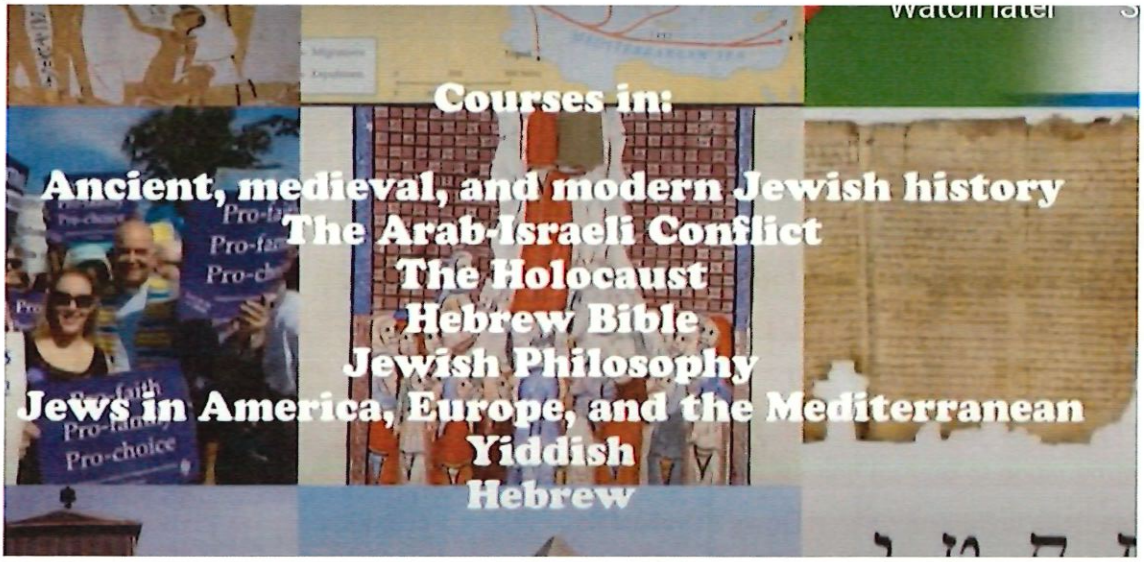
The Eva and Eugene Schlesinger Teacher Training Endowed Workshop on the Holocaust provides regional high school teachers with the information about the historical context and major events of the Holocaust, as well as provide a more detailed examination of children's experiences during this period. These workshops are an annual week-long teacher training program held on the campus of California State University, Long Beach. The goal of the workshop is to prepare teachers to instruct young students about the Holocaust, to address prejudice and become more tolerant citizens. This invaluable program was planned and created by the generous contribution of Gerda and Harold Seifer in memory of Gerda's parents, Edyta and Henryk Krebs who perished in the Holocaust.

This summer's theme was "Genocide in the Twentieth Century" and viewed the Holocaust in the larger context of genocidal themes throughout the twentieth century. Last year's theme was "Aftermath," and "in past years, the workshops looked at such topics as children, art, and human behavior," says Jeffrey Blutinger, the inaugural Barbara and Ray Alpert Endowed Chair for Jewish Studies and a member of the History Department since 2004. "Part of the instruction comes in history and part in language arts," he says. "But those who instruct the Holocaust may not have taken a class on the subject. Their knowledge may be limited to whatever movies they've seen or whatever world history textbook they read at university. What we are doing is providing them information about the subject including a general overview accompanied by binder material prepared by the Jewish Anti-Defamation League titled 'Echoes and Reflections.' There's nothing like it available in Southern California," Blutinger said. "It was a chance to fill a major need. I thought it was a terrific idea."

Rutgers University-
https://jewishstudies.rutgers.edu/academics/undergraduate/courses/master-course/859-sephardic-jewish-history

Major and Minor other minors: Jewish studies, language and culture of ancient israel, and holocaust studies

The department offers over sixty courses for undergraduates, who can major or minorin Jewish Studies.



Interdisciplinary Minor in Holocaust Studies

Rutgers now offers an **interdisciplinary minor in Holocaust Studies**, with courses offered by the **German**, **History**, **Jewish Studies**, and **Sociology** departments.

Requirements:

The minor consists of six courses, as follows:

- Two required courses:
  - **History of the Holocaust** (01:510:261 / 01:563:261) [Core Curriculum Course]
  - **Remembering the Holocaust** (01:563:360/01:510:370:01) [Core Curriculum Course]
- Four additional courses in at least two different departments—currently including German, History, Jewish Studies, and Sociology—related to the Holocaust. Courses can include:
  - A relevant three-credit independent study or internship (e.g., at the Museum of Jewish Heritage: A Living Memorial to the Holocaust in New York), with the approval of the faculty coordinator
  - An honors seminar on a relevant topic
  - A six-credit honors thesis on a relevant topic, with approval of the faculty coordinator
  - One relevant transfer course may be counted toward the minor, pending approval of the faculty coordination

For more information of the Holocaust Studies Minor, contact the faculty coordinator, Prof. Jeffrey Shandler: **shandler@rutgers.edu**

Minor in Language and Culture of Ancient Israel

Requirements:

Language and Culture of Ancient Israel minors must complete six 3-credit courses (18 credits total) from the courses listed below.

A student may not major in Jewish Studies and minor in the Language and Culture of Ancient Israel at the same time.

The following courses count toward the minor.

Jewish History I: Ancient and Medieval (01:563:201)

Dead Sea Scrolls (01:563:340)

Introduction to Biblical Hebrew I (01:563:141)

Introduction to Biblical Hebrew II (01:563:142)

Readings in Biblical Hebrew Prose (01:563:433)

Readings in Biblical Hebrew Poetry (01:563:434)

Introduction to Rabbinic Literature (01:563:437)

Women in the Bible (01:563:265)

Introduction to Aramaic (01:563:145)

Introduction to Semitic Languages (01:563:409)

The Bible in Aramaic (01:563:146)

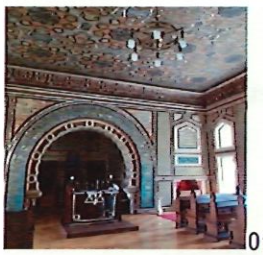
Ugaritic (01:563:405)

Hieroglyphic Egyptian I (01:563:421)

Hieroglyphic Egyptian II (01:563:422)

Ancient Near Eastern Religions (01:563:324)

Ladino: Literature, Language, and Culture



01:563:289

(cross-listed with 01:013:289, 01:617:289, and 01:940:289)

Introduction to Ladino language and culture, with reference to the unique Spanish variety used by Sephardic Jews (Jews from Iberia and across their Mediterranean diaspora their expulsion from Spain in 1492), along with its parallel culture.

01:563:100	Introduction to the Modern Middle East
01:563:145	Introduction to Aramaic
01:563:146	The Bible in Aramaic
01:563:245	Culture of Yiddish: An Introduction
01:563:246	Jewish Humor
01:563:280	Jerusalem Contested: A City's History from Jewish, Christian & Muslim Perspectives
01:563:289	Ladino: Literature, Language, and Culture
01:563:307	Medieval Spain: Muslims, Christians and Jews
01:563:308	Jews in the Islamic World
01:563:314	Jews, Heretics and the Inquisition

01:563:342	Jewish Nationalism
01:563:343	History of Zionism
01:563:344	Sephardic Jewish History & Culture
01:563:355	Kafka and World Literature
01:563:359	Race, Culture & Politics: Blacks and Jews in America
01:563:390	Jewish Memory

Stanford University-- Taube Center for Jewish Studies
Major and Minor

Core Curriculum (15 Units)
Majors must take three CSRE core curriculum courses including,

- Introduction to Comparative Studies in Race and Ethnicity (CSRE 196C),
- an additional comparative-core course,
- and the CSRE Senior Seminar (CSRE 200X) taken in Autumn Quarter of their senior year

(section 1) A History of Strangers: Jews in the Mediterranean (HISTORY 85S)	Daniels, J.

JEWISHST 85B (section 1)
Jews in the Contemporary World: Faith and Ethnicity, Visibility and Vulnerability (CSRE 85B, HISTORY 85B, REES 85B)
Jewish Christmas Trees, Kosher Pork: Soviet Jews and the New Jewish Diaspora (HISTORY 87S, REES 87S)
Jews, and Christians: Conflict, Coexistence, and Collaboration (RELIGST 133)
JEWISHST 129A (section 1)
Milk and Honey, Wine and Blood: Food, Justice, and Ethnic Identity in Jewish Culture (RELIGST 129)
JEWISHST 143 (section 1)

Literature and Society in Africa and the Caribbean (AFRICAAM 133, AFRICAST 132, FRENCH 133)
JEWISHST 145 (section 1)
Masterpieces: Kafka (COMPLIT 114, COMPLIT 350, GERMAN 150, GERMAN 350)
JEWISHST 150 (section 1)
Texts that Changed the World from the Ancient Middle East (COMPLIT 31, HUMCORE 111, RELIGST 150)
JEWISHST 211 (section 1)
Out of Eden: Deportation, Exile, and Expulsion from Antiquity to the Renaissance (HISTORY 211, HISTORY 311)
JEWISHST 221C (section 1)
Aramaic Texts (JEWISHST 321C, RELIGST 221C, RELIGST 321C)
JEWISHST 243A (section 1)
Hannah Arendt: Facing Totalitarianism (COMPLIT 253, GERMAN 253)
JEWISHST 249 (section 1)
The Algerian Wars (CSRE 249, FRENCH 249, HISTORY 239G)
JEWISHST 281K (section 1)
Departures: Late Ottoman Displacements of Muslims, Christians, and Jews, 1853-1923 (HISTORY 281K)
JEWISHST 282D (section 1)
The History of Genocide (HISTORY 202D, HISTORY 302D, JEWISHST 382D)
JEWISHST 286 (section 1)
Jews Among Muslims in Modern Times (HISTORY 286, HISTORY 386, JEWISHST 386)
JEWISHST 286D (section 1)
Yours in Struggle: African Americans and Jews in the 20th Century U.S. (HISTORY 286D)
JEWISHST 287D (section 1)
A Survey of Jews in the Contemporary World (HISTORY 287D, HISTORY 387D, JEWISHST 387D)

JEWISHST 288C (section 1) Jews of the Modern Middle East and North Africa (CSRE 288C, HISTORY 288C)	Farah, D.	2020-2021 Spring	Monday Wednesday 11:30am - 12:50pm Remote

Sephardi Studies Project
https://jewishstudies.stanford.edu/sephardi-studies-project with
https://mediterraneanstudies.stanford.edu

The Mediterranean Basin has been a global hub of diverse cultures, complex economic networks, influential empires, and rich natural resources. The region's continuing role in global affairs necessitates an in-depth understanding of Mediterranean societies and their relations with the rest of the world.

The Mediterranean Studies at Stanford University provides a forum to explore the interplay between Mediterranean societies, cultures, and communities from the Middle Ages to the present. Affiliated faculty teach and conduct research on all aspects of co-existence and conflict that have marked these encounters in the empires, port cities, nation-states, transregional networks of the Levant, Anatolia, the Balkans, Southern Europe, and North Africa. They also investigate the multiple relations of the Eastern Mediterranean with other regions and areas of the world. Their work engages with pressing social, economic, religious and cultural issues.

Within this broader framework, the Mediterranean Studies Forum organizes a rich variety of academic and public events and also supports research and teaching about the region. The program also sponsors specific initiatives:

Ottoman and Turkey Encounters at Stanford: OTES is an intellectual forum housing several series of events that foster critical engagements with contemporary Turkey and the Ottoman world, namely Southeast Europe, the Middle East and North Africa during the Ottoman centuries. Taking the potential embedded in the word "encounter" seriously, OTES encourages the radical rethinking of the relationships between intellectual work, public engagement, and action in our encounters with scholars, writers, activists, and artists.

The Sephardi Studies Project: Launched in collaboration with the Taube Center for Jewish Studies, this project explores the history and culture of Sephardi and Eastern Jewries. The project organizes academic and public events about Sephardic culture and history, and also supports the development of a digital library that includes representative samples of writings in various Judeo languages of the Sephardim over the ages, starting with Ladino.

Mapping Ottoman Epirus: How did the Ottoman Empire operate? Mapping Ottoman Epirus (MapOE) seeks to answer this question through big data, spatial and network analysis,

visualization, and various other digital methods. MapOE initially focuses on a region (Epirus - today Western Greece and Southern Albania), and period (late eighteenth and early nineteenth centuries) as an exemplary microcosm of the Ottoman World.

University of Kansas
Major and minor

JWSH 387 Enemies of Ancient Israel

An exploration of the social world of the Bible through its antagonists and their cultures. We will examine the so-called "Bad Guys of the Bible" using the lenses of history, archaeology, geography, and religion to better understand their cultures and how they are portrayed in the biblical text. (Same as HIST 381 and REL 387.) LEC.

JWSH 349 Antisemitism: A Long History

This course surveys the genesis, evolution and persistence of antipathy towards Jews and Judaism from late antiquity through the twentieth century, exploring its connections to religious and secular ideologies and its changing nature over time, place, and culture. Using primary source documents, religious and secular art and literature, the mass media and popular expression, the course examines how antisemitism was articulated and implemented, how Jews and Judaism were perceived and represented, and how Jews and Judaism responded to antisemitism. (Same as HIST 349.) LEC. ***The class you are searching for can not be found.***

Jewish Studies Programs (2)

1. **University of Massachusetts- Amherst**
2. University of Arizona
3. University of california--Berkley
4. San Francisco State University
5. Yale University
6. University of Oregon
7. Brown University
8. Indiana University—Bloomington
9. San Diego State University
10. **WUSTL**
11. University of California--santa Cruz
12. Tulane University
13. Syracuse University
14. Tufts University
15. University of California— San Diego
16. Purdue University--Main Campus
17. University of Connecticut
18. University of Pittsburgh--Pittsburgh Campus
19. University at Buffalo
20. George Washington University
21. University of Colorado Boulder
22. University of Oklahoma
23. University of Miami
24. Penn State University
25. University of Cincinnati
26. California State University Northridge
27. Seton Hall University
28. American University
29. University of Wisconsin— Milwaukee
30. CUNY Hinter College
31. Wellesley College
32. **Oberlin College**
33. Vassar College
34. SUNY At Albany
35. Barnard College
36. Scripps College/Claremont McKenna
37. Smith College
38. CUNY Queens College
39. West Chester University of Pennsylvania
40. Portland State university
41. CUNY Brooklyn College
42. Bucknell University
43. Towson University
44. Trinity College
45. Touro College
46. Muhlenberg College
47. Ohio University

48. Bennington College
49. CUNY Lehman College
50. Hampshire College
51. Mount Holyoke College
52. College of Charleston
53. Hofstra University
54. Florida Atlantic University
55. University of Hartford
56. Gratz College
57. Elyon College
58. Hebrew College
59. American Jewish University
60. Jewish theological Seminary
61. Yeshiva University
62. Hebrew Union College—Jewish Institute of Religion
63. Hebrew theological College
64. Middlebury College
65. Dickinson College

University of Massachusetts--Amherst
Judaic and Near Eastern Studies
Jewish strides: major, minor

- Interesting courses: languages: hebrew and yiddish
- 390K | Jews in the Age of the Atlantic Slave Trade
- 392F | Secularization in Modern Israel
- 392K | World Jewish Cultures
- 392L | Jews of Muslim Lands: Responses to Modernity

University of Arizona
The Arizona Center for Judaic Studies
Roughly 27 courses (i would say closer to 20 with multiple sections offered)

- International Human Rights, Transitional Justice, and Israel: This course will introduce students to international human rights principles and aspects of transitional justice, while also allowing for them to understand the complexities of Israel and the issues that confront the state. Students will have a unique opportunity to consider the international framework of human rights from an Israeli perspective while attaining a better understanding of Israel internationally. Students will become familiar with the variety of international methods that might assist in moving the region towards a more stable co-existence.
- The History of Anti-Semitism: This course examines various definitions of anti-Semitism and traces the history of anti-Semitism (or "anti-Judaism") from the earliest arguments between Christianizing Jews and Judaizing Christians to the birth of Islam, through the period of Muslim expansion and the Crusades, to the Middle Ages, the Enlightenment, and the Holocaust. It looks at the differences among various types of Christian anti-Semitism, Muslim anti-Semitism, and Jewish anti-Semitism, and concludes with a look at contemporary forms of anti-Semitism.
- Middle Eastern Ethnic and Religious Minorities: Overview of ethnic and religious minorities in the contemporary Middle East, study of ethnic and religious diversity and its

origin and manifestations in the modern Middle East. Examination of how the concept of religious and ethnic minority has emerged as a key factor in state policies towards minorities as well as the cultural, economic, political, religious, and educational lives of its people

- Jews in the Roman Empire: This course explores Judaism from Late Antiquity through the beginning of the Middle Ages. Rather than a traditional survey format, we will cover this period through historical, literary, and cultural approaches to primary literature (including focus on rabbinic literature) organized thematically. Throughout, we will read primary and secondary sources on two levels: exploring the historical and literary narratives they weave about this period in Jewish history, while paying close attention to their rhetorical choices. We discuss rabbinic self-representation simultaneously as we analyze the ways historical narratives and primary texts have been mobilized in the contemporary Jewish clime. Finally, we will treat the question of how this body of literature came to be of such central importance in Jewish culture.

	COURSE	COURSE NAME	INSTRUCTOR	SEATS	STATUS	
✓	JUS103A	Elementary Modern Hebrew	Naomi Tor	9/20	Open	Add
✓	JUS103A	Elementary Modern Hebrew	Naomi Tor	4/20	Open	Add
✓	JUS103A	Elementary Modern Hebrew	Naomi Tor	3/20	Open	Add
✓	JUS160D1	Jewish Thought and Culture	Deborah Kaye	21/30	Open	Add
✓	JUS160D1	Jewish Thought and Culture	Staff	2/10	Open	Add
✓	JUS160D1	Jewish Thought and Culture	Deborah Kaye	0/15	Open	Add
✓	JUS203A	Intermediate Modern Hebrew	Uri Maimon	6/20	Open	Add
✓	JUS203A	Intermediate Modern Hebrew	Uri Maimon	3/20	Open	Add
✓	JUS301	Jewish Civilization: A Gateway Course	David Graizbord	14/18	Open	Add
✓	JUS303A	Advanced Modern Hebrew	Uri Maimon	3/15	Open	Add
✓	JUS321	Women in Judaism	Deborah Kaye	18/35	Open	Add
✓	JUS321	Women in Judaism	Staff	0/10	Open	Add
✓	JUS321	Women in Judaism	Deborah Kaye	0/10	Open	Add
✓	JUS325	Jewish Philosophy	Sarah Aronowitz	14/40	Open	Add
✓	JUS372A	History and Religion of Israel in Ancient Times -- The Biblical Period	Beth Nakhai	10/20	Open	Add
✓	JUS372A	History and Religion of Israel in Ancient Times -- The Biblical Period	Beth Nakhai	16/20	Open	Add
✓	JUS377	Modern Israel	Leonard Hammer	35/35	Open	Add
✓	JUS377	Modern Israel	Staff	2/10	Open	Add
✓	JUS377	Modern Israel	Leonard Hammer	35/35	Open	Add
✓	JUS384	International Human Rights, Transitional Justice, and Israel	Leonard Hammer	6/35	Open	Add
✓	JUS384	International Human Rights, Transitional Justice, and Israel	Staff	0/10	Open	Add
✓	JUS384	International Human Rights, Transitional Justice, and Israel	Leonard Hammer	6/35	Open	Add
✓	JUS387	The History of Anti-Semitism	David Graizbord	9/25	Open	Add
✓	JUS387	The History of Anti-Semitism	David Graizbord	9/25	Open	Add
✓	JUS389	Middle Eastern Ethnic and Religious Minorities	Staff	25/30	Open	Add
✓	JUS481	Jews in the Roman Empire	Max Strassfeld	7/20	Open	Add
✓	JUS493	Internship	David Graizbord	0/2	Open	Add

- **University of california--Berkley,**

Center for Jewish Studies, minor only-- not as impressive/inspiring as the other california schools

"Holocaust Museums in Israel and the World"

'Holocaust museums have become, over the past years, one of the most popular mediums of Holocaust commemoration. This course will explore the history, exhibitions, and design of various Holocaust museums around the world, and study their social, cultural and political

agendas. This examination will reveal their role and responsibility in Holocaust commemoration. In order to understand the museum mechanism and the ways in which it constructs social agendas and memory, we will begin the course by studying the history of museums from ancient history to the present. This history will explain how museum exhibitions have changed from displaying treasures to disseminating ideas, strengthening national or community identity, and constructing memory of historical events. We will then study the development of Holocaust museums, from the first museum that was built on a remote kibbutz in Israel, through the establishment of prominent National museums, such as the United States Holocaust Memorial Museum in Washington DC. We will examine the process that led to the museums' foundation, the social and political motives behind them, and their exhibitions, architecture and design.

- Instructor bio: Visiting professor and architect, Stephanie Shosh Rotem is a graduate of Tel Aviv University. She received in PhD in 2010 in the Program for Interdisciplinary Arts, and her doctorate was published in 2013, as "Constructing Memory: Architectural Narratives of Holocaust Museums." From 2011 to 2017, Rotem was Head of the Museum Studies Program at Tel Aviv University. She also taught graduate courses in Tel Aviv's Faculty of the Arts and in the International Program for Holocaust Studies at the University of Haifa. In 2018-19 she was a visiting professor for Israel Studies at the University of Virginia. Rotem lectures and publishes on architectural history, museum history and architecture, and Holocaust museums.

Jewish Studies 122*

"Contemporary Judaism in Israel: Swaying Religion and Nationality"

This course shall study the divergent forms of Judaism in Israel since the 1990's, apprehending the ideological and social fluctuations each stream has experienced over the last three decades as it parted from its previous formulations, and noting the way every major expression of Judaism in Israel at this time is in the midst of an identity crisis. It will also examine the tense relations between religion and state in Israel, analyzing the clashes and concurrences between different Israeli-Jewish identities and explaining Religious Jewish radicalism on the one hand, and the secular/spiritual "Jewish Renaissance" on the other.-

- Instructor Bio: Tomer Persico is the Koret Visiting Assistant Professor of Jewish and Israel Studies, Dept. of Near Eastern Studies, Berkeley Institute for Jewish Law and Israel Studies, Center for Jewish Studies at U. C. Berkeley. Persico is also the Shalom Hartman Institute Bay Area Scholar in Residence. He has taught for eight years at the Department for Comparative Religion in Tel-Aviv University, and his fields of study are contemporary spirituality, Jewish Renewal, Forms of secularization and trends of secularization and religiosity in Israel. His book, The Jewish Meditative Tradition was published by Tel Aviv University Press in 2016.

San Francisco State University

Department of Jewish Studies

Bachelor's Degree in **Modern** Jewish Studies

The Bachelor's Degree in Modern Jewish Studies is designed for students coming from any and all religious and ethnic backgrounds, and for those with no religious background at all. The teaching philosophy in the Department of Jewish Studies is to use academic approaches of disciplines from across the University to study religion, literature, history, culture, language, and all other aspects of Jewish life and experience.

The Bachelor's Degree in Modern Jewish Studies requires a total of 30 units. All Jewish Studies majors are expected to take 12 units from the Core Courses, three units of a Culminating Experience, 12 units of Electives, and three units in a GWAR course.

Twelve units of complementary studies are required of all candidates for the Bachelor's Degree in Modern Jewish Studies. These units are courses that have a prefix other than JS and that are not cross-listed with Jewish Studies. One of the recommended ways to fulfill this requirement is to take four Hebrew language courses.

JS 350 Jewish Social Responsibility (Units: 3)

- UD-C: Arts and/or Humanities
- Social Justic

Program mostly consisted of European/American - aside from 1 class on the conflict

Yale University

Judaic Studies Program Major

couldn't find any good info, website not easy to interact with

Core requirements

Each student must elect at least three from the following: (1) a course in Hebrew Bible, such as JDST 110; (2) a course in rabbinic literature or ancient Judaism, such as JDST 235; (3) JDST 200; (4) JDST 201; (5) a course in Jewish thought, such as JDST 281 or JDST 293; (6) a survey course in Hebrew and Jewish literature. Language or literature requirements Students must complete either HEBR 110 and 120 or two courses in Hebrew literature in translation. Up to three Hebrew language courses may be counted toward the requirements of the major. Areas of concentration Students must select two of the following areas of concentration: ancient Israel/Hebrew Bible; Judaism and Jewish history of Second Temple and Talmudic times; Jewish history and civilization of medieval and Renaissance times; modern Jewish history and civilization; Jewish/Hebrew literature (which requires the study of literature in Hebrew); and Jewish thought. With the approval of the DUS, students may design their own areas of concentration. In each of the two areas of concentration, students choose three courses in consultation with the DUS. These are expected to comprise one introductory course; one seminar taken in the junior year, and one course requiring a final research paper. One relevant course should be in an area outside Judaic Studies, such as a course relating to the larger historical, literary, or philosophical context if the concentration is in a historical period, or a course in the theory or practice of literature if the concentration is in Jewish/Hebrew literature.

Senior requirement

Students are required either to complete a two-term senior essay in JDST 491 and 492 related to both areas of concentration, or to complete a one-term senior essay in JDST 491 or 492 related to one area of concentration and an additional seminar related to the other. The senior essay may build on research conducted for one or both of the student's junior seminar papers. Study abroad Students majoring in Judaic Studies should be aware of the numerous opportunities for study abroad. Those interested in research and language-study opportunities in the Middle East, Europe, and South America should consult the DUS.

University of Oregon

Judaic Studies Program, Major and Minor

213 **The Jewish Encounter with Modernity (4)** A survey of Jewish encounters with modernity outside the Americas from 1700-1948, concentrating on transformations in political status, national identity, Jewish culture, and religious self-definition.

340 **Israelis and Palestinians** (4) Examines political struggle between Israelis and Palestinians over past century and related human, societal, and cultural issues. Explores contemporary attempts at resolution. Offered alternate years. **See also CRES 410.**

Brown University

Jews have lived and flourished over thousands of years in a variety of social contexts, stretching from the Land of Israel and the eastern Mediterranean to Asia, **Africa**, Europe, and the Americas. Judaic studies concentrators will have the opportunity to study Jews in these contexts, getting to know their social structures, and what they have created. The subjects of study cover an astonishing range, including Jewish history and society, Jewish law and philosophy, Jewish literature and ritual. Students will learn to unlock this wealth in both the ancient and the modern worlds through a number of academic disciplines - History, Religious Studies, and Literature. These also provide tools for studying and analyzing human societies and cultures in general, for which Jewish experiences provide an important perspective.

Courses:
Israel's Wars
Israel's history has unfolded under the shadow of its prolonged conflict with the Palestinians and its Arab neighbors. This first year seminar will survey the military aspect of this conflict. The major aim of the course is to present an historical survey of the Israeli-Arab wars and Jewish-Palestinian encounters in the 20th century. This will provide some of the necessary background for understanding the present phase of the Arab-Israeli conflict in the Middle East, and help in comprehending the roots and causes of contemporary controversies between Israel and the Palestinians and/or its Arab neighboring states. Enrollment limited to 19 first year students.
JUDS 0050H S01

Indiana University--Bloomington
The Robert A. and Sandra S. Borns Jewish Studies Program
Major in Jewish Studies, Certificate in Jewish Studies, Minor in Jewish Studies, Minor in Hebrew, Minor in Yiddish, Jewish Sacred Music Curriculum

Courses:

VT: Researching White Supremacism and Antisemitism on Social Media
Godless Judaism
How do secular Israeli Jews maintain a Jewish worldview without believing in God or the revelation at Sinai? What kind of Jewishness do they generate? Reading A. D. Gordon, Ehad HaAm, Simon Dubnow, Zeev Jabotinski, Ber Borochov, and others, we will pay close attention to the dilemmas and the solutions their works reveal. We will ask whether land, nation, or sovereignty are indeed adequate and sufficient substitutes to religious revelation, Jewish identity and commitment.

Introduction to Jewish History: From the Bible to Spanish Expulsion
This course examines the emergence of Judaism in ancient and medieval worlds. It explores both the preservation of Jewish traditions and their transformations over time and space. The course focuses on the time periods that produced some of the most influential scriptural, legal, literary, philosophical, and mystical texts of the Jewish tradition such as the Hebrew Bible/Old Testament

and the compendium of law and narrative called the Talmud. Some questions students will consider in the course include: What is the difference between Israelites and Jews? Where did ancient Jews live, and how did they relate to practices from their surrounding cultures? How did gender relations shape the daily lives of ancient and medieval Jews? What representations of religious and political power appear in the textual and material records of ancient and medieval Judaism? How did ancient Jews think about their relationship to the land of Israel? What did they think about Jewish political autonomy? How did they interact with rulers and empires?

What is Middle Eastern? Perspectives Gained through Comparisons with Israel
The course examines work that makes claims about Middle Eastern dynamics, by describing histories, gender regimes, secular/religious tensions, etc, that are perceived as both common across Middle Eastern societies and substantially different from those in other societies. It then uses Israel, as a possible new case of the larger concept "Middle Eastern society," to provide a fresh perspective on what does and does not hold the Middle East together. This approach is unusual, in that Israel is generally not considered a Middle Eastern society. It was, after all, established by European settlers using a European nationalist ideology. However, about half of Israel's population originated from the Middle East; Judaism arguably has more in common with Islam than with Christianity; and the prevailing sense that Israel is foreign to the Middle East may itself reflect a shared history of Orientalism and exchange with the west. Israel, therefore, potentially provides an "outlier" case that challenges preconceived notions of what it means to be Middle Eastern, in the process strengthening the analytical tools used by all.

VT: Antisemitism & Islamaphobia (3 cr)

San Diego State University
Jewish Studies Program
Modern Jewish Studies Major
With the B.A. Degree in Liberal Arts and Sciences

Modern Jewish studies is a multidisciplinary major which provides an understanding of Jewish civilizations as the result of the interactions of Jewish culture, history, politics, and religion with other civilizations in societies where Jews have been the dominant majority population (the first two Jewish commonwealths and the modern state of Israel) and in those of the diaspora Jewish communities where Jews have been a minority group.

Students will be expected to obtain proficiency in Hebrew. They will develop an understanding of the major events in Jewish history starting with the biblical period through the centuries of diaspora to the Holocaust and the creation of the modern state of Israel. Students will be exposed to main Jewish beliefs, ideas, and traditions which have arisen in these different historical contexts. They will also become familiar with Jewish visual and literary expressions of culture. It is hoped that the study of Jewish civilizations will foster an awareness of how the Jewish experience reflects the universal dynamic of how ethnic, religious, or racial minorities interact with majority societies (i.e., discrimination and persecution, acculturation, integration, syncretism, and resistance to assimilation).

Those completing the major will be prepared for careers or further graduate training in the foreign service, overseas business, education, social services, multimedia productions, visual and literary arts, advocacy organizations, museum work, and the ministry.

couldn't really find any more information

Washington University in St. Louis
Jewish, Isalmic, and Middle Eastern Studies

Jewish, Islamic, and Middle Eastern Studies is an interdisciplinary program whose purpose is to explore the historical experience; literary, religious and cultural expression; and political and material life of the Jewish, Islamic, and Middle Eastern civilizations. Our program is unique in the United States because it integrates Islamic studies and Jewish studies. There are two tracks offered in the major and minor, encouraging students to tailor their experience more closely to their interests: the **Comparative Jewish and Islamic Studies** track and the **Modern Middle Eastern Studies** track. Whether students favor the study of language, literature, religion, history or politics, they will find in our courses a way to deepen their appreciation of these complex and diverse societies and cultures. Students also will be encouraged to explore the interaction of Jews and Muslims with neighboring societies and cultures in the Middle East, Europe, North Africa, and other parts of the world.

Our majors and minors have gone on to do many diverse things after graduation. Many have entered professional schools in such fields as law, journalism, education, the ministry or rabbinate, government, and communal or social work. Others have gone on to do graduate work in either Jewish or Islamic studies or related disciplines. Still others have combined their interest in Jewish, Islamic, and Middle Eastern studies with careers in business, medicine, or scientific research. All have found the major to have been an intellectually and emotionally rewarding experience and an important component of their overall development.

Two Tracks

Students who wish to major in Jewish, Islamic, and Middle Eastern Studies will select one of two tracks: **Comparative Jewish and Islamic Studies** or **Modern Middle Eastern Studies**.

Units required: 24 advanced, in addition to prerequisites

Prerequisites for Both Tracks

- 100- and 200-level language (Arabic or Hebrew), by course work or by placement (A student who skips the first four semesters of Arabic courses by placement must successfully complete L75 307D Advanced Arabic I. A student who skips the first four semesters of Hebrew courses by placement must successfully complete L75 320D Third Level Modern Hebrew I or L75 3841 Intro to Biblical Hebrew. Students who complete the third level language course with a grade of B- or better will receive 6 units of back credit.)
- L75 JIMES 210C Introduction to Islamic Civilization AND L75 JIMES 208F Introduction to Jewish Civilization: History and Identity
  (Students with substantial prior course work may substitute an additional upper-level course with permission of their adviser and the director of undergraduate studies.)

Comparative Jewish and Islamic Studies Track Requirements

- At least 3 credits in 300- and 400-level Jewish studies or Hebrew literature courses
- At least 3 credits in 300- and 400-level Islamic studies or Arabic literature courses
- 15 credits in 300- and 400-level JIMES courses, distributed as the student wishes

- 3 credits in the departmental capstone course to be taken during the senior year (Students may take this course during their junior year with permission of their adviser and the director of undergraduate studies.)

Modern Middle Eastern Studies Track Requirements

- 15 credits in 300- and 400-level JIMES courses, distributed as the student wishes
- 3 to 6 credits in 300- and 400-level courses that are pertinent to the modern Middle East that may be home-based outside of the department (i.e., home-based in Anthropology, History, International and Area Studies, Political Science, Religious Studies, and so on)
- At least 3 credits in 300- and 400-level premodern Middle Eastern studies courses
- 3 credits in the departmental capstone course to be taken during the senior year (Students may take this course during their junior year with permission of their adviser and the director of undergraduate studies.)

Additional Information

- Students enrolled in preapproved Washington University study abroad programs during the regular academic semester can earn a maximum of 9 credits subject to review by their adviser and the director of undergraduate studies. Summer programs and transfer courses can be granted as many as 6 credits subject to review by the student's adviser and the director of undergraduate studies. A limit of 9 credits in total can be applied to the major, whether the credits are earned in study abroad or summer programs or via transfer credit. For more information about preapproved study abroad programs, please visit the Jewish, Islamic, and Middle Eastern Studies Study Abroad Program website.
- Students must maintain an average of B in all courses for the major. A grade of B- or higher must be earned in each language course in order to advance to the next level.
- No course taken pass/fail can count toward the prerequisites or the major.
- A student may request credit for courses taken outside of the department (other than those that are cross-listed) by seeking the permission of the director of undergraduate studies and the department chair.
- To be eligible to write a senior thesis, a student must maintain a grade-point average of 3.65 through the sixth semester. Senior thesis writers should sign up for an appropriate 3-credit course during both the fall and spring semesters. (The 6 credits from these courses can be applied to the primary area of study.)

Courses:

The Jews of North Africa taught every other year*JEWISH, ISLAMIC AND MIDDLE EAST STUDIES 3183 - FALL 2021*

This course examines the colonial and postcolonial experiences of Jews living in North Africa, mainly Algeria, Morocco, Tunisia, Libya and Egypt in the context of the region's connections and relationships to the European powers in the 19th and 20th centuries. We will focus on how the intrusion of foreign powers disrupted and shifted long-standing relationships between Jews and their non-Jewish neighbors, particularly the Muslim populations. We will also explore changes that occurred within the Jewish community as Jews negotiated their place within the new European Imperial system and its subsequent dismantling. Students will have the opportunity to engage with European ideas of "regenerating" North African Jews living under Ottoman Rule, the changing political and social statuses of Jews throughout the French and British regions, the changing relationship between Jews and their non-Jewish neighbors, the rupture caused by both World War's, and how Jews coped with and responded to the dismantling

of European empires and the birth of nation-States in the region, including Israel. Please note: L75 5183 is intended for graduate students only.
Course Attributes: EN HBU BABU ISAS HUMAS LCDFA HUMAR HUMAS SC

Energy Governance in Israel and the Middle East taught every other year *JEWISH, ISLAMIC AND MIDDLE EAST STUDIES 3401 - FALL 2021*

This course focuses on the energy policy concerns of Israel and its surrounding region. Students gain a deep understanding of the complexities involved in energy policy formulation and its profound impact on the security, economy and foreign policy of the Middle East. The course examines such issues as securing energy markets and suppliers, managing oil revenue, deciding on the country's energy mix for electricity, balancing environmental concerns, using energy resources as a "weapon" in foreign policy, subsidizing renewable energy, dealing with water scarcity, promoting nuclear energy, and the role of energy in armed conflicts. Each lesson focuses on one policy concern or dilemma, reviews the main theories and approaches to it, and uses Israel and its surrounding region as case studies for analysis. Although the course focuses on Israel and the East Mediterranean area, it is widely relevant to students interested in energy policy formulation in the United States, Europe, or elsewhere.
Course Attributes: EN SBU BABU ISAS LCDAS SSCFA SSCAR SSC

Travelers, Tricksters, and Storytellers: Jewish Travel Narratives and Autobiographies taught once every 4 years *JEWISH, ISLAMIC AND MIDDLE EAST STUDIES 359 - FALL 2021*

Jewish literature includes highly fascinating travel accounts and autobiographies that are still awaiting their discovery by a broader readership. In this course, we will explore a broad range of texts originating from the Middle Ages to the 19th century. They were written by both Ashkenazi and Sephardi Jews hailing from countries as diverse as Spain, Italy, Germany, and the Ottoman Empire. Among the authors were pilgrims, rabbis, merchants, and one savvy businesswoman. We will read their works as responses to historical circumstances and as expressions of Jewish identity, in its changing relationship to the Christian or Muslim environment in which the writers lived or traveled. Specifically, we will ask questions such as: How do travel accounts and autobiographies enable their authors and readers to reflect on issues of identity and difference? How do the writers produce representations of an "other," against which and through which they define a particular sense of self? This course is open to students of varying interests, including Jewish, Islamic, or Religious Studies, medieval and early modern history, European or Near Eastern literatures. All texts will be read in English translation. Please note: L75 559 is intended for graduate students only. Course Attributes: EN HBU ISAS HUMAS LCDFA HUMAR HUM

University of California-- Santa Cruz
Jewish Studies Program Major/Minor
Courses:
introduction to Middle Eastern and North African Jewish History, 1500–2000; History 77,
*HIS 194V, Fascism and Anti-Fascism: The Global Spanish Civil War

Tulane University of Louisiana
Department of Jewish Studies, Major and Minor

Courses:
JWST 3310. Jewish Latin Amer Expressions. (3 Credits)
An introduction to the cultural expressions of Jewish communities throughout Latin America.
JWST 3330. Jewish Music. (3 Credits)

Survey of Jewish liturgical music from Biblical times to the present, and of Jewish popular, theatre, and folk music. Emphasis on European, Israeli, Sephardic, and American traditions.

JWST 3500. Goldn Age Spansh Jewry I. (3 Credits)

An examination of the cultural, political, and intellectual history of Spanish Jewry from the beginnings of Jewish settlement through the early reconquest. Special attention is given to the contributions of Hasdai ibn Shaprut and Samuel Ha-Nagid.

JWST 3520. Goldn Age Span Jewry II. (3 Credits)

A study of the transition of Spanish Jewry from Moslem rule to Christian rule. The course includes an analysis of the several disputations of this period as well as the impact of the inquisition and expulsion. Special attention is given to the literature and philosophy of Maimonides, Crescas, and Solomon ibn Adret.

JWST 4670. Israeli Jewish & Arab Israeli. (3 Credits)

"This course explores major themes in Israeli cinema and fiction in the context of the social and historical backdrop of the Arab-Israeli conflict and the painful emergence of a new Jewish-Israeli identity in the shadow of the Holocaust and unremitting warfare. Examining in depth a number of Hebrew and Arabic films, short stories and novels, all in English translation, the course situates them in the evolution of Israeli cinema and fiction. prereg: JWST 3220 Arab-Israeli Conflict"

Syracuse University-

Modern Jewish Studies Major , minorL jewish education/studies

JSP 379 - American Slavery and the Holocaust

Tufts University

Judaic Studies Major

JS 73/REL 73: Aspects of the Sephardic Tradition

JS 91, 92, 191, 192: Special Topics, including Ladino Language and Culture

"Reccomended other courses" SPN 130: Civilization of Muslim Spain

University of California -- San Diego

Major/Minor

Interestingly, they separate all their classes pre- 1648 and post 1648

ANAR 103. Archaeology of the Holy Land (4)	HIEU 145. The Holocaust as Public History (4)
ANAR 125. Weapons and Warfare in the Ancient Near East (4)	HIEU 158. Why Hitler? How Auschwitz? (4)
ANAR 141. Prehistory of the Holy Land (4)	HIEU 176. Politics in the Jewish Past (4)
ANAR 142. The Rise and Fall of Ancient Israel (4)	HINE 135 GS. Introduction to contemporary Israeli Society and Culture (4)
ANAR 143. Archaeology, Anthropology, and the Bible (4)	HINE 136 GS. Zionism and post-Zionism (4)
	HINE 166/266. Nationalism in the Middle East (4)
	HINE 170/270. Special Topics in Jewish History (4)

ANAR 190. Middle East Archaeological Field Study (4) ANAR 191. Advanced Cyber-Archaeology Field School (4) HINE 100. The Hebrew Bible and History (4) HINE 101. The Religion of Ancient Israel (4) HINE 104. Sex in the Bible (4) HINE 108. The Middle East before Islam (4) HINE 110. Jesus, the Gospels, and History (4) HINE 112 A/AL. Great Stories from the Hebrew Bible (4) HINE 112 B/BL. Great Poems from the Hebrew Bible (4) HINE 115. Death and Dying in Antiquity (4) HINE 125. Jews in the Greek and Roman World (4) HINE 161/261. Seminar in the Hebrew Bible (4) HINE 162. Anthropology and the Bible (4) HINE 171. Topics in Early Judaism and Christianity (4) HINE 199. Independent Study in Near Eastern History (4) LTWL 138. Critical Religion Studies (Ancient Israel) (4) LTWL 198. Directed Group Study (4) LTWL 199. Special Studies (4)	HINE 199. Independent Study in Near Eastern History (4) HITO 104. The Jews and Judaism in the Ancient and Medieval Worlds (4) HITO 105. Jewish Modernity from 1648–1948 (4) HITO 106. Love and Family in the Jewish Past (4) HITO 136. Jews and African Americans: Slavery, Diaspora, Ghetto (4) HIUS 118. How Jews Became American (4) HUM 1. The Foundations of Western Civilization: Israel and Greece (6) LTRU 110C. Survey of Russian and Soviet Literature in Translation, 1917–present (4) LTRU 150. Russian Culture (4) LTWL 134. A Cultural History of American Jewry (4) LTWL 148. Yiddish Literature in Translation (4) LTWL 198. Directed Group Study (4) LTWL 199. Special Studies (4) MUS 18/ETHN 4. Klezmer Music (4) POLI 121. Government and Politics of the Middle East (4) POLI 121B. Politics in Israel (4) SOCI 106M. Holocaust Diaries (4) SOCI 188I. The Israel Palestinian Conflict (4)

Purdue University--Main Campus
Jewish Studies Program, Major and Minor

HEBR 284	ANCIENT NEAR EASTERN HISTORY AND CULTURE	ROBERTSON

HIST 246	MODERN MIDDLE EAST AND NORTH AFRICA	HOLDEN

University of Connecticut
Center for Judaic Studies and Contemporary Jewish Life

SPAN 1008

SPAN 1008. Christians, Muslims and Jews in Medieval Spain

This course will study the contacts and relations between the diverse cultures and traditions of medieval Spain: Christian Hispania, Muslim al Andalus, and Jewish Sefarad. By engaging these questions at a historical and cultural distance, the course also aims to furnish students with critical and informed perspectives that resonate with current interfaith and intercultural issues of concern. The course requires no prior preparation in the subject matter and will seek to involve students in the critical interpretation and evaluation of historical, literary and other cultural texts. Readings for the course will include a variety of sources translated from Spanish, Latin, Arabic and Hebrew. Three credits. Taught in English. *Fulfills C.A. 1 (Arts & Humanities) and C.A. 4-INT (Diversity & Multiculturalism) general education requirements. Hershenzon*

HEJS 3330. Palestine Under the Greeks and Romans

(Formerly offered as HEB, HEJS, and JUDS 3218.) (Also offered as CAMS 3330 and HIST 3330.) Three credits. Prerequisite: CAMS 1101 or 1102 or CAMS/HIST 3301; or HIST 3320 or 3325; or INTD 3260; or HEJS 1103 or 3202; or instructor consent. Taught in English. May not be used to meet the foreign language requirement. *Miller*

The political, historical and religious currents in Greco-Roman Palestine. Includes the Jewish Revolts, sectarian developments, the rise of Christianity and the Talmudic academies.

ANTH 3098. Anthropology of Jewish Cultures

The primary goals of this course will be to explore the diversity of Jewish cultures and examine how influential anthropological theorists have sought to explain the variation and commonalities of these cultures. Considerable emphasis will be placed on Jewish folk traditions as they've emerged cross-culturally and their tension with, or occasional acceptance by, rabbinic institutions. Anthropological efforts to document these traditions will be discussed. Students will be exposed to the rich ethnographic literature on Jewish cultures to explore various topics,

communities, and movements within Jewish culture including: Haredim, Ethiopian Jewry, Yiddish culture in Europe and the U.S., chavurah communities, Sephardic communities in Muslim cultures, the Ba'al Teshuvah movement, women's status within Jewish cultures, and secularization among Jewish communities. The course will conclude by briefly examining how rabbinic writers, including Mordechai Kaplan, Neil Gillman, and Jonathan Sacks, have drawn upon anthropological data and theories to interpret Jewish teachings and provide visions for the development of Jewish life. Three credits.

University of Pittsburgh--Pittsburgh Campus
*website hasn't been updated since mid-2020

- JS 1230--Ashkenazi Jewry; Medieval Period
- JS 1240--Sephardi Jewry; Medieval Period
- JS 1257--Russian Jewry
- JS 1258--Soviet Jewry
- JS 1640--Jews in the Islamic World .
- JS 1644--Christians, Muslims, Jews in the Middle Ages: Connection and Conflict
- JS 1295--Jews and the American Cinema

University at Buffalo
Department of Jewish Thought
JDS 195LEC Multicultural Foundations of Jewish Phil; Jewish, Muslim, and Christian sources. This course examines the development of Jewish Philosophy in its multicultural, cosmopolitan medieval context, examining Jewish, Muslim, and Christian sources.

-

JDS 201LEC Israel and the Ancient Near East
This course is, at its core, an introduction to the history and archaeology of the Levant, Anatolia, Mesopotamia, and Iran from the end of the Late Bronze Age (ca. 1200 BCE) to the rise of Alexander the Great (334 BCE). Against this vast backdrop, the course will focus specifically on cities and kings: we will explore the diverse histories and cultures of the ancient Near East through the dual lenses of urbanism and imperialism. This course is the same as RSP 201 and CL 201 and course repeat rules will apply. Students should consult with their major department regarding any restrictions on their degree requirements.

JDS 202LEC Israel and the Emergence of Judaism
Post-biblical Jews and Judaism; their adaptation to Greco-Roman life; rise of Jewish sectarianism; writing of the Talmud. How to critically read ancient texts in comparative contexts. This course is the same as HIS 231 and RSP 202 and course repeat rules will apply. Students should consult with their major department regarding any restrictions on their degree requirements.
JDS 206LEC Chassidic Philosophy
Historical context and causes of the rise of the Chassidic movement and specific Chassidic sects in modern Eastern Europe. Basic concepts and practices as revised and interpreted by Chassidic leaders.

George Washington University
Judaic Studies Program
Why Judaic Studies Matters

- The definition of "Jewishness" has evolved over time and is increasingly contested. Judaic studies allows students to form a nuanced understanding of the highly charged question, "Who is a Jew?" and ask what constitutes Jewish identity, thought and practice.
- Jewish culture is multilingual and multicultural, and the existence of a diaspora is central to the Jewish experience. Judaic studies offers a broad window into the world through music, film, literature and art, leading students to form a global and cross-cultural perspective.
- Judaism is the parent religion of both Christianity and Islam. The three religions developed in part in relation to one another, and one cannot fully understand these religions without understanding their roots in Judaism.
- Jewish people have endured for millennia despite the lack of a common land and language, and a long tradition of anti-Judaism and antisemitism. Judaic studies enables students to explore how minorities can survive and thrive, even in unfavorable circumstances.

- Jews have played a formative role in modern developments, from physics to psychoanalysis to postmodernism. Judaic studies seeks to understand the extraordinary contributions of Jews to secular culture.

- Studying the Holocaust exposes students to a range of troubling but unavoidable questions. The JSTD Program offers courses in the history, literature, education and memory of the Holocaust and hosts trips to sites including the U.S. Holocaust Memorial Museum.
- Judaic studies encompasses the multidisciplinary study of Israeli history, politics, society and culture. Students learn about the variants of Zionist ideology and examine a key feature of contemporary Jewish politics, while probing the limits of the field by looking at the non-Jewish populations in Israel, as well as the history and contemporary politics of Israel/Palestine. Working in collaboration with GW's Institute for Middle East Studies and with local experts, the program offers a unique opportunity for students to examine Israel from comparative and transnational perspectives

ANTH 3805Archaeology of Israel and Neighboring Lands

HIST 2051 Antisemitism from Origins to the Present

HIST 2116 Muslims, Christians, and Jews in Medieval Spain

HIST 2061 Ghetto: History of a Concept

HIST 3062 War Crimes Trials

L 3923 Violence and Peace in Judaism, Christianity, and Islam

University of Colorado Boulder-- looks like fun!
Program in Jewiah Studies
Undergraduate research:



The Jews of Spain and Portugal: After Explusion

JWST/HIST 4524-001

T/TH 9:35AM– 10:50AM | 3.0 | *Rebecca Wartell, Instructor in Jewish Studies*

Meets Gen Ed Requirement: Meets Gen Ed Requirements: Arts & Humanities, Diversity

---

Jews in the American West

JWST/HIST 4837-001

T/TH 2:20PM - 3:35PM | 3.0 | *Rebecca Wartell, Instructor in Jewish Studies*

Meets Gen Ed Requirements: Arts & Humanities

University of Oklahoma--Norman
Schusterman Center for Judaic and Israel studies

Undergraduate Major and Minors

The University of Oklahoma offers the following programs:

- **Bachelor of Arts in Judaic Studies**
- **Bachelor of Arts in History**

  (Judaic/Israeli History Thematic Field)
- **Minor in Judaic and Israel Studies**
- **Minor in Hebrew**

BA Judaic Studies Checksheet
Judaic and Israel Studies Minor Checksheet
Hebrew Checksheet

HIST 1563	The Jews from Abraham to Zionsim	
HIST 2203	Religion/Archaeology of the Near East, Egypt, and Mediterranean	
HIST 2503	American Jews/Jewish Americans	
HIST 3120	Spain Under Islam	
HIST 3203	Transformation of Jews	

HIST 3770	Jews & Nationality
HIST 3763	Genesis Through Jewish Eyes
HIST 3950	Jews/Christians Under Islam

University of Miami
Judaic Studies Program, major/minor

GEG 382 GEG 385

Geography of the Middle East (M)

Jewish Geography (M)

JUS 325 Israel: The Making of a State *combined w/ INS*

REL 103 One God: Judaism, Christianity and Islam

Cognates

Courses in the Judaic Studies curriculum may also satisfy the following **cognates.**

Arts & Humanities	People & Society	STEM: None
Judaism, Christianity, Islam	Study of Aspects of the Holocaust	

Studies of Modern Day Israel

The Evolution of Jewish People in Their Homeland and the Diaspora

Pennsylvania State University--Main Campus
Jewish Studies, Major/Minor
Holocaust and Genoicide Studies Certificate https://jewishstudies.la.psu.edu/degrees-and-certificates/holocaust-and-genocide-studies-certificate/

JST / CAMS / RLST 12
Lands of the Bible from Adam and Eve to Muhammad
INSTRUCTOR: ANN KILLEBREW
TIME: Web

Who, what, and where were the ancient peoples, cultures and places that played key roles in the shaping of the Hebrew Bible (Old Testament), New Testament and Quran? When do they appear in history and how do we reconstruct their past and legacy? Why do these ancient cultures and writings continue to influence our contemporary world? Utilizing methodologies and approaches from historical geography, archaeology, contemporary historical documents, epigraphy and anthropology, we will investigate the civilizations and peoples of the lands associated with the biblical texts. This course examines the cultural traditions that developed in these regions and contextualize the world out of which the Bible emerged. Thousands of years later, their beliefs, customs and practices continue to resonate in our lives today.

JST / HIST / RLST 181
Introduction to the Middle East
INSTRUCTOR: JANINA SAFRAN
TIME: MoWeFr, 12:20PM – 1:10PM

History/Jewish Studies 181, "Introduction to the Middle East," provides a survey of the history of the Middle East between c. 600 and the present, with a weekly focus on two or three particular aspects of history, society, and culture. Lessons include regular textbook reading and analysis of primary sources such as architecture, poetry, literature, government documents, newspaper articles, and video clips. The course objectives are to stimulate interest in the varied historical experiences and diverse societies and cultures of the region, develop analytical skills and a basis

for informed discussion of historical and current events, and provide a foundation for deeper investigation. Toward these ends, students learn important terms, concepts, contexts, individuals, and events, follow trends and patterns, locate specific events in meaningful context, interpret the historical significance of primary sources, and develop a long view of change and continuity.

JST 193 / HIST 193
Modern Iran
INSTRUCTOR: LIOR STERNFELD
TIME: MoWeFr, 10:10AM – 11:00AM

Ever since the beginning of the twentieth century, Iran has been in a constant state of revolution. Social, political, and economic factors generated numerous movements that strove to find a better mechanism by which to run the country. The Constitutional Revolution laid the foundations for a new political discourse of rights and duties, of representation, and sovereignty. Later, the abolishment of the Qajar dynasty and the establishment of the Pahlavi state endeavored to create a new society that would fly the flag of modernity through an imagined linkage to ancient Persian traditions. Policies and reforms of that era helped create a middle class, and served as a pretext to many of philosophical, ideological, and political debates about the nature of Iranian nationalism and the Iranian people, and the nations destiny in the world. And finally, the 1979 Revolution that aimed to create yet another "new" society but encountered difficulties to do so. The closure of this century was with the appearance of the reform movement that tried to revolutionize the country from within the apparatus of the Islamic Republic. This course will trace the social, political, and economic trends of Iranian history, through an examination of different schools of historiography, critical reading of scholarship and sources, and film analysis.

AFR/PLSC 443
Ethnic Conflict in Africa
INSTRUCTOR: KIDANE MENGISTEAB
TIME: TuTh, 9:05am-10:20am

This course explores the various causes and impacts of ethnic conflicts in the African context.

University of Cincinnati--Main Campus
Judaic Studies Department- couldn't find information about it other then that the program exists

California State University--Northridge
They seem a little desperate for more students: Giving away $1,000 to students "just for taking Jewish Studies courses"
Website was hard to find courses, wish there was more information

Seton Hall University-- christian school
JEWISH+CHRISTIAN STUDIES MASTERS
Undergraduate Program
The religion major and minor at Seton Hall offers studies that cover major world religious traditions, especially Christianity but also Christianity in relation to Judaism, Islam, Hinduism, and Buddhism. Our undergraduate programs in religion, theology, and ethics also focuses on a wide variety of interdisciplinary topics and issues including Catholic social teaching, medical ethics, environmental ethics, secularism and political theory, war

and peace, race and ethnicity, biblical archaeology, interfaith dialogue, gender and women's studies, and much more.

American University
Jewish Studies Program
Do you want to know more about antisemitism, the Holocaust and its film and literature, Jewish comedy, *Fiddler on the Roof*, politics (American, Jewish, and Israeli), the Bible, Jesus, and how to order a falafel in Hebrew? If so, then American University's Jewish Studies Program has courses for you.

JWST 396: American Jews & Israel: A Complicated Relationship
W 8:20-10:50pm Feb. 17, 2020- Mar. 31, 2020Lauren Strauss, Scholar-in-Residence
This 6-week, one credit course examines the century-long relationship between America's Jews and the modern State of Israel from before the State's founding to today. We explore Israel's multifaceted relationship with American Jewry, from political rhetoric to philanthropy, from pop music to hummus, from folk dance, summer camps and tourism to war heroes and Wonder Woman.

HIST 496/696-005: Israel and Europe
W 5:30-8:00pm Michael Brenner, Director, Center for Israel Studies
The class starts with the European roots of Zionism and covers the Holocaust as one factor leading to the establishment of Israel. It leads up to present day relations between Israel and the EU and includes virtual discussions with leading European and Israeli diplomats.
HIST 245: Modern Jewish Civilization
M/Th 9:45-11:00am Lauren Strauss, Scholar-in-Residence

ISR 300-001: Arabs in Israel
Th 5:30-8:00pm Morad El Sana, Adjunct Professorial Lecturer
This course introduced students to the Israeli Arab community in Israel through analysis of its economic, educational, historical and political structure and experiences.
ISR 340: Israeli Society
W 2:30-5:20pm Moran Stern, Adjunct Instructor
Explores the emergence of Israeli society and its changes over time. It reviews Israel's ideological and political foundations, the centrality of immigration, the emergence of Arab minorities and Jewish ethnic divisions, and assesses political, economic, religious, and family patterns within the broader Jewish and Palestinian communities.
ISR 400-003: Israeli Water Politics
Th 5:30-8:00pm Jeffrey Sosland, Assistant Professor
This course focuses on the politics of water scarcity in Israel and in the Middle East between 1920-2020. This course explores how water politics may contribute to regional peace and how Israeli water know-how serves as a model for sustainable development in other water- poor countries around the globe.
SISU 319: Arab-Israeli Relations
Tu/F 11:20am-12:35pm Dan Arbell, Scholar-in-Residence
A survey of Arab-Israeli relations from their origins to the present. Includes an account of Zionism and Palestinian nationalism, the history of the British mandate, the Arab-Israeli wars,

the involvement of external powers, and the quest for peace. The emphasis is on conflict resolution.

SISU 419-001: Negotiating Arab-Israeli Peace

W 11:20am-2:10pm Guy Ziv, Assistant Professor

This senior capstone provides students with a deeper understanding of the problems that have confounded the Israeli-Palestinian peace process, in particular the "final status" issues: borders, Jerusalem, refugees, and security. Students then partake in a simulation in which they attempt to constructively address the final status issues as well as other sticking points, such as settlements and terrorism, in Israeli-Palestinian peacemaking.

HIST 396: 1990s Decade of Hope

M/Th 4:05pm-5:20pm Michael Brenner, Director Center for Israel Studies

The dissolution of the Soviet Union and the end of the Cold War, symbolized by the Fall of the Berlin Wall in 1989, ushered in a new age of optimism, which found its iconic expression in Francis Fukuyama's essay "The End of History". In the Middle East, the Oslo Accords raised the possibility of peace between Israelis and Palestinians. While the focus of this class is on political developments in Europe and the Middle East, this class will also look at the end of Apartheid in South Africa, the rise of a new class of young and progressive politicians from Tony Blair to Bill Clinton, and trends in popular culture.

CORE-105.006 Antisemitism Enduring Hatred

M/Th 9:45-11:00am Pamela Nadell, Director, Jewish Studies Program

Hatred of the Jewish people and Judaism appeared in antiquity and continues to this very day. The phenomenon puzzles scholars, pundits, politicians, Jews, and people around the world. This course studies this complex problem, focusing on specific episodes of this hatred in the past and present, emphasizing its long history in the United States. Students read different genres of literature--history (secondary and primary sources), fiction, and nonfiction--to grapple with the multifarious dimensions of antisemitism, the world's oldest and longest hatred

SISU 419: Negotiating Arab-Israeli Peace

W 2:30pm-5:20pm Guy Ziv, Assistant Professor

This senior capstone provides students with a deeper understanding of the problems that have confounded the Israeli-Palestinian peace process, in particular the "final status" issues: borders, Jerusalem, refugees, and security. Students then partake in a simulation in which they attempt to constructively address the final status issues as well as other sticking points, such as settlements and terrorism, in Israeli-Palestinian peacemaking.

University of Wisconsin--Milwaukee

The Sam & Helen Stahl Center for Jewish Studies

Major/Minor/Hebrew Studies Track/Jewish Cultural, Holocaust, Agenocide and Human Rights Studies Certificate

JEWISH 328 - The Arab-Israeli Conflict (3 units; U/G)

Competing views about the Arab-Israeli conflict, especially its Palestinian dimension. History and evolution of the conflict; current issues and possible solutions. Comparative politics course. Jewish 328 & Pol Sci 328 are jointly offered; they count as repeats of one another. Counts as a repeat of Hebr St 238 with same topic. Prereq: jr st.

JEWISH 368 - Jewish and Christian Responses to the Holocaust (3 units; U)

Jewish and Christian answers to theological questions raised by the Holocaust, such as 'Where was God?' Focus on interfaith dialogue and understanding. No credit for students with credit in HEBR ST 254 with same topic. HEBR ST 368 and JEWISH 368 were previously jointly offered; they count as repeats of one another. Prereq: jr

CUNY Hunter College,
Jewish Studies Center

ABOUT
Jewish History and Culture Against the Background of World Civilization

The Jewish Studies Program hosts a 24-credit major leading to a BA degree in Jewish Studies with courses taken in various departments and programs, as well as a minor in Jewish Studies. Students can receive academic credit for fieldwork with a Jewish community agency, accredited summer study programs in Isreal and guided independent study.
Graduates of the program continue to careers in education, law, business, religious life, academics, politics, publishing and the arts, and are well-prepared to apply for graduate studies in an array of fields.

Hebraic and Judaic Culture and Thought in the Medieval Islamic World	HEBR 215-01	T/TH 11:40am-2pm	Thomas	
History of Antisemitism	JS 25004 HIST 25022	M/T/W/Th 1:30-2:40pm		
Sociology of Jewish Humor	JS 35002	Tu/F 12:45-2pm	Bronstein	Pluralism & Diversity A

Rabbis, Radicals, And Racketeers: Jewish New York, 1650 – Present Hist	JS 35009	M/Th 11:10am-12:25pm	Welt

Heb & Jud Culture And Thought Under Islam	HEBR 215	W 10:10am-1pm	Thomas
Jewish Novels That Changed The World	JS 35008 ENGLISH 35801	M/Th 2:45-4pm	Garrett
Mapping Jewish New York	JS 41005-01 (53014) HIST 3412I (53016)	W 10:10am-12:40pm	Welt

Wellesley College
Jewish studies major/Minor

HIST 284	Modern Middle East

HIST 366	Greater Syria

ITAS 209	Jewish Italian Literature
MUS 300	Music and the Holocaust

PEAC 358	Palestinian Israeli Peace Prospects

REL/CLCV 240	Romans, Jews, and Christians in the Roman Empire

REL 307	Seminar: Gods, Politics, and the Body in the Ancient Near East

PAN 248	Cordoba: City and Myth	1.0
SPAN 252	Christians, Jews, and Moslems: The Spirit of Spain in Its Literature	1.0
SPAN 267	The Writer and Human Rights in Latin America	1.0
THST 200	That's What She Said: Trailblazing Women of American Comedy-- info about ilana Glazer and Abbi Jacobsen, of Broad City	1.0

The Malino Collection of photos document the state of Israel during its first decade of existence. https://www.wellesley.edu/jewishstudies/malino .

The photos were taken by Rabbi Jerome R. Malino, father of Frances Malino, the Sophia Moses Robison Professor of Jewish Studies and History at Wellesley College, on his first trip to Israel in 1955-6.

Rabbi Jerome R. Malino was, for many decades, the rabbi of the United Jewish Center in Danbury, CT. Both the United Jewish Center and Rabbi Malino were unusual in their ability to combine what for most congregations and rabbis are irreconcilable tendencies. For much of its history, The United Jewish Center was a congregation of Reform, Conservative and Orthodox Jews. Worship services on Shabbat eve were Reform; on Shabbat morning they were Orthodox. This reflected the rabbinical training Rabbi Malino received at the Jewish Institute of Religion (JIR) in New York, from which he was ordained in 1935. The mission of the JIR was to serve the entirety of the Jewish community (Clal Yisrael), and it trained rabbis to serve congregations of all stripes.

The JIR was also a strongly Zionist institution, whose founder, Stephen S. Wise was one of the great American rabbis of the Twentieth Century and a leader of American Zionism. Rabbi Malino imbibed Wise's Zionism, along with his conception of the rabbinate as a platform from which to issue prophetic calls for justice in all areas of society.

Rabbi Malino first visited Israel in 1956. Together with his family he lived and studied in Jerusalem for five months. In 1965 Rabbi Malino and his wife, Rhoda, returned to Jerusalem for three months. For the next two decades, they spent a month in Jerusalem every other year. Throughout his life, during which he served as President of the Central Conference of American Rabbis, Rabbi Malino combined a love for Israel with a relentless call for justice in its dealings with Palestinians.

Rabbi Malino used the slides in the Malino Collection when he lectured about his initial trips to Israel.

Oberlin College
Jewish Studies Program, Major and Minor

- JWST 278 - Jewish/Jew-ish Literatures

This course examines the subject of "Jewish literature," broadly defined and historicized. Students will read selections from the Hebrew Bible/Tanakh and Rabbinic commentaries, as well as historiographies, memoirs, travel tales, medieval wine poems, missives from the Cairo Genizah, Holocaust literature, and more. In doing so, we'll cross time, place, and language, concerning ourselves with the development of themes (e.g., Jewish humor, suffering, neurosis) from their early iterations to contemporary reimaginings. Key writers include Josephus, Glückel of Hameln, Sholem Aleichem, Franz Kafka, Primo Levi, and Philip Roth.
This course is cross-listed with CMPL 278

- JWST 109 - Jerusalem: Negotiating Sacred Space

An introduction to the history of Jerusalem and to the many and varied religious groups within Judaism, Christianity and Islam that have laid claim to its sacredness. Students will explore notions of sacred space as they find expression in sequential historical periods within Jerusalem. Weekly study topics include sacred cartography, apocalypticism, pilgrimage, and the role of archaeology in 'uncovering' and bolstering religious land claims.
This course is cross-listed with RELG 109

- JWST 205 - Hebrew Bible in its Ancient Near Eastern Context

An introduction to the literature, religion, and history of ancient Israel as contained within the Hebrew Bible and to the methods of interpretation used by modern scholars to understand this ancient text. Biblical writings will be studied within the context of other ancient Near Eastern texts. Thematic emphases include the emergence of monotheism, the conceptualization of the divine/human relationship, the mediation of priest, prophet and king, and issues of canon.

- JWST 281 - Jewish Communities of the Ottoman Empire, 1453-1914

This course focuses on Jewish communities of the Near East and North Africa from the conquest of Constantinople to World War I. It examines the experiences of Jews as one of many minorities, with special attention to the permeability of social boundaries within a multiethnic, multi-religious, and multicultural empire. Emphasis will be placed on the history of Jewish-Muslim relations, specifically in contrast to the experiences of Jewish communities within Christendom.

- JWST 291 - Antisemitism in European History and Literature

This course examines the origins, functions, and expressions of European anti-Jewish thought from early Christianity to the postwar period. Beginning with ancient intercultural conflicts, it then explores early Christian religious competition, medieval Judeophobia, and modern, racial antisemitism. Students are expected to gain an understanding of the structures and outcomes of specifically anti-Jewish prejudice as well as to make connections with the historical oppression of other minority groups.

- JWST 292 - Jewish Emancipation in Modern Europe

This course examines the historical processes of Jewish civic emancipation in Europe during the 18th and 19th centuries. It explores the different paths taken in Britain, Western Europe, and Central Europe as they reflected varying discourses on the place of Jews within the modern nation-state. Topics include enlightenment, intellectual debate, revolution, reform, and antisemitic opposition.
This course is cross-listed with HIST 292

- JWST 310 - Zionisms

"Zionism" is a fiercely debated concept. For some, it evokes national liberation and rebirth, while for others it signifies oppression and inequality. Yet others, both Jewish and Christian, view the triumph of Zionism as the prelude to a messianic age. This course explores and compares a range of "Zionisms" and Zionism-adjacent political formations, from the many Jewish articulations of a Zionist vision to past and present Christian Zionisms, anti-Zionisms, post-Zionisms, and Black Zionisms.

- JWST 326 - Synagogues, Churches and Mosques: Sacred Art of the Medieval Mediterranean

The art and architecture of Judaism, Christianity and Islam in the Mediterranean from the first to the fifteenth century. We will study religious art typologically (for example, what roles did religious buildings play?), through important works (i.e. the Great Mosque of Cordoba), sites (i.e., Jerusalem, Damascus, Rome, Istanbul) and media (metalwork, textiles, and manuscripts). We will emphasize art's contribution to contact, exchange and conflict between the three religions, with particular attention to Spain.

- JWST 335 - Seminar: Crusades: Contact & Conflict in the Mediterranean World

This research seminar examines the European Crusades that took place between 1050 and 1450 in the eastern Mediterranean, the Iberian peninsula, France and Germany. Using a wide range of sources from different religious, political, social and economic viewpoints, students will learn what was at stake for the various player involved, from high-born armed pilgrims to merchants and moneylenders, and how the Crusades shaped European identity for centuries to come.

- JWST 358 - Religious Outsiders and the American State

This course explores the relationship between select outsider religions Native Americans, Jews, Catholics, Muslims, Mormons, and Buddhists and the American state from the beginnings of the United States until the present day. In a country that is premised on the separation of church and state but that also includes diverse religious communities, the place of religion in public life and of the government's role in regulating and defining religion have long been contested. What do church-state relations look like if we focus on groups outside of the Protestant mainstream? What are the scope and limits of 'religious freedom'?

- JWST 253 - Pilgrimage, Travel, and Judaism

The desire to seek spiritual fulfillment in a far-away place is a hallmark of many religious traditions, including Judaism. In this course we will trace the ancient and medieval roots of pilgrimage and various Jewish pilgrimage practices that have emerged in the modern period, in Israel as well as in Europe, North Africa, and the United States. Together, we will ask, what has motivated Jewish travelers? Have they found what they were looking for? How have their travels shaped 'and been shaped by ' the histories of their places of origin and of destination?
This course is cross-listed with RELG 253

- JWST 380 - Middle Eastern Prison Literature

This course explores modern and contemporary Middle Eastern literary works-plays, poems, long & short fiction, and memoirs-produced in and associated with prisons. We'll begin by laying theoretical and historical foundations for understanding the modern prison as a site of social control and dehumanization, which has paradoxically given rise to the powerful literary traditions and motifs we will proceed to survey. Arabic and Hebrew texts comprise the majority of the course materials; however, they will be placed in dialogue with European and other Western writing. All readings will be in English translation.
This course is cross-listed with CMPL 380

- JWST 236 - Orientalism and the Jewish Question

Orientalist discourses of the European age of imperialism were about Jews as well as Muslims. This course examines how Orientalism was intertwined with the Jewish Question in Western Europe and how European Jews responded to Christian characterizations of them as ?Asiatic others.? Running the gamut from outright rejection to the embrace of a romanticized, Eastern aesthetic, their reactions have much to tell us about the complexities of modern Jewish identity. Primary source materials include works of literature, philosophy, and architecture as well as representations of Jewishness in the Arts. Field trip required.

Vassar College
Jewish Studies Programs

JWST 150 - Jews, Christians, and Muslims

An historical comparative study of Judaism, Christianity, and Islam. The course focuses on such themes as origins, development, sacred literature, ritual, legal, mystical, and philosophical traditions, and interactions among the three religions. Marc Michael Epstein.

JWST 241 - The Land of Israel Before the State of Israel
(Same as RELI 242) This course deals with the Holy Land in Jewish (as well as Christian and Muslim) reality and imagination *before* Zionism. Love of and attachment to the Land in religious texts, poetry, art, literature and music, as well as the tensions between such sentiments and diasporist thought; and the collusions and collisions between and among the communities which claimed these attachments from antiquity through the Ottoman Period. Agnes Veto.

Two 75-minute periods.

JWST 270 - Diasporas

Topic for 2021/22b: *Diasporic Poetics.* What is *poetic attuned exposure*, and how might it possibly intensify the empirical, pragmatic, and ethical understandings of diaspora as an absence of, or alternative to, power? Andrew Bush and Andrew Davison.

SUNY at Albany
Judaic Studies, not anything special, within the history department

Barnard College iijs@columbia.edu.-- see previous list

Scripps College/ Claremont McKenna
Interested Students at Scripps contact a Professor at Claremont Mckenna
Scripps doesn't even recognize it as a real major (on the course catalog)

Faculty

Claremont McKenna
Gary Gilbert (Religious Studies)

- Formative Judaism
- Women in Jewish Tradition
- Jerusalem
- Israel: Zionism and the Jewish State
- Jewish Art and Identity
- Jewish Civilization

Wendy Lower (History)

- Holocaust

Jonathan Petropoulos (History)

- Holocaust

Interested in any of the following issues? Then consider Jewish Studies. These issues (and more) are examined through the lens of the Jewish experience

Pomona
Oona Eisenstadt (Religious Studies)

- Modern Judaism
- Contemporary Jewish philosophy

Erin Runions (Religious Studies)

- Hebrew Bible

Scripps
Andrew Eisenberg (History)

- Jews in modern Europe

Courses:
RLST 130 PO: Convivencia: Religious "Tolerance" in Medieval Spain.
Mostly in relation to the bible/european jewry
Smith College

- REL 216 Archaeology and the Bible
- REL 310 Sibling Rivals: Israel and the Other in the Hebrew Bible
- JUD 229 Judaism and Environmentalism
- REL 110 Colloquia: Thematic Studies of Relion: The Holy Land
- REL 223 Jews and Modernity: A Global Diaspora
- GOV 248 The Arab-Israeli Dispute This course investigates the causes and effects of the Arab-Israeli disputes of the past and present as well as the viability of efforts to resolve them. We consider the influence of Great Power Politics on the

relationship between Arab states and Israel, and between Palestinian Arabs and Israelis. Our exploration of the conflict touches on issues related to human security, terrorism and political violence as well as broader questions of human rights, national identity and international governance. {S} Credits: 4

- SPN 246 Latin American Literature and Culture Through the Jewish Lens: A Latin American Story: This course will examine representations of the Jewish-Latin American experience through the study of 20th- and 21st-century texts and films. It will explore how recent authors and filmmakers present issues concerning this minority group's identity and belonging. Special attention will be given to images of Jews and Jewish history as expressions of current social and political concerns. Texts will be in Spanish and in Spanish translations from Portuguese. Movies, in both languages, will be shown with subtitles. Fulfills the writing requirement for the major. Prerequisites: SPN 220 or above. {F} {L} Credits: 4
- HST 243 Reconstructing Historical Communities
- JUD 110j Enviromental Challenges in Israel
- JUD 235 Perspectives on the Arab-Israeli Conflict
- JUD 288 History of Israel
- JUD 362 Yiddishland
- FYS 143 Secrets of Fiddler on the Roof
- SPN 246 Latin American Jewish Writers
- THE 208 American Musical Theater
- THE 241 Staging the Jew: Intensive study of selected plays and film from the U.S., Israel and the Jewish diaspora, examining the ways in which Jewish identity is rendered on stage. Particular focus is given to texts by Jewish authors, and their treatment of issues of authenticity and identity. We draw on texts which challenge or interrogate prevailing intragroup definitions, as well as those which offer positive and reinforcing viewpoints. We look at religious and communal life in Yiddish plays from Eastern Europe; plays of the Holocaust, with emphasis on the ways rendering catastrophe has evolved; assimilation and modernization in the U.S. Black-Jewish relationships explored on stage; and selected texts on the Israeli experience, as depicted from within Judaism. {L} Credits: 4 *Ellen Wendy Kaplan*

CUNY Queens College
Major and Minor
Claim they have Sephardi Studies but i could only find one professor who teaches about Sephardim

HIST 147: The Modern Middle East, 1789-1923, Mon/Wed 1:40-2:55 - A. Alger (online) A survey of the political, economic, cultural, and social history of the modern Middle East during the "long nineteenth century" of the Ottoman Empire.

HIST 148: Islamic Civilization, 600-1517, Mon/Wed 10:45-12:00 - K. Richardson (online)

HIST 160: The History of Zionism, Mon/Wed 10:45-12:00 - E. Bemporad (online)

HIST 255: Transformational Moments in the Arab/Israeli Conflict, Tue 3:10-6:00 - S. McGee (online) In late antiquity, Christianity was born from Judaism, yet by the late Middle Ages the Church had become actively hostile toward the Jews and their religion. In this course, we will

examine how and why this dramatic shift came about, tracing both violent persecution and more benign religious and cultural interaction. We will explore historical manifestations of medieval anti-Judaism, including the massacre of entire communities of Jews in Germany during the first Crusade, the emergence of the blood libel, and the burning of the Talmud in Paris in 1240. But we will also consider the rich heritage of coexistence, as when medieval Christian commentators consulted with Jews in order to better understand the Bible, or when Jewish scribes used Christian motifs to illuminate their manuscripts. Other topics to be covered include the representation of Jews in medieval Christian art, Jewish-Christian disputations, and the origins and development of the Inquisition.

HIST 290: Law, Crime and Society in Jewish History, Mon/Wed 9:15-10:30 - M. Segal (online)

HIST 311: Jewish Society in Islamic Lands, Tu/Th 1:40-2:55 - A. Franklin (online)Exploration of the political, cultural and religious history of Jews in the Islamic world from the rise of Islam to the 16th century. Topics to be covered include the historical relationship between Judaism and Islam, the organization and structure of the Jewish community and developments in Jewish law, philosophy, religious writing and literature. Particular attention will be given to points of contact between the two societies and the ways in which the Jewish experience was shaped by the surrounding Islamic environment.

HIST 257: History and Culture of Bukharian Jews, Tue/Thur 12:15-1:30 - M Khaimov

West Chester University of Pennsylvania
Jewish American Studies, under ethnic studies only a minor
Ethnic studies: **African American Studies**

- **Asian American Studies**
- **Latino/a Studies**
- **Jewish American Studies**
- **Native American Studies**

- **Multi-Ethnic Studies**
- **HIS 349 The Jew in History**
- **HIS 362 Violence in America**
  - **HIS 375 History of Arab-Israeli Conflict**
  - **HIS 380 History of U.S. Involvement in the Middle East**
  - **HIS 411 Middle East to 1700**
  - **HIS 412 Middle East Since 1600**

Portland State University

- Jewish History: Antiquity to 1000 CE (JST 317U/ HST 317U)When does the history of the Jews begin? How reliable is the Bible as a source for Jewish origins? What was life like for Jews living under Greek and Roman rule, during

the time of Jesus, or under the first Christian and Muslim empires? This course will answer all these questions, covering the Jewish historical experience from its Biblical origins (circa 1000 BCE) through the end of the first millennium (1000 CE). We will examine diverse forms of Jewish life during antiquity and examine the boundaries of pre-modern Jewish cultural and religious identity. Special attention will also be paid to ancient Jewish literature, including texts from the Hebrew Bible, the Jewish Apocrypha, the Dead Sea Scrolls and the Talmud.

- This class is the first in a two semester introduction to the study of Jewish history, religion and culture (no prerequisites are required)
- Jewish History: 1000 CE to Present (JST 318U/ HST 318U

Public History Sem: Museums & Memory in the US & Israel How is national memory formed? What is the role of memory in shaping a nation's sense of identity? Incorporating field trips to local museums, this seminar examines the relationship between national history, memory, and museums in Israel and the United States. We will investigate cultural debates that take place over the presentation of national history at public sites. Our comparative approach will facilitate our exploration of the ethos of national memory and the politics of cultural memory.

Advanced Topics in Literature: Jews in the Victorian Imagination
History of Antisemitism (mini-course)

CUNY Brooklyn College
Judaic Studies
JUST 1025 The Jewish Diaspora

Comparative study of cultures by exploring Jewish diaspora, the cultures in which Jews found themselves, and variations in development as a result of location. Influences, differences, and similarities of immigrant and local populations. (Not open to students who have completed Core Curriculum 3205 or JUST 3025.) 2017-2018 and 2018-2019: Satisfies Pathways College Option requirement. Starting Fall 2019 qualifies as an Inter-Cultural Competency (ICC) course for Pathways College Option purposes.

JUST 2540 Introduction to Israeli Literature in Translation

3 hours; 3 credits

This course examines Israeli literature from the pre-State period at the turn of the 20th century to the present. It provides an introduction to many of Israel?s key writers and literary works, and explores the literary expression of major trends in Israeli culture and politics. Readings include novels, short stories, poetry and drama. This course is the same as Comparative Literature 3631.

JUST 3013 From Ghetto to Emancipation

(Prior to Fall 2010, this course was known as JUD 13.

The information below might still reflect the old course numbers. Bracketed numbers, if any, are the old course numbers. Learn more...)

3 hours; 3 credits

Study of major developments of Jewish culture, tradition, and history from the medieval period to the early Twentieth Century. Transformations and continuities in traditional Jewish life. Sabbatianism. Hasidism. Haskalah. Zionism. Emergence of Reform and Conservative movements.

JUST 3021: Tower of Babel: Syriac Christianity in Its Babylonian and Rabbinic Contexts

3 hours, 3 credits

Introduction to Syriac Literature and Syriac Christianity through the Seventh Century CE. Survey of Syriac Literature of the first seven centuries CE and of the basic history and concepts of Syriac Christianity. Texts will be read in translation. Same as RELG 3011.

JUST 3048 Jews of Latin America

3 hours; 3 credits

Explores Latin American Jewish history from colonial rule to the twentieth century. Migration, agricultural colonies, political activism, and literature. Comparison of European, North African, and Middle Eastern Jewish communities. Measures the roles of race, religion, and ethnicity in Latin American societies through Jewish developments. This course is the same as Puerto Rican and Latino Studies 3048 .

JUST 3405 Sephardic Heritage

(Prior to Fall 2010, this course was known as JUD 40.5.

The information below might still reflect the old course numbers. Bracketed numbers, if any, are the old course numbers. Learn more...)

3 hours; 3 credits

The Jewish experience in Muslim countries. Analysis of the Jewish communities in all aspects of life and the upheaval caused by their mass emigration, particularly to Israel and the United States. (This course is the same as History 3552.)

Bucknell University
Jewish Studies Minor
ELI 276. Judaism and Masculinity. 1 Credit.
Offered Occasionally; Lecture hours:3
Theories of Judaism, masculinity and maleness applied to the bodies of athletes; Jewish/Black bodies; the body of soldiers; stereotyping; human and divine bodies; Jewish feet, nose, ideal bodies.

RELI 305. The Male Body in Judaism. 1 Credit.
Offered Occasionally; Lecture hours:3
Investigates the male body from Jewish and comparative perspectives: the body of athletes; Jewish/Black relations; theories of masculinity; the body of soldiers; stereotyping; human and divine bodies. Prerequisites: sophomore, junior, or senior status and permission of the instructor

ARTH 221. Visual Cultures of the Mediterranean 1 - 1000 CE. 1 Credit.
Offered Alternating Spring Semester; Lecture hours:3
This class explores the visual art and architecture of the cultures (Romans, Jews, Muslims, Christians, etc.) that lived around the Mediterranean in the first millennium.

Towson university

ENGL 235	ETHNIC-AMERICAN LITERATURE
GEOG 447	GEOGRAPHY OF THE MIDDLE EAST
HIST 118	MODERN MIDDLE EAST HISTORY
HIST 338	THE MIDDLE EAST: AN URBAN PERSPECTIVE
HIST 339	THE MAKING OF THE MODERN MIDDLE EAST

HIST 340	ISRAEL/PALESTINE: CONFLICTING PAST, CONFLICTING PRESENT

Trinity College

The Arab World & Israel - Cooperation amidst Conflict

This course focuses on conflict and cooperation between Arab States and Israel, particularly in the economic sphere. How are international relations, business, and trade conducted with and between regional parties in conflict? What are the unique cultural issues which color such relations? Among the topics considered will be the overall international investment climate, pertinent international and local laws and regulations, and international contracting. Students also will gain deeper insight into international business transactions between Israel and the Arab world, including societal, legal and regulatory impediments, as well as countervailing political and economic pressures which encourage economic cooperation. (GLB)

Touro College- but not anything interesting

GJSN 257 The Literature of the Mussar Movement (1.5 Credits)

Study of selections from medieval and modern Jewish ethical literature. In addition to examination of classical texts such as *Hovot ha-Levavot, Sha'arei Teshuva, Sefer Hasidim, and Mesillat Yesharim,* the course will focus upon the development of the Mussar movement as reflected in the writings of Rabbi Israel Salanter and his disciples.

Muhlenberg College

JST 203 From Zion to Zionism: A History of Jewish Nationalism

The very words Zion and Zionist have become powerful political signifiers both within and without Jewish communities, as well as in international discourse. Why are these words so hotly contested, and what do they signify? This course examines the historical evolution of modern Zionism. It considers the different religious, political, and cultural forms that Jewish nationalist thought has taken over the course of the nineteenth and twentieth centuries and situates these ideas within their historic and geographic contexts. Students will read the works of Jewish nationalist thinkers like Theodore Herzi, Max Nordau, Ahad Ha'am, Yitzchak Baer, Simon

Dubnow, and Louis Brandeis and analyze their competing visions of Jewish nationhood and the specific historical concerns that fuel the emergence of different nationalist ideologies.

HST 369 Jewish Latin America and the Caribbean

This course studies the movement of Jewish people from Spain and Portugal to Latin America and the Caribbean, traces the adaptation of Jews and their descendents to multiple environments, and reflects upon the diversity of Jewish communities and traditions across the region. Major themes include Diaspora, Ethnicity, Race, Gender, and Memory. Topics include consolidation of Catholic Spain in 1492, expulsion of Jews from Spain and Portugal, and the Inquisition; the effect of Jews on modern Latin American national identities; and the surge of twentieth century anti-Semitism in political and cultural realms.

Ohio University--Main Campus
Jewish Studies Certificate also a Middle East and North Africa Studies Certificate
Jewish studies one course from four of the five areas:

Classics and World Religions

May complete one of the following courses:

- CLAS 2510
- CLAR 2130 - Near Eastern and Egyptian Archaeology Credit Hours: 3
- CLAS 2530 - Alexander the Great and the Hellenistic World Credit Hours: 3
- CLAS 2540 - Rome Under the Caesars Credit Hours: 3
- CLWR 3610 - American Religions Credit Hours: 3

English

May complete one of the following courses:

- ENG 3040 - English Bible Credit Hours: 3
- ENG 3240 - Jewish American Literature Credit Hours: 3
- ENG 3340 - Israeli Literature Credit Hours: 3

History

May complete one of the following courses:

- HIST 3290 - Ancient Near East: Egypt, Mesopotamia, and the Levant Credit Hours: 3
- HIST 3371 - Middle East History 1500 to the present Credit Hours: 3
- HIST 3532 - History of the Crusades Credit Hours: 3
- HIST 3562 - Muslims, Christians, and Jews in the History of Medieval Spain Credit Hours: 3
- HIST 3770 - The Holocaust Credit Hours: 3

Political Science

May complete one of the following courses:

- POLS 1500 - Themes in Global Politics Credit Hours: 3
- POLS 2500 - International Relations Credit Hours: 3
- POLS 4580 - Introduction to War and its Causes Credit Hours: 3

Other Courses

May complete one of the following courses:

- JS 1000 - Introduction to Jewish Studies Credit Hours: 3
- JS 2100 - History of Jewish Humor Credit Hours: 3

MENA Requirements- NOT MUCH ON JEWS EVEN THO OPPOSITE IS TRUE VICE VERSA

Certificate Hours Requirement

The Middle East and North Africa Studies Certificate program requires a minimum 2.0 GPA and 15 hours.

Core Requirements

Complete the following courses:

- HIST 3371 - Middle East History 1500 to the present Credit Hours: 3
- POLS 4420 - Middle East Politics Credit Hours:

Interdisciplinary Requirement

Complete one of the following courses:

(Note: Course used to fulfill Interdisciplinary requirement may not also be used for Elective requirement).

- ANTH 3820 - Cultures of the Mediterranean (Credit Hours: 3)
- ARAB 1120 - Elementary Arabic II (Credit Hours: 4)
- CLWR 3330 - Introduction to Islam (Credit Hours: 3)
- CLWR 4330 - Political Islam (Credit Hours: 3)
- CLWR 4340 - Sufism-Mysticism and Asceticism in Islam (Credit Hours: 3)
- MDIA 4170 - Media and the Muslim World (Credit Hours: 3)

Electives

Complete two of the following courses:

- ANTH 3820 - Cultures of the Mediterranean Credit Hours: 3
- ARAB 1120 - Elementary Arabic II Credit Hours: 4
- CLAR 2130 - Near Eastern and Egyptian Archaeology Credit Hours: 3
- CLAS 2510 - Ancient Jerusalem: From Solomon to Suleiman Credit Hours: 3
- CLAS 2530 - Alexander the Great and the Hellenistic World Credit Hours: 3
- CLWR 3330 - Introduction to Islam Credit Hours: 3
- CLWR 4330 - Political Islam Credit Hours: 3
- CLWR 4340 - Sufism-Mysticism and Asceticism in Islam Credit Hours: 3
- HIST 3320 - Women, Gender, and Sexuality in Middle East History Credit Hours: 3
- HIST 3330 - Oil, the Persian Gulf, and World Power Credit Hours: 3
- HIST 3370 - Middle East History 600 to 1500 Credit Hours: 3
- HIST 3532 - History of the Crusades Credit Hours: 3
- HIST 4905 - Colloquium in Middle Eastern History Credit Hours: 3
- MDIA 4170 - Media and the Muslim World Credit Hours: 3
- POLS 4902 - Special Topics in Law and Politics Credit Hours: 3

Bennington College- NOTHING

CUNY Lehman College

Hebrew and Judaic Studies

Courses: mainly just bible/hebrew

HEB - Hebrew

- HEB 101 Elementary Hebrew I
- HEB 102 Elementary Hebrew II
- HEB 111 Elementary Hebrew I
- HEB 112 Elementary Hebrew II
- HEB 202 Advanced Hebrew
- HEB 215 Biblical Literature: Pentateuch
- HEB 216 Biblical Literature: Historical Books
- HEB 217 The Modern Hebrew Short Story
- HEB 281 Intermediate Hebrew Tutorial
- HEB 285 Individualized Intermediate Foreign Language Study
- HEB 300 Hebrew Conversation I
- HEB 301 Hebrew Conversation II
- HEB 317 Biblical Literature: Prophetic Books
- HEB 318 Biblical Literature: Hagio-Grapha
- HEB 321 Talmudic Literature
- HEB 322 Medievel Literature
- HEB 323 Poetry of the Modern Hebrew Renaissance Period
- HEB 324 The Modern Hebrew Essay
- HEB 325 History of Modern Hebrew Literature
- HEB 327 The Modern Hebrew Novel
- HEB 328 Contemporary Hebrew Prose
- HEB 331 Medievel Hebrew Philosophic Texts
- HEB 341 Hebrew Grammar and Composition
- HEB 381 Tutorial in Hebrew
- HEB 385 Individualized Advanced Foreign Language Study
- HEB 389 Seminar
- HEB 481 Honors Project

Hampshire College, Mount Holyoke (can take classes at Smith, Umass, Hampshire, Amherst College)

Jewish Studies at Hampshire- no info without login

JWST-225NT Topics in Judaism: 'Black, Jewish, and Muslim Cultures in Germany: Intersectionalities of Othering'
Not Scheduled for This Year. Credits: 4
As much as German culture is riddled with extreme examples of persecution and nationalism, the presence of those deemed non-German, such as Black Africans, African Americans, Jews, and Muslims, shaped cultural expression and cultural exchange. In this seminar we explore the expression of otherness as portrayed in literature, film, and art from the eighteenth through twenty-first Centuries. Drawing from critical race theory, critical ethnic studies, and gender studies, we consider work by non-Germans as well as the representation of others in German canonical and popular cultural production.
Crosslisted as: GRMST-231NT, CST-249NT
Applies to requirement(s): Humanities; Multicultural Perspectives
Other Attribute(s): Speaking-Intensive, Writing-Intensive
K. Remmler
JWST-350GE Special Topics in Jewish Studies: 'Germans, Slavs, and Jews, 1900-1950'
Spring. Credits: 4
This course explores relations among Germans, Slavs, and Jews in Central and Eastern Europe before, during, and after the First and Second World Wars. Emphasis lies on tracing continuities and ruptures in nationalist and racist ideologies and policies, from late imperial Germany and Austria through the interwar republics and then on to the Third Reich and the post-Nazi regimes. Topics covered include the Holocaust, Nazi treatment of Poles, and the expulsion of millions of ethnic Germans from Poland and Czechoslovakia after 1945, but also mutual accommodation, assimilation, liberal group rights, and the ambiguities of who was German or Slavic or Jewish in the first place.

College of Chalreston
Yaschik/Arnold Jewish Studies Program
You can't major in Jewish Studies individually, need to pair it with something else

Topics in Jewish Studies: Bombs, Bolsheviks, and Birth Control: Jews & Radical Left Instructor: Ashley Walters

JWST 201.02 CRN 12962 MWF 2:00 – 2:50pm JSC 237

From revolutionary Russia, to twentieth century American labor and socialist politics, to feminist movements around the globe, Jewish women and men have played an outsized role in leftist politics, loosely defined. The class is organized around a central question of why Jews tend

to be disproportionately drawn to radical movements and what role - if any - religion, culture, political and social discrimination, class, gender, and race have played in it. Additionally, this course will explore antisemitic tropes of the Jew as communist and conspirator in the rhetoric of Nazi Germany, McCarthyism, and the contemporary alt-right.

Same course, Same Professor, Same time, two sections available: Choose in-person or online!

Racism and Antisemitism in the Modern World Instructor: Yaron Ayalon

JWST 201.01 CRN 23362 T, Th 1:40-2:55pm, JSC100

JWST 201.04 CRN 23468 T, Th 1:40-2:55pm, ONLINE-Synchronous

This course surveys the history of the concept of race and racism, and one specific application of it, antisemitism. It focuses mostly on the last two hundred years, looking at the rise of scientific racism in the 19th century, antisemitism in eastern Europe, persecution of Jews, and the Holocaust in Europe; slavery, black-white relations, and antisemitism in the US; and racism in Islamic societies in the Middle East. This course is created as an introductory survey to this very broad topic. Readings will mostly consist of short primary documents.

American Jewish History: Colonial - Present Instructor: Ashley Walters

JWST 201.02 CRN 23363 T, Th 12:15-1:40pm, JSC337

This course offers a survey of American Jewish life from the colonial period to the present day. We will explore the trajectory of American Jewish social, cultural, and political integration as well as the ambivalence many Jews felt, and continue to feel, toward their position in American society. This class will give voice to a plurality of perspectives in American Jewish society inspired by the regional, religious, ethnic, racial, class, gender, and sexual differences that comprise American Jewry, past and present.

Special Topic: Eugenics and Anti-Semitism Instructor: Stacy Veeder

JWST 300.03 CRN 23366 M, W 3:25-4:40pm, JSC337

This course investigates the key themes of medicine and social and public health policy as they shifted in the modern era, in particular through the lenses of anti-Semitism and ideas of ethnicity and gender. We will examine the concepts of disease, the individual and the national body, gender, and the family in an era heavily influenced by the pseudo- science of 'eugenics.' We will primarily focus on how eugenics impacted communities and individuals in Germany during the Nazi period, modern Europe, and the modern United States.

Hofstra University
Jewish Studies

- JWST 036 - (HP) The Holocaust: Memory and Representation
- • JWST 048 - (IS) Israel: Myth and Reality
- JWST 050 - (HP) Antisemitism, Islamophobia, and Racisms: Global Perspective

JWST 050 - (HP) Antisemitism, Islamophobia, and Racisms: Global Perspectives

Periodically
This course explores the discourses, politics and history that led to the racialization of Jews, Muslims, Natives and Africans throughout modernity. Topics will include colonialism and imperialism, the role of music, film, philosophy and the internet in the construction of otherness, the Olympics of suffering, and the responses different groups have had against their racialization. This class will be of interest to students exploring religion, anthropology, philosophy, Latin American and Caribbean studies, European studies, Middle Eastern studies, history and comparative literature.

- • RELI 057 - (HP) (CC) Social Justice, Activism and Jews

This course introduces students to a radical line of modern Jewish social movement and the activists, intellectuals, and artists who led their processes throughout the world (Germany, South Africa, Argentina, US, Israel, and Puerto Rico). We will analyze the prophetic influence, the socio-economic conditions and the legacies in current activist circles. Key topics to be explored include struggles against capitalism, patriarchy/sexism, racism, ecological disasters, and colonialism. Authors will include Karl Marx, Emma Goldman, Juan Gelman, Helen Suzman, AJ Heschel, and Naomi Klein among others.

Florida Atlantic University
Jewish Studies Program

The Jews of Spain and the Middle East (JST 4417) - 3 credits
The geography, history, culture, languages, literature, and emigration patterns of the Jews who originated in medieval Spain and spread throughout the Mediterranean Basin, including Greece, Turkey, and the Balkan peninsula, living under the religious and legal influences of Islam.

Medieval Jewish History (JST 4430) - 3 credits
The history of Jews under Muslim and Christian rule from 600 C.E. to 1700. Course covers how wider historical events shaped Jewish history and how Jewish thought and daily life varied with time and place.

History of Zionism and the State of Israel, 1880-1990 (JST 4425) - 3 credits

An in-depth examination of the modern State of Israel and its development from the birth of modern Zionism to the end of the 20th century.

University of Hartford
Greenberg Center for Judaic Studies

- Jewish, Christian, and Islamic Ethics

MUSEUM OF JEWISH CIVILIZATIONhttps://www.hartford.edu/academics/schools-colleges/arts-sciences/academics/departments-and-centers/greenberg-center-for-judaic-studies/museum-of-Jewish-civilization.aspx
The Museum of Jewish History is a teaching museum with the primary goal to tell the story of Jewish civilization for the general and academic communities of Connecticut. This goal is achieved through exhibitions coordinated with lectures and coursework in the extensive Judaica offerings of the Maurice Greenberg Center for Judaic Studies at the University of Hartford.

The Museum also serves as a resource in light of the new Connecticut legislation that adds Holocaust and genocide education and awareness to the required courses of study for public schools in Connecticut.

The Museum of Jewish Civilization's William Singer Gallery has featured exhibits highlighting the history of Jewish interactions with Muslims and Christians; the lives of the Jews in Germany, the United States, Latin America, and ancient Israel, Jewish life in Europe after the Holocaust, exhibits on famous Jewish artists Arthur Szyk, Chaim Gross, and others, and now holds the Grae Collection of Jewish Art.

The Museum is located inside the Mortensen Library in the Harry Jack Gray Center on the University of Hartford Main Campus.

Gratz College
Jewish Studies
GRT 600 - Anti-Semitism & Racism in America Today
IFL 505 - Exploring Interfaith Leadership and Service
JST 516 - Judaism and Islam
JST 523 - Harmony of the Spheres: Judaism and Science
JST 533 - History of Sefardic Jews
JST 625 - The Jewish-Christian Encounter

Elyon College
Judaic and Educational Studies very tied to the Bible

Hebrew College-- not undergrad

American Jewish University

Thank you for your interest in the Undergraduate program at American Jewish University.

Admissions to the undergraduate (BA) program at AJU is currently on hiatus. AJU is not accepting new undergraduate applications for Freshman or Transfer students for the 2018/2019 and 2019/2020 academic years.

In early October 2018, we announced our decision to pause undergraduate admissions and sunset the current undergraduate curriculum. Simultaneously, we have established a working group to explore and design new undergraduate academic initiatives based on best practices that will take advantage of the dynamism of our Los Angeles location, and the university's ethical and moral foundations.

While any future plans do not yet have a concrete timeline, the working group will dedicate substantial time to this design process. Other pages within this web section offer information and updates on AJU's work in this area.

We thank you for your interest in AJU and our undergraduate program, and invite you to check back for updates on the design and development process. Please email admissions [at] aju.edu">admissions@aju.edu with any further questions.

Jewish Theological Seminary
List College partnership with Columbia

- Ancient Judaism
- Hebrew Bible and Its Interpretation
- Jewish History
- Jewish Literature
- Jewish Thought
- Jewish Ethics
- Jewish Gender and Women's Studies
- Jewish Texts and Interpretation
- Medieval and Early Modern Jewish Studies
- Midrash and Scriptural Interpretation
- Modern Jewish Studies
- Talmud and Rabbinics

MEDIEVAL JEWISH HISTORY

Yeshiva University

The Department of Bible, Hebrew, and Near Eastern Studies (BHNES) is founded upon three propositions:

1. **The study of Tanakh is central to Judaism.** The Bible and its interpretative afterlife have much to contribute to our understanding of the many ways in which Jews and Jewish texts have interacted with the rest of the world, from biblical through modern times.

2. **The Hebrew language has long nurtured the national identity of the Jewish people.** From the towering classics on the Jewish bookshelf—Tanakh, the Mishnah, the Rambam's Mishneh Torah—to the modern expressions of Jewish culture such as Bialik and Agnon and contemporary writers such as Yehuda Amichai and Aharon Appelfeld, Hebrew has been both the medium and the message of a vibrant soul of a people.
3. **An appreciation for the civilizations and languages of the Near East enhances one's appreciation of both Tanakh and the Hebrew language**

Mission Statement

Yeshiva College students are singularly suited and uniquely challenged to study Tanakh intensively while bringing to bear the breadth of knowledge gained from a liberal arts education. At Yeshiva College, Bible is a multidimensional discipline. It begins with an effort to understand the Bible in its historical context, as illuminated by the history of the Ancient Near East and its linguistic and physical culture. It continues with the study of the Bible as it has been read and interpreted throughout Jewish history, from second temple texts to the rabbis of the Talmud to the classical medieval commentators, down to the present. The Yeshiva College Bible faculty, immersed in traditional approaches and trained in contemporary scholarship, brings these mutually enriching aspects of the study of Tanakh together in a fashion rarely available elsewhere.

Robust offerings in Hebrew language complement the study of biblical texts and themes and afford students the opportunity to explore their own heritage and hone their Hebrew language skills within two tracks. Biblical Hebrew students will learn to understand the grammar and lexicon of the Bible while those in the Language Arts track will develop their proficiency in reading, writing, understanding, and speaking modern Hebrew. Hebrew language offerings include Elementary Biblical Hebrew I and II (HEB 1003-1004), Intermediate Biblical Hebrew I and II (HEB 1005-1006), Intermediate Hebrew I, II, and III (HEB 1104, 1105, & 1106), Upper Intermediate Hebrew I and II (HEB 1205-1206) and Advanced Hebrew I and II (HEB 1305-1306). We also offer as electives specialized courses in biblical Hebrew and its Semitic linguistic environment, and many elective classes in modern Hebrew literature and conversation Hebrew.

BHNES offerings include courses on the literature, culture, and languages of the Near East that expand our students' horizons and challenge them to see Tanakh and the Hebrew language through broader historical and linguistic lenses.

Targumim (BIB 1260)
2–3 credits
The Aramaic translations of the Pentateuch and their place in biblical exegesis.
Biblical Geography (BIB 1620)
3 credits
This course will explore the interrelationship between the land and the biblical text, beginning with the period of the Conquest and Settlement and continuing through the eclipse of Judah in the early 6th century.

Biblical Archaeology (BIB 1640)
2–3 credits
This course will present an overview of the archaeological data (including texts) from the Land of Israel during the biblical period (from Abraham to Ezra). Topics discussed include: Canaanite culture, the cultural distinctions between Canaanites, Philistines, and Israelites, and how negotiating these differences helped shape a distinct Israelite ethnic identity. Also explore is the rise of statehood and its implications during the United Monarchy. Finally, the political ambitions of the Assyrians, Babylonians, and Persians are compared, and analyze how these ambitions dramatically altered the social, political, and economic landscape of the Land of Israel and its inhabitants.

Ancient Egyptian Literature (NES 1020H)
3 credits
A survey of 2000 years of literature from ancient Egyptian stories, poems, instructions, magical spells, royal inscriptions, and their historical and social contexts. Including class trip to the Brooklyn and/or the Metropolitan Museum.

Jewish Education: BA/MShttps://www.yu.edu/azrieli

Yeshiva College and Azrieli Graduate School of Jewish Education and Administration (Azrieli) of Yeshiva University offer a joint program to qualified students. During their senior year, YC students may take up to 12 credits at Azrieli, which count toward both the undergraduate and graduate degrees. Students are awarded the BA degree after completion of all BA requirements and an MS upon completion of the graduate program.
Jewish Studies: BA/MA https://www.yu.edu/revel

Yeshiva College offers a joint program in Jewish studies with Bernard Revel Graduate School of Jewish Studies (Revel) of Yeshiva University. During the senior year, students may take up to 12 credits at Revel, which count toward both the undergraduate and graduate degrees. Students are awarded the BA degree after completion of all BA requirements and an MA upon completion of the graduate program.

Hebrew Union College--Jewish Institute of religion;
Phd opportunites; 'becoming a scholar'
Hebrew Theological College

Judaic studies major

Men's program	Women's program
N/A	**MAJOR IN AN AREA OF ADVANCED HEBREW STUDIES** Blitstein Institute of HTC offers a program of study leading to Bachelor of Arts degree which encompasses a comprehensive core curriculum in Advanced Hebrew Studies (AHS), (Bible, Hebrew, Jewish History, Jewish Philosophy) and Liberal Arts and Sciences (LAS). Students at TI may elect a primary major in one of the disciplines of Advanced Hebrew Studies by completing at least 30 credit hours in one area, or may opt for Interdisciplinary Judaic Studies. The Bachelor of Arts degree will be conferred upon students who have completed 120 semester hours of academic credit with no less than 48 credit hours in Judaic Studies and a grade point average of at least 2.0 as detailed below.

Advanced Hebrew Studies Core:	Semester Credit Hours Required	Residency Requirement
Bible (at least 2 semester hours each in Torah, Nevi'im, & Ketuvim)	18	8
Hebrew (HEBR 109 or above)	12*	
Jewish History	9	5
Jewish Philosophy	9	5
Jewish Law	6	
Elective credits	6	
TOTAL JUDAIC STUDIES	**48-60**	**18**

Liberal Arts and Sciences Core:	Semester Credit Hours Required	Residency Requirement
Behavioral/Social Sciences	6	3
(e.g. Economics, History, Political Science, Psychology, Sociology – no more than one course in a discipline)	3	
Computer and Information Sciences (CAIS 106 **)		
English Composition (ENGL 111 and ENGL 211)	6	6
English Literature and Cultural Studies	3	3
(e.g. World History, Art History, Music Appreciation)***		
Mathematics (MATH 104 or higher)	3	
Natural Sciences (with lab)	4	4
Speech (SPCH 101, 210 or 255; or equivalent)	3	
Liberal Arts and Sciences Electives	2	
TOTAL LIBERAL ARTS AND SCIENCES	**30-33**	**16**

	Unrestricted Electives or Additional Major****	42	11
	TOTAL	120	45

Middlebury College
Jewish Studies MINOR and Hebrew
Rites and Rituals: Israel and its Neighbors
In this course we will use theory and case studies, from Israel and its neighbors, to explore a wide range of rituals. We will examine national goals achieved with the assistance of ceremonies, and society's imprint on its members through life-cycle rituals. We will address similarities and differences in the ways specific rituals are performed, and the diverse meanings they may hold for groups and individuals in geographically proximate yet culturally distinct countries, and in the heterogeneous Israeli society. Our aim is to analyze cultural repertoires and social relations, as are represented, reproduced, and contested in ritualistic activities. 3 hrs. lect CMP SOC

The Sleeping Beauty: Themes in the Cultural and Linguistic History of the Hebrew Language
The Hebrew Language has been awakened. In this course we will explore when, where, why, and by whom was this Sleeping Beauty revived; how both its awakening and hibernation has been connected to linguistic, cultural, and societal transformation over 25 centuries. We will examine poetry, liturgy, Midrash, and other writing by philosophers, poets, linguists, and religious leaders. We will discuss the connection of the revival of the language to the Zionist movement. Throughout the course we will try to answer questions such as: Why do we regard Hebrew as one and the same language after three millennia of constant linguistic change? Was the revival of Hebrew a miracle or a failure? How did Hebrew influence Jewish practices of exegesis? This course counts towards the Jewish Studies minor (JWTS). 3 hrs. lect./disc. SOC
What is Jewish Thought? The Modern Era
What's left of religion once reason is done with it? This is the question posed by the Enlightenment and confronted by the major Jewish thinkers we study in this course. Some become champions of Enlightenment reason; others later react against it. Is Judaism actually a rational religion after all-universal, but endowed with a particular identity by its practices and ceremonies (per Moses Mendelssohn)? Or is it unique because of its ethical monotheism (per Hermann Cohen)? Is it essentially a national identity (per Zionism)? As Jewish thinkers face challenges to received tradition, what exactly is the task of Jewish thought? 3 hrs. lect/disc
EUR PHLMiddle Eastern Political Religion
Since the Iranian Revolution of 1979 and the rise of Religious Zionism in Israel, Middle Eastern politics and religion have become inextricably linked. In this course we examine the relationship between politics and religion in the Arab states, Israel, and Iran. Readings include selections from the scriptures of the monotheistic traditions, historical accounts of religious and political change, and theoretical analyses of historical trends. Throughout the term we will follow news accounts of current developments in the Middle East. 3 hrs. lect. AAL MDE PHL

Black and Jewish Feminist Perspectives

Feminism has a rich history in the United States. In this course we will study feminism from the perspectives of two distinct, sometimes intersecting groups: Black Americans and Jewish

Americans. We will explore major feminist texts, writers, and collectives, from Angela Davis, bell hooks, Audre Lorde, and the Combahee River Collective to Shulamith Firestone, Judith Plaskow, B'Not Esh, and Di Vilde Chayes. Through their work and activism, we will study in this reading-intensive course how race, class, spirituality, and sexuality have shaped and reshaped feminist concerns. 3 hrs. sem. AMR HIS NOR SOC

Dickinson College
Judaic Studies

MAJOR

11 courses

HEBR 202, 231 or equivalent

JDST/RELG 204: Judaism

JDST/RELG 203: Hebrew Scriptures in Context

One course focused on Late Antiquity or the Medieval period (Kabbalah; Jews in the Medieval World; Crusades; Love, Sex & Hebrew Texts)

JDST 250/RELG 260: Beyond Belief

One course focusing on the American Jewish Experience (Judaism in the US; American Jewish Literature; Jews & Hollywood)

One course focusing on Israel (Arab Israeli Conflict; Israeli Politics; Mid East Cinema)

Two Electives (Women, Gender & Judaism; Jewish Environmental Ethics; Holocaust in Italian Cinema; Ethnography of Jewish Experience; The Holocaust)

RELG 410 (or methods course in an appropriate discipline)

JDST 490 or JDST 550: Senior Thesis

ALL 2021

Title/Instructor

Elementary Modern Hebrew

Instructor: Nitsa Kann

Course Description:

Introduction to the modern Hebrew language. Alphabet, phonics and grammatical structures. Emphasizes development of reading comprehension, composition and conversational skills.

Intermediate Modern Hebrew

Instructor: Nitsa Kann

Course Description:

Formal study of Hebrew language with emphasis on oral practice and writing skills. Prerequisite: 102 or the equivalent. This course fulfills the language graduation requirement.

Courses Offered in JDST

Title/Instructor

Judaism

Instructor: Andrea Lieber

Course Description:

Cross-listed with RELG 204-01. A basic course in the history, basic beliefs and practices, and modern manifestations of Judaism as a religion. The course concerns itself with the interactions of Judaism and other world religions, notably Christianity.This course is cross-listed as RELG 204.

Israeli Cinema

Instructor: Nitsa Kann

Course Description:

Cross-listed with FMST 210-01, RELG 233-01 and MEST 200-01. Israeli cinema has become increasingly diverse, critical, and multicultural and is often at the cutting edge of the Israeli cultural scene. Films provide an interesting lens to explore questions about Israeli life and identity: What was the experience of growing up in post-independence Israel? How were Holocaust survivors and new immigrants from Arab countries received during that period? What made kibbutz life distinct and how has it changed overtime? How is the impact of war and the continuing Israeli-Palestinian conflict depicted in film? What is the role of gender in the construction of Israeli identity and how has the portrayal of Israeli men, women, and LGBT identities changed overtime? What are the distinct issues facing Orthodox and Ultraorthodox Israelis? How are marginalized groups (Israeli Arabs, Middle Eastern Jews, Russian Jews and Ethiopian Jews) portrayed in film? The course discusses trends and processes in Israeli cultural history and in current Israeli society, as represented in Israeli films from the 1960s to present day Israel. Screenings of Israeli films are a central part of the course. Films from present day Israel, including the most recent, as well as from earlier decades, create the ideological and cultural universe that the course illuminates. This course is cross-listed as RELG 233.

Politics, Society & Culture in Israel

Instructor: Neil Diamant

Course Description:

Cross-listed with POSC 264-01 and MEST 264-01. This course provides an overview of the major political, social, and cultural forces that have shaped, and continue to shape, modern Israel. It covers the origins of the Zionist movement, political leadership, foreign relations, parties, the electoral system and the Israeli-Palestinian and Israeli-Arab conflict more broadly. In society, it focuses on the major cleavages in Israeli society, civil society, consumerism, as well as the impact of the Holocaust and the role of the Israel Defense Forces. The cultural component centers largely on poetry, short stories and changes in popular music. The course is intended to add nuance and depth to the often one-dimensional portrayal of Israel in the media and provide students with the analytical tools to better understand events in the Middle East. This course is cross-listed as MEST 264 and POSC 264.

Muhlenberg College

Next topic:

- Jewish studies programs higher eds--- how many programs in all capacity
- What offerings are
  How many have something that is not just about jewish european history
  Decolonizing jewish studies

Post-aza israel not taboo palestinians are taboo
Dartmouth and university of washington - ladino
Jewish student groups, if they've had programs
American mizrahi jews gaining visibility because of antisemitism and anti-israel
Pushback? Little bit of smoke
Rudy rochman
Richie Torres - idea that Israel is white? Lol so not true
Jews not converts in the middle east north africa
Jews of color initiative - very american look at separately-
Jordanian / paelistian prof history department
Chaverim marxist zionist

Schools:

1. **University of Washington**
2. Darthmouth College
3. **Emory University**
4. University of Pennsylvania
5. University of Chicago
6. University of Michigan-Ann Arbor
7. **UCLA**
8. University of Texas- Austin
9. University of Maryland—College Park
10. Vanderbilt University
11. Columbia University
12. Earlham College
13. University of Flordia
14. Northwestern University
15. Ohio State University
16. Arizona State University—Tempe (most unhelpful website)
17. **Binghamton University**
18. University of Wisconsin— Madison
19. University of Southern California
20. University of Minnesota
21. Temple University (I think they're getting rid of their program)
22. California State University—Long Beach
23. Rutgers University
24. **Stanford University**
25. Kansas University

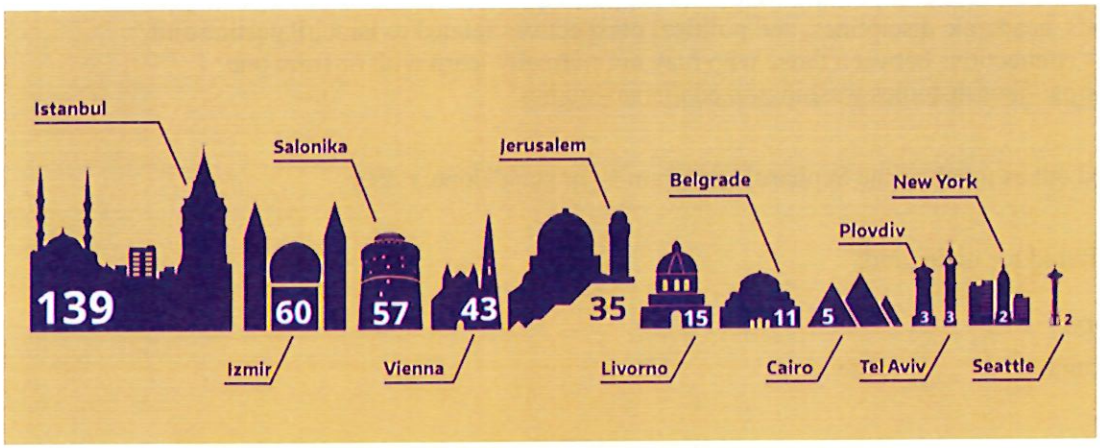
*** one thing i have not really looked into: activities of clubs ie: chabad, ex: friend at Binghamton: weekly lunches thru chabad talk about jewish diversity

University of Washington: the Henry M. Jackson School of International Studies→ Stroum Center for Jewish Studies
https://jewishstudies.washington.edu

Programs:
Sephardic Studies about the program:
"The Sephardic Studies Program at the **Stroum Center for Jewish Studies** at the University of Washington seeks to preserve the culture, language, and history of Sephardic Jews. As Seattle has been home to a vibrant Sephardic community for over a century, the University of Washington is uniquely situated to serve not only as a center for the study of the Sephardic experience by students and scholars, but also a multifaceted resource center for Sephardic Jews in the community and worldwide.
In partnership with local Sephardic institutions, the Sephardic Studies Program has gathered 2,046 items — including 403 Ladino books that have since been digitized — from over 100 families to form the **Sephardic Studies Digital Collection** (SSDC). As the world's first major digital repository of sources pertaining to the largely invisible yet historically significant Sephardic Jews of the Mediterranean world, the SSDC includes key books, archival documents, and audio recordings that illuminate the history, culture, literature, politics, customs, music, and cuisine of Sephardic Jews all expressed in their own language, Ladino."-
https://jewishstudies.washington.edu/sephardic-studies/about-the-sephardic-studies-program/

There is a famous digital collection with 1,444+ "treasures" (family letters, religious books, grammar books, magazines, manuscripts, postcards, etc)

Notes the wide variety of languages: Hebrew, Aramaic, Turkish, Arabic, Yiddish, French, English, Greek, and Italian; along with the diverse places the artifacts come from, (image below is taken from the
website)



The Sephardic Studies Program has already energized student, faculty, and community involvement in Sephardic history and culture through innovative research opportunities, new courses, and public lectures. Our three mutually enriching areas of focus are research, teaching,

and community engagement. Most notably, our annual International Ladino Day, a hallmark of campus programming, brings together 300 community members, students, faculty, and scholars to discuss the past, present, and future of Ladino.

Academic advisors come from across the globe for the SSDC (digital collection, not school):

- Sarah Abrevaya Stein, Maurice Amado Chair in Sephardic Studies, UCLA
- David Bunis, Chair of the Ladino Studies Program at Hebrew University in Jerusalem
- Karen Gerson Sarhon, Director of the Ottoman Turkish Sephardic Research Center in Istanbul
- Eliezer Papo, Chair of the Ladino Studies Institute at Ben Gurion University of the Negev
- Julia Phillips Cohen, Professor of History and Sephardic Studies, Vanderbilt University
- Aron Rodrigue, Charles Michael Chair in Jewish History and Culture, Stanford University

Israel Studies
"The Israel Studies Program of the Stroum Center for Jewish Studies at the University of Washington promotes the academic study of the histories, cultures, and politics of the State of Israel, Zionism in its various forms and iterations, and the communities of British and Ottoman Palestine, in regional and comparative perspective.Through engaging academic programming for campus and community audiences and opportunities for student funding and support, the program lends critical insight into unfolding conversations, many with relevance far beyond Israel, about nationalism, liberalism, citizenship, globalization, technology, religion, ethnicity, migration, and the military.Israel Studies prides itself on dynamic partnerships with other programs on campus, particularly the Sephardic Studies Program, the Middle East Center, the Department of Near Eastern Languages and Civilizations, which offers Hebrew and other Middle Eastern language programs, and the Interdisciplinary Near and Middle Eastern Studies Ph.D. Program. Israel Studies engages and welcomes the participation of people from diverse personal backgrounds, academic disciplines, and political perspectives related to Israel/Palestine and encourages connections between those who may not normally learn with or from one another."https://jewishstudies.washington.edu/israel-studies/

Not flushed out as much as the Sephardic program is, or standalone, rather.

Courses offered for undergrad:

Introductory:

Course Number	Title
RELIG 201	Introduction to Western Religions: Judaism, Christianity, and Islam
JEW ST 210	Funny Jews

RELIG 334 / GWSS 334 / HSTCMP 490	Gender, Sex, and Religion: Jewish and Christian Foundations

Jewish Art and Culture:

Course Number	Title
NEAR E 320	Prayer and Poetry in the Jewish and Islamic Traditions (taught in English)
JEW ST 427 / RUSS 427	Russian Jewish Experience

Ancient Judaism+ Christianity:

JEW ST 317 / NEAR E 307	From Israelites to Jews: The First Six Centuries CBE
JEW ST 360 / CLAS 360	Jews, Greeks, and Romans in the Ancient World

Israel Studies:

NEAR E 316 / CHID 498	Israeli Identities
HSTAFM 459 / JEW ST 459	History of Jewish-Muslim Relations

Jewish Language:

ARAMIC 201	Biblical Aramaic

Medieval and Modern Story:

JEW ST 358 / HSTCMP 368	Jewish Thought: Religion and Nationalism
HSTEU 361	Spain and its Golden Age
JEW ST 465	The Jews of Eastern Europe

JEW ST 460 / SPAN 460	Sephardic Culture Before 1492
JEW ST 466 / HSTCMP 469	The Sephardic Diaspora: 1492-Present

Sephardic Studies:

Course Number	Title
JEW ST 215/LING 372/SPAN 294	Ladino Language and Culture
JEW ST 250/HSTCMP 250	Jewish Cultural History
JEW ST 270/HSTCMP 270	From the Mediterranean to America: Jewish, Christian, and Muslim Migrations in Global Context
HSTEU 361	Spain and its Golden Age
JEW ST 362/SPAN 362	Food and Community: Cultural Practices in the Hispanic World
JEW ST 368/HSTEU 368	Modern European Jewish History
JEW ST 460/SPAN 460	Sephardic Culture Before 1492
JEW ST 466/HSTCMP 469	The Sephardic Diaspora: 1492-Present

Diversity: Area of Knowledge Fulfillment

Course Number	Title
JEW ST 175 / GERMAN 195	Popular Film and the Holocaust

JEW ST 269 / HSTCMP 269	The Holocaust: History & Memory
JEW ST C 312 / ENGL 312	Jewish Literature: Biblical to Modern
NEAR E 316 / CHID 498	Israeli Identities
NEAR E 318 / C LIT 441	Literature and the Holocaust
RELIG 334 / GWSS 334 / HSTCMP 490	Gender, Sex, and Religion: Jewish and Christian Foundations
JEW ST 337 / HSTAA 337	The Holocaust and American Life
JEW ST 368 / HSTEU 368	Modern European Jewish History
JEW ST C 377 / SOC 377	American Jewish Community
JEW ST 378 / SOC 378	Contemporary Jewish American Identities
JEW ST 427 / RUSS 427	Russian Jewish Experience
JEW ST 466 / HSTCMP 466	The Sephardic Diaspora: 1492-Present
JSIS A 314 / NEAR E 315 / POL S 314 / HSTCMP 490	Israel: Dynamic Society and Global Flashpoint
JSIS A 458	Israel: Politics & Society

Dartmouth College https://jewish.dartmouth.edu

1. For majors, it says to email Susannah Heschel to review requirements for the Jewish studies Major
2. More common as a minor program:
    1. Minor
        1. The minor is designed to offer a general introduction to the historical and cultural experience of Jews throughout the world, and to Jewish thought, literature, and contemporary political and social issues. It also provides the opportunity for students who wish to do more intensive work in a single discipline. Those completing the minor are encouraged, but not required, to obtain at least a working knowledge of Hebrew (Hebrew 3 or equivalent).
    b. REQUIREMENTS, A total of six courses, which must include:
        1. Two introductory courses:
        - JWST 4/REL 4 Religion of Israel: The Hebrew Bible (Old Testament) or JWST 6/REL 6 Introduction to Judaism
        - JWST 10/HIST 94.8 History and Culture of the Jews I: The Classical Period or

JWST 11/HIST 94.9 History and Culture of the Jews II: The Modern Period

ii. One course in:
- Literature, Language and Culture of the Jewish People

iii. Three courses chosen from the other course offerings in the program, selected in consultation with the advisor.

Courses by Term:
- JWST 85: Independent Study and Research - All Terms - Arrange

Modern Hebrew and Biblical Language are available from the Department of Asian and Middle Eastern Languages and Literature .
Please check this site often for up-to-date information on course meeting times and course availability. See the Office of the Registrar for the JWST course listings.

SUMMER 2021
- JWST 15.01/AAAS 65.65/MES 16.39/COLT 51.05: Silence, Exile, and Cunning: Comparing Jewish and African Diasporic Literatures (LIT/NW) Caplan - J
- JWST 45/MES 10.10 Soundscapes of the Middle East- (INT/LIT, NW) Simon - D Click on Soundscape video.
  "looks at how the study of sound can enhance our understanding of the world around us"

FALL 2021
- JWST 04/REL 04: Religion of Israel -(TMV, W) Ackerman - 12
- JWST 6/REL 6: Introduction to Judaism -(TMV, W) Magid - 10A
- JWST 13/AAAS 65.05/COLT 51.05/SOC xx: Jews and Race (INT/TMV, W)- Magid - 2A
- JWST 37.02/COLT 64.01/GERM 15: Nazis, Neonazis, Antifa and the Others (LIT/CI) - Kacandes - 2
- JWST 40.01/GOV 40.09*/MES 12.09: Politics of Israel and Palestine (SOC or INT/NW) - Avishai - 2
- JWST 40.07/MES 8.01/GOV 40.25: Introduction to Middle East Politics (SOC or INT/NW) - Fishere - 2A
- JWST 051/WGST 67.10/GERM 42.06: Freud: Psychoanalysis, Jews and Gender (SOC, CI) -Fuechtner - 6B

WINTER 2022
- JWST 07 - First Year Seminar - Caplan - 2A
- JWST 40.01/GOV 40.09/GERM 42.06: Politics of Israel and Palestine (SOC or INT/NW) - Magid -10A
- JWST 61/REL 22: Modern Judaism -(TMV, W) Magid -2A

SPRING 2022
- JWST 15.01*/AAAS 65.65/ MES 16: Silence, Exile, and Cunning: Comparing Jewish and African Diasporic Literatures (LIT, NW) Caplan - 2A
- JWST 21/ENGL 53.47: Jewish American Literature -(CI) Caplan - 2
- JWST 53/WGSS 33.3/REL 19.22: Gender and Judiasm (TMV, CI) Greenblatt - 6B
- JWST 53.01/GERM 42.13*: Gender/Jewish-German Culture -(TMV, W) - von der Lühe

SUMMER 2022
- JWST 15.01*/AAAS 65.65/ MES 16: Silence, Exile, and Cunning: Comparing Jewish and African Diasporic Literatures (LIT, NW) Caplan - 2A

FALL 2022

- JWST 26/COLT 70.03 European Jewish Intellectuals -(TMV, W) Kritzman -2A

Emory University: The Tam Institute for Jewish Studies

1. Major:

The major in Jewish Studies has two objectives:

- Goal I - to train students in understanding various aspects of Jewish history, culture, and society; and
- Goal II - to guide students in exploring these topics by means of different disciplines and methodologies, such as history, religious studies, language and linguistics, literature, theology, political science, and anthropology.

The program offers an excellent avenue for any student interested in a broad liberal arts education emphasizing evidence-based research, critical analysis, and writing.

In addition, the major also provides an excellent foundation for those students who would like to pursue graduate-level work in Jewish Studies, a profession in the Jewish community, or any career suited to a knowledge of different cultures, societies, and historical eras.

*really cool thing about their website, you can easily see the descriptions for each course by clicking on them, the description drops down

Jewish Studies 100-Level Courses

JS 230: Yiddish Culture "A broad introduction to the history, literature, and film of Ashkenazi Jewish culture in Europe and America. All texts in English translation."

JS 251: Daily Life in Ancient Israel "Everyday life in ancient Israel (1200-586 BCE), including the economy, religion and culture, city planning, the Israelite kitchen, burials, status of women, and more."

JS 251W: Daily Life in Ancient Israel *worth more credits* :Everyday life in ancient Israel (1200-586 BCE), including the economy, religion and culture, city planning, the Israelite kitchen, burials, status of women, and more."

JS 252: The Archaeology of Jerusalem "A survey of the history of Jerusalem from its earliest times to the Crusader period through examination of archaeological remains and other ancient sources"

Jewish Studies 300-Level Courses

JS 320: Jewish Cult/Soc.in Middle East "This course investigates Jewish culture and society in the Middle East, with special emphasis on the modern period. The approach is interdisciplinary (history, ethnography, religious study, and linguistics)."

JS 322: Herod the Great "Herod the Great ruled Palestine between 40-4 BCE. He changed the face of the land by building magnificent structures, some still standing, across the land and the region. The course explores the historical-cultural backgrounds to this period, his successes and failures, and what motivated him."

JS 326: History of Judaic Languages "A course dealing with the history and structure of Judaic languages such as Hebrew, Yiddish, Judeo-Arabic, and Ladino."

JS 326W: History of Judaic Languages

JS 327: Relig in Holy Land on Locat."This course explores Judaism, Christianity, and Islam as well as other religious groups in the Holy Land on location. In Israel. In English. No knowledge of Hebrew required."

JS 328A: Sephardi History and Culture

JS 328BW: Sephardi History and Culture "A six-week course devoted to Spanish Jewish culture in Europe. The program travels to Spain, France, the Netherlands, Italy and Greece, where Jews established thriving communities after expulsion from Spain in 1492."

JS 422: Matza and Tortillas "Addresses the historical position and cultural production of Spanish and Latin American Jewry, from medieval Spain to the present. We examine how diasporic Jewish subjects have framed their identity while negotiating the pressures of exile, immigration, antisemitism, and political violence."

JS 426W: Gender & Modern Jewish History

JS 427W: The Modern Blood Libel "This seminar will explore continuities and innovations between the medieval and modern blood libels, especially how the modern accusation was a product of post-Enlightenment politics, fears, and conventional social knowledge."

JS 438W: Professions in U.S. History

https://www.universities.com/programs/jewish-judaic-studies-degrees

University of Pennsylvania: Jewish Studies programs https://ccat.sas.upenn.edu/jwst/

- **https://ccat.sas.upenn.edu/jwst/historyJSP: Link to the history of the Jewish** Studies Program at the University of Pennsylvania

Jewish Studies Major:

A undergraduate student wishing to pursue a major in Jewish Studies at Penn may choose among four options, each of which concentrates upon a different intellectual approach to Jewish civilization in its various aspects.

- Interdisciplinary Major: The interdisciplinary major allows students to study Jewish history, literature, religion, and culture in a program that integrates these different dimensions of Jewish civilization from the various disciplinary perspectives of Jewish Studies. The major normally consists of 14 c.u.s though double-majors may apply to have the requirement reduced to 12 c.u.s. Please note: Transfer credits (including all study abroad courses) are limited to 4 c.u.s for the Interdisciplinary major.
- Proficiency in Hebrew or Yiddish language, which can be attained either by studying these languages at Penn and completing the last level, or for Hebrew, by passing out of the requirement through the placement exam. For Hebrew proficiency a student can also have scored 700 and above on the Hebrew Achievement Exam (SAT II), or have gained an Israeli Baccalaureate. Both modern and Biblical Hebrew language courses -- including JWST 059 -- may count towards the major as language or elective courses but not for the modern Jewish literature requirement. In special circumstances, students may petition to have another language substituted for use in the major.
- Three courses in Jewish history, from at least two different periods (ancient, medieval/early modern, or modern) which normally will include at least two semesters of either JWST156/HIST 139; JWST157/HIST140; or JWST158/HIST141.
- Three courses in Jewish literature. These courses may be either in the original language or in translation, but they must include at least one course from the Biblical period; one from the Rabbinic or Medieval periods; and one from the Modern period.
- Three courses in Jewish religion or culture, including courses in political science and Middle Eastern studies, folklore, sociology, archaeology, and anthropology.
- JWST 390 Senior Research/Thesis Seminar
- Complete the Jewish Studies Major Assessment

Jewish History Concentration **through** the Department of **History**

- The Jewish history concentration within the History major focuses upon the historical dimensions of Jewish experience and the evolution of Jewish life in the context of the different cultures in which Jews have lived.
- Two out of the three general survey courses in Jewish history which treat the ancient (HIST 139), medieval (HIST 140), and modern periods (HIST 141) respectively.
- Three additional courses in Jewish history, one of which must be a seminar that contains a historiographical or methodological component. With the permission of the faculty advisor, JWST 390 Research/Thesis Seminar may be taken to fulfill the seminar requirement. Students may also choose to enroll in the History Honors program which requires a thesis.
- Two courses in Jewish Studies from other departments (including NELC, English, Folklore, German, Religious Studies, and Sociology).
- In addition to the requirements for the Jewish history concentration, students must fulfill the general requirements for the History major, which include:
    - One course in American history, 1 course in European history; and 1 course in world history.

    - Two courses that cover the pre-1800 period.
    - Two history seminars at the 200 level or above.
- Although language courses will not be counted for the 12 c.u.s of the History major, students concentrating in Jewish history must attain second-year proficiency in Hebrew or Yiddish, either by passing the proficiency exam or by completing the four-semester Hebrew or Yiddish language sequence.

Hebrew and Judaica Concentration though the Department of Near Eastern Languages and Civilizations

The Hebrew/Judaica Concentration in the Department of Near Eastern Languages and Civilizations focuses upon the study of Hebrew language and literature as a window for understanding Jewish culture and its historical experience through the literary analysis of texts and artifacts. The major normally requires 14 c.u.s. If a student is a double-major and enters Penn with proficiency in Hebrew language, s/he may apply to have the major reduced to 12 c.u.s.

- Proficiency in Hebrew language, which can be attained either by studying these languages at Penn and completing the last level, by passing out of the requirement through the placement exam, scoring 700 and above on the Hebrew Achievement Exam (SAT II), or having gained an Israeli Baccalaureate. Both modern and Biblical Hebrew language courses -- including HEBR 059 -- may count towards the major as language or elective courses but not for the modern Jewish literature requirement. In special circumstances, students may petition to have another language substituted for use in the major.
- At least three courses in which Hebrew texts are read in the original. Minimally, these courses must include at least one text-course in Biblical literature (e.g. HEBR 250) ; one in Rabbinic or Medieval Hebrew literature (e.g. HEBR 257 or 258); and one in Modern Hebrew Literature (HEBR 259 or 359).
- Two "breadth" courses in NELC outside the Hebraica/Judaica concentration (eg., NELC 102 Introduction to the Middle East, NELC 136, Islam, Religions, and Institutions or NELC 101, Ancient Middle Eastern History). Double majors are required to take only one "breadth" course.
- Remaining electives in courses relevant to the student's fields of interest. No more than seven of these electives (half the major) can be taken in other departments or outside Penn.
- A "concentration" paper: In an appropriate class or seminar, the major must write a more ambitious paper which will serve as a capstone project for the major. A student need not take a special course to fulfil the requirement, but majors are encouraged to take the Jewish Studies Thesis/Research seminar to do so.

Judaism Concentration through the Department of Religious Studies

The Judaism Concentration in the Religious Studies Department focuses on the study of Judaism within the context of other world religions and offers students the opportunity to explore the construction of Jewish religion in its different cultural settings. The major consists of 12 courses, four of which can be transferred from other departments or programs (in addition to all courses normally cross-listed with Religious Studies).

- RELS 002, Religions of the West (a comparative study of Judaism, Christianity, and Islam).At least two introductory-level courses in Judaism (like RELS 123, Classical Judaism; RELS 126, Introduction to Jewish Mysticism; RELS 128, Jews, Judaism, and Modernity). At least two semesters of the three semester Jewish History sequence (RELS 120; RELS 121; RELS 122)
- At least two other courses on either other world religions (eg. Intro. to Christianity, Islam, Hinduism, Buddhism) or other methods of studying religion (e.g. Religion and Literature, Theories of Religion, The Cult Controversy).
- One Seminar in Religous Studies at the 400 level or above OR JWST 390 Research/Thesis seminar.

- Four electives, which may include courses from other departments. Of the above courses, at least one must be in each of the General Distribution sectors in which Religious Studies Courses are taught (eg. History and Tradition, Society, Arts and Letters). Although language courses will not be counted for the major, students are encouraged to attain proficiency in a Jewish language (normally Hebrew or Yiddish).

1. **There is also an option to minor in Jewish studies, can provide more info if needed** **https://ccat.sas.upenn.edu/jwst/undergraduate/jewish-studies-minor**

Fall 2021 courses

Courses for Fall 2021

Course	Title	Instructors	RoomTime
JWST 026-401	JWST026 - Jews and China: Views from Two Perspectives	HELLERSTEIN, KATHRYN	TR 0145PM-0315PM
JWST 031-401	JWST031 - BEGINNING YIDDISH I	BOTWINIK, ALEXANDER	TR 1015AM-1145AM
JWST 033-401	JWST033 - INTERMEDIATE YIDDISH I	HELLERSTEIN, KATHRYN	TR 1015AM-1145AM
JWST 051-401	JWST051 - ELEM MODERN HEBREW I	MIARI, IBRAHIM	MW 1015AM-1115AMTR 1015AM-1115AM
JWST 051-402	JWST051 - ELEM MODERN HEBREW I	MIARI, IBRAHIM	MW 1200PM-0100PMTR 1200PM-0100PM
JWST 052-401	JWST052 - ELEM MODERN HEBREW II	MIARI, IBRAHIM	MTWR 0145PM-0245PM
JWST 053-401	JWST053 - INTRM MODERN HEBREW III	BENATOV, JOSEPH	MW 1015AM-1115AMTR 1015AM-1115AM
JWST 053-402	JWST053 - INTRM MODERN HEBREW III	BENATOV, JOSEPH	MW 1200PM-0100PMTR 1200PM-0100PM
JWST 054-401	JWST054 - INTRM MODERN HEBREW IV	BENATOV, JOSEPH	MW 0145PM-0245PMTR 0145PM-0245PM
JWST 122-401	JWST122 - RELIGIONS OF THE WEST	DURMAZ, REYHAN	TR 0830AM-1000AM
JWST 128-001	JWST128 - SPIRITUALITY IN ISRAEL		
JWST 131-401	JWST131 - HOW TO READ THE BIBLE	WEITZMAN, STEVEN	TR 0145PM-0315PM
JWST 150-401	JWST150 - INTRO TO THE BIBLE		TR 0515PM-0645PM
JWST 157-401	JWST157 - MED & EARLY MOD JEWRY	ALBERT, ANNE	TR 0330PM-0500PM
JWST 160-401	JWST160 - THE MAKING OF SCRIPTURE	GROSS, SIMCHA	TR 1015AM-1145AM

2.

JWST 171-401	JWST171 - ELEM BIBLICAL HEBREW I	CARASIK, MICHAEL	MW 0145PM-0315PM
JWST 173-401	JWST173 - INTERMED BIBL HEBREW I: INTRO BIBL HEBREW PROSE	CARASIK, MICHAEL	MW 0330PM-0500PM
JWST 216-402	JWST216 - RE-READING THE HOLOCAUST	WENGER, BETH	M 0145PM-0445PM
JWST 255-401	JWST255 - BIBLE IN TRANSLATION: KINGS		TR 1200PM-0130PM
JWST 260-401	JWST260 - JEWISH FOLKLORE	BEN-AMOS, DAN	TR 1015AM-1145AM
JWST 262-401	JWST262 - REPRESENTATIONS OF THE HOLOCAUST	FILREIS, ALAN	TR 0145PM-0315PM
JWST 303-401	JWST303 - POWER AND PERIL	DOHRMANN, NATALIEWILKER, JULIA	TR 0330PM-0500PM
JWST 471-401	JWST471 - ELEM BIBLICAL HEBREW I	CARASIK, MICHAEL	MW 0145PM-0315PM
JWST 473-401	JWST473 - INTERMED BIBL HEBREW I: INTRO BIBL HEBREW PROSE	CARASIK, MICHAEL	MW 0330PM-0500PM

3.

-- Jews and China description: Jews in China??? Who knew??? The history of the Jews in China, both modern and medieval, is an unexpected and fascinating case of cultural exchange. Even earlier than the 10th century. Jewish trader from India or Persia on the Silk Road, settled in Kaifeng, the capital of the Northern Song Dynasty, and established a Jewish community that lasted through the nineteenth century. In the mid-nineteenth century, Jewish merchants, mainly from Iraq, often via India, arrived in China and played a major role in the building of modern Shanghei. After 1898, Jews from Russia settled in the northern Chinese city of Harbin, first as traders and later as refugees from the Bolshevik Revolution and Russian Civil War. In the first decades of the twentieth century, a few Jews from Poland and Russia visited China as tourists, drawn by a combination of curiosity about the cultural exoticism of a truly foreign culture and an affinity that Polish Jewish socialists and communists felt as these political movements began to emerge in China. During World War II, Shanghai served as a port of refuge for Jews from Central Europe. In this freshman seminar, we will explore how these Jewish traders, travelers, and refugees responded to and represented China in their writings. We will also read works by their Chinese contemporaries and others to see the responses to and perceptions of these Jews. We will ask questions about cultural translation: How do exchanges between languages, religions, and cultures affect the identities of individuals and communities? What commonalities and differences between these people emerge?

Spring 2021 there was a seminar strictly on Hannah Ardent

University of Chicago- The Joyce Z. and Jacob Greenberg Center for Jewish Studies

Overview of the undergraduate program:

The B.A. program in Jewish Studies aims to introduce College students to the breadth and depth of Jewish culture spanning three millennia and to provide them with the skills and tools to examine the texts, languages, and histories of Jews and Judaism. The perspective is contextual, comparative, and interdisciplinary. Whether College students choose to take the occasional course in Jewish Studies, to examine the range of ancient, medieval, and modern periods and communities studied in the courses in Judaic civilization, or to pursue a major or minor, they will learn to read the classic texts and to appreciate the complexities of Jewish history and culture.

Students may either major or minor in Jewish Studies. In addition to a number of courses offered throughout the University and cross-listed with Jewish Studies, the Undergraduate Program also sponsors a two-course sequence that may be used to fulfill the College's general education requirement in civilization studies, JWSC 12000 Jewish Civilization I: Ancient Beginnings to Early Medieval Period and JWSC 12001 Jewish Civilization II: Late Medieval to Modern Period. These courses explore the development of Jewish culture and tradition from its ancient beginnings through its rabbinic and medieval transformations to its modern manifestations via an investigation of primary texts—biblical, Talmudic, philosophical, mystical, historical, documentary, and literary. Through this sequence students thus acquire a broad overview of Jews, Judaism, and Jewishness while reflecting in greater depth on major themes, ideas, and events in Jewish history. In addition, many faculty in Jewish Studies participate in the College Study Abroad Program in Jerusalem which gives credit toward the Jewish Studies major and minor and can also be used for the general education civilization requirement through its sequence Jerusalem in Middle East Civilizations I-II-III.

- Courses:

JWSC 23814 (= HIST 23814) The Lands Between: Europe between the Black and Baltic Seas
For centuries, the territory between the Baltic and Black Seas served as a crossroads of civilizations. Speakers of Yiddish, Polish, Ukrainian, Belarusian, German, Lithuanian, and Russian have claimed the region as their homeland; it has hosted large and influential Catholic, Orthodox, and Jewish confessional communities. These "lands between" have produced rich and meaningful cultural exchange, but they have also generated destructive conflicts and horrific violence. How do we make sense of the cultures, ideas, and communities that emerged from this region? And how has this space mediated broader understandings of what is "Eastern," "Western," or "European?" This course employs a pedagogy of reconciliation, examining the history of the "lands between" from a variety of perspectives and working to reconcile contradictory understandings of the past.

JWSC 27940 (= RLST 25806) The Political Theologies of Zionism
The relationship between nationalism and religion has throughout history been a stormy one, often characterized by antagonisms and antipathy. In this course we will examine from various aspects the complex nexus of these two sources of repeated ideological and political dispute within Judaism, and more specifically within Zionism as its political manifestation. Zionism has mostly been considered a secular project, yet recently, Zionist theory is scrutinized to identify and unearth its supposedly hidden theological origins. In nowadays Israel, a rise in religious identification alongside an increasing religionization of the political discourse calls for the consideration of new theopolitical models of Zionism applicable in a post-secular environment. The aim of this course is to explore this complex intertwining of politics and religion in Israel from both historical and contemporary perspectives. The first part of the course will outline the theoretical foundation of post-secular and political-theological discourses. The second part will address the explicit and implicit political theologies of Zionism. The third part will outline contemporary aspects of political-theological thought in Israel, and their actual appearance in the political sphere.

JWSC 21202 (= NEHC 21202) Israeli Society through Media: The Four Tribes of Israel?
From the outside, Israeli society might seem homogeneous and cohesive, bound together by the outside challenges and threats that have defined its eight decades of existence. However, in a recent public speech, President Reuben Rivlin warned Israelis of the tribal schisms tearing

contemporary Israeli society and defined a 'new Israeli order' splitting the state into 4 groups: Arabs, ultra-Orthodox Jews, national religious Jews and secular Jews.
Using the president's description of the "four tribes of Israel" as our framework, this course focuses on representations of the different groups in Israeli media and popular culture.
We will ask:
• What distinguishes each of these tribes?
• What is the narrative held by each tribe to describe itself and the 'other' tribes?
• How do the different tribes interact?
• Is modern Israel a successful immigration society or a failed experiment at creating a melting pot?
Using Israeli society as a case study, we will also consider prevailing ideas about mediation and reconciliation in fragmented societies

JWSC 21230 (= RLST 20230) Jerusalem: The "Holy" City
What makes a city "holy"? How is religious space created and contested? How can one city be claimed by three faiths? This course will attempt to answer these questions and many others by tracing the religious history of Jerusalem — a religious center for Jews, Christians, and Muslims – from its founding under King David to the modern Israeli/Palestinian conflict. For roughly three thousand years, Jerusalem has served as a site of creation, interaction, and conflict for these traditions and millions of their adherents. Using primary and secondary materials, along with theoretical works, we will analyze Jerusalem as an object of study in relation to common themes of Religious Studies like sacred space, pilgrimage, and myth.

Past courses: https://ccjs.uchicago.edu/academics/past-courses
BIBL 37212. Jews and Christians in Egypt.
HIJD 40204. A Proto-History of Race? Judaism, Christianity, and Islam in Spain and North Africa (1200-1600).
PLSC 28201/38201. African American and Jewish Political Thought.

interesting: Through the generous support of its donors, the Greenberg Center for Jewish Studies co-sponsors with the Jeff Metcalf Internship Program internships for undergraduates at Jewish institutions in America and at archeological sites in Israel. The internships are competitive and not limited to students involved in Jewish studies or the programs of the Center. Interested students should go to this link and follow the procedures of the Jeff Metcalf internship program.

University of Michigan--Ann Arbor: Frankel Center for Judaic Studies

- About the undergraduate Program: The undergraduate degree in Judaic Studies offers students a unique opportunity to explore the diverse histories, traditions, languages and cultural expressions of Jews living across the globe. The degree is flexible and individualized, providing opportunities for in-depth language studies, experiential learning, study abroad and personal connections with faculty. Students gain transferable skills in research and writing, critical and creative thinking, and public and persuasive speaking. The diverse curriculum allows for exploration of any aspect of the Jewish experience, from Israel to America, spanning the biblical era to the present.
  Judaic Studies explores its key themes in an interdisciplinary fashion, looking at history, law, literature and culture to investigate the broad sweep of nationhood, religion, language and space. Students use the tools of Jewish textual studies and source analysis to contend with contemporary political and social issues: social justice and migration; antisemitism and persecution; gender, racial, and sexual identities; religious faith and diversity. Students develop individual responses to these complex issues and others while working closely with distinguished faculty and prominent visitors.

Courses:

Screening Jewish Cultures This course explores the diversity of Jewish societies through a range of American, French, German and Israeli films, spanning the history of cinematic production. We begin with American immigrant cinema and consider how Jews negotiated the categories of race and ethnicity in films such as *The Jazz Singer, Annie Hall,* and *A Serious Man.* Turning to Nazi cinema and post-Holocaust films produced in Germany, France, the U.S., and Israel, we interrogate the use of the medium for propaganda, documentation, and witnessing. The course also introduces students to Israel as an immigrant society and to the cinematic representation of Jewish and Arab minority groups. Throughout the course, we reflect on casting choices, language use and subtitling, cross-dressing, and genre choices, as these affect the cinematic construction of Jewishness in relationship to other social groups.

JUDAIC 318 - Humanities Topics in Judaism

Fall 2021, Section 003 - Blackness and Jewishness: A History of Encounters

What does it mean to be "black" in Jewish culture? In this course, we explore how Jewish societies have understood and engaged with Blackness and Black peoples over the ages. Delving into the parallel struggles of Blacks and Jews, we ask: How does the history of slavery intersect with the status of Jews in the Middle East? What connections can be drawn between the civil rights struggles in Israel and America? Throughout the course, we discuss the flexible and interrelated nature of the categories of Blackness and Jewishness across different historical, geographical, and temporal contexts. Themes explored include black and Jewish anti-colonial thought; Ethiopian and North African Jewish history; race and racism within the Middle East. By the end of the course, students will better understand how diasporic and racial identities are constructed and reconstructed over time and space.

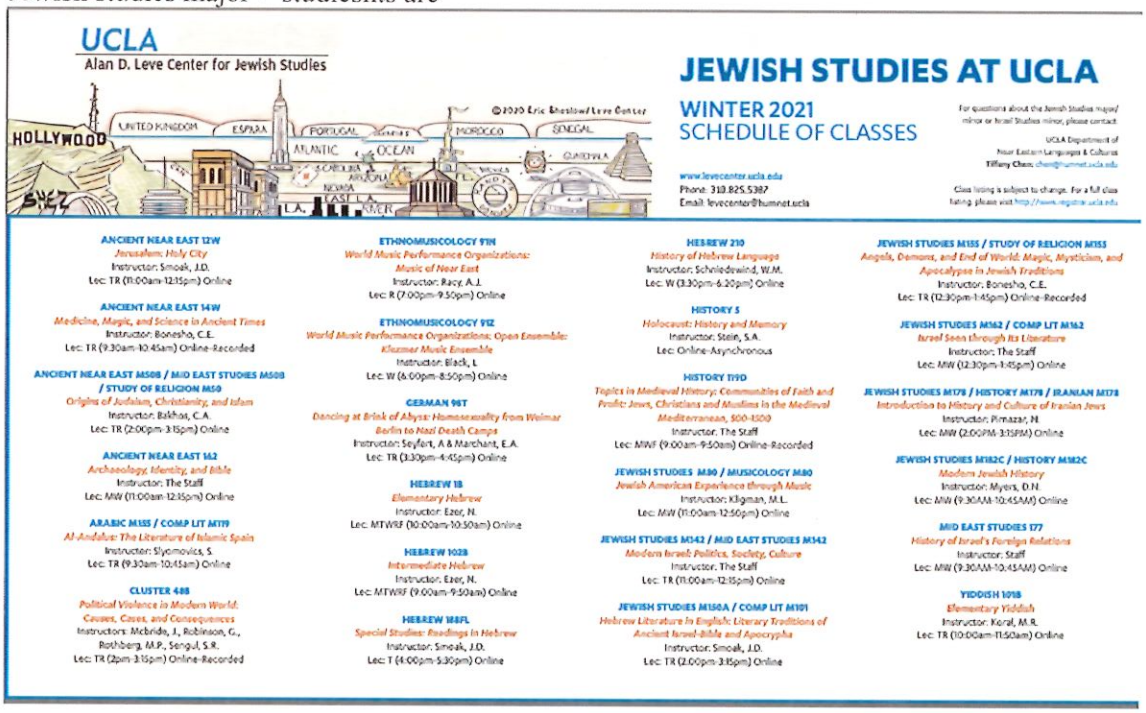
** Have Introduction to "Judeo-Spanish" (Ladino) - Judeo-Spainsh is their word

University of California--Los Angeles

The Department of Near Eastern Languages and Cultures offers an undergraduate major in Jewish Studies and a PhD in various specializations of Jewish Studies including Modern Hebrew literature, Rabbinics, 2nd Temple Judaism, and Hebrew Bible. Jewish Studies allows students to gain a rich understanding of Jewish literature, philosophy, history, religion, languages, and culture. The undergraduate major includes a Hebrew language component and emphasizes culture and history. Students in the major will be able to grasp the complexities of the historical and religious experiences of Jewish culture from pre-modern era to the modern era. In addition, undergraduate minors are available in Jewish Studies, Israel Studies, Ancient Near East, and (modern) Middle Eastern Studies.

Additionally, the NELC department works with the UCLA Alan D. Leve Center for Jewish Studies, which has numerous affiliated faculty members teaching more than 2,000 students. The Center makes a variety of resources available for students and faculty to immerse themselves in their scholarly endeavors. Opportunities such as service learning, leadership council, research grants, and scholarships are available to UCLA students and faculty. Furthermore, the Younes and Soraya Nazarian Center for Israel Studies also promotes the study of the history, culture, and society of Israel as a modern Jewish state. It sponsors courses, innovative research, and events that bring leading scholars, policymakers, and artists to UCLA for public programs and performances.

Jewish studies major - studiesnts are



UCLA
Alan D. Leve Center for Jewish Studies

JEWISH STUDIES AT UCLA

WINTER 2021
SCHEDULE OF CLASSES

For questions about the Jewish Studies major/minor or Israel Studies minor, please contact:
UCLA Department of Near Eastern Languages & Cultures
Tiffany Chen: chen@humnet.ucla.edu

www.levecenter.ucla.edu
Phone: 310.825.5387
Email: levecenter@humnet.ucla

Class listing is subject to change. For a full class listing, please visit http://www.registrar.ucla.edu

ANCIENT NEAR EAST 12W
Jerusalem: Holy City
Instructor: Smoak, J.D.
Lec: TR (11:00am-12:15pm) Online

ANCIENT NEAR EAST 14W
Medicine, Magic, and Science in Ancient Times
Instructor: Bonesho, C.E.
Lec: TR (9:30am-10:45am) Online-Recorded

ANCIENT NEAR EAST M50B / MID EAST STUDIES M50B / STUDY OF RELIGION M50
Origins of Judaism, Christianity, and Islam
Instructor: Bakhos, C.A.
Lec: TR (2:00pm-3:15pm) Online

ANCIENT NEAR EAST M2
Archaeology, Identity, and Bible
Instructor: The Staff
Lec: MW (11:00am-12:15pm) Online

ARABIC M155 / COMP LIT M119
Al-Andalus: The Literature of Islamic Spain
Instructors: Slyomovics, S.
Lec: TR (9:30am-10:45am) Online

CLUSTER 48B
Political Violence in Modern World: Causes, Cases, and Consequences
Instructors: McBride, J., Robinson, G., Rothberg, M.P., Sengul, S.R.
Lec: TR (2pm-3:15pm) Online-Recorded

ETHNOMUSICOLOGY 91N
World Music Performance Organizations: Music of Near East
Instructor: Racy, A.J.
Lec: R (7:00pm-9:50pm) Online

ETHNOMUSICOLOGY 91Z
World Music Performance Organizations: Open Ensemble: Klezmer Music Ensemble
Instructor: Black, L
Lec: W (6:00pm-8:50pm) Online

GERMAN 96T
Dancing at Brink of Abyss: Homosexuality from Weimar Berlin to Nazi Death Camps
Instructor: Seyfert, A & Marchant, E.A.
Lec: TR (3:30pm-4:45pm) Online

HEBREW 1B
Elementary Hebrew
Instructor: Ezer, N.
Lec: MTWRF (10:00am-10:50am) Online

HEBREW 102B
Intermediate Hebrew
Instructor: Ezer, N.
Lec: MTWRF (9:00am-9:50am) Online

HEBREW 188FL
Special Studies: Readings in Hebrew
Instructor: Smoak, J.D.
Lec: T (4:00pm-5:30pm) Online

HEBREW 210
History of Hebrew Language
Instructor: Schniedewind, W.M.
Lec: W (3:30pm-6:20pm) Online

HISTORY 5
Holocaust: History and Memory
Instructor: Stein, S.A.
Lec: Online-Asynchronous

HISTORY 119D
Topics in Medieval History: Communities of Faith and Profit: Jews, Christians and Muslims in the Medieval Mediterranean, 500-1500
Instructor: The Staff
Lec: MWF (9:00am-9:50am) Online-Recorded

JEWISH STUDIES M80 / MUSICOLOGY M80
Jewish American Experience through Music
Instructor: Kligman, M.L.
Lec: MW (11:00am-12:50pm) Online

JEWISH STUDIES M142 / MID EAST STUDIES M142
Modern Israeli Politics, Society, Culture
Instructor: The Staff
Lec: TR (11:00am-12:15pm) Online

JEWISH STUDIES M150A / COMP LIT M101
Hebrew Literature in English: Literary Traditions of Ancient Israel-Bible and Apocrypha
Instructor: Smoak, J.D.
Lec: TR (2:00pm-3:15pm) Online

JEWISH STUDIES M155 / STUDY OF RELIGION M155
Angels, Demons, and End of World: Magic, Mysticism, and Apocalypse in Jewish Traditions
Instructor: Bonesho, C.E.
Lec: TR (12:30pm-1:45pm) Online-Recorded

JEWISH STUDIES M162 / COMP LIT M162
Israel Seen through Its Literature
Instructor: The Staff
Lec: MW (12:30pm-1:45pm) Online

JEWISH STUDIES M178 / HISTORY M178 / IRANIAN M178
Introduction to History and Culture of Iranian Jews
Instructor: Pirnazar, N.
Lec: MW (2:00PM-3:15PM) Online

JEWISH STUDIES M182C / HISTORY M182C
Modern Jewish History
Instructor: Myers, D.N.
Lec: MW (9:30AM-10:45AM) Online

MID EAST STUDIES 177
History of Israel's Foreign Relations
Instructor: Staff
Lec: MW (9:30AM-10:45AM) Online

YIDDISH 101B
Elementary Yiddish
Instructor: Koral, M.R.
Lec: TR (10:00am-11:50am) Online

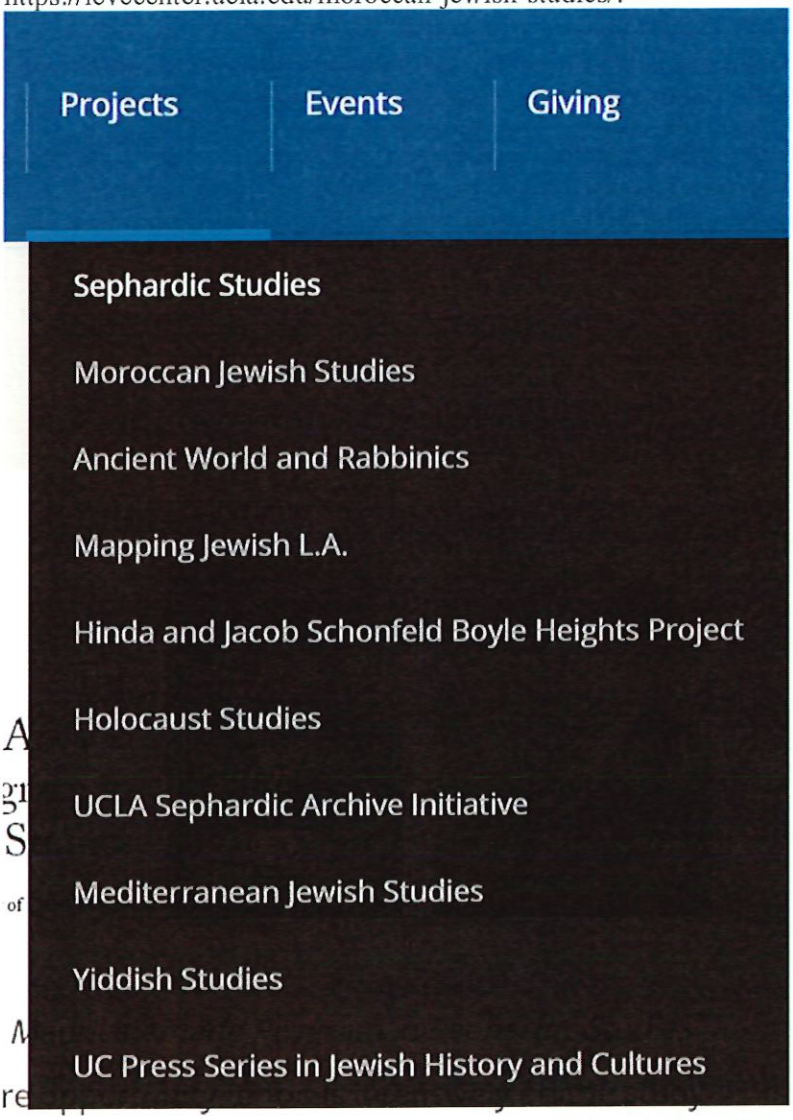
Most notable from the list of courses offered above:
JEWISH STUDIES M178 / HISTORY M178 / IRANIAN M178*Introduction to History and Culture of Iranian Jews*
Have their own Israel Studies Minor:

The minor in Israel Studies is designed for students interested in adding to their major a particular focus on Israel. Comprised of coursework that serves to create a broad introductory foundation of familiarity with Israeli history, society, politics, and culture, the minor might be appropriate for students from a wide range of majors, including, but not limited to, History, Political Science, Art, Study of Religion, Film and Media Studies, Comparative Literature, Jewish Studies, Middle Eastern Studies, and more.

The Israel Studies Minor is administered by the Department of Near Eastern languages and Cultures (NELC). To enter the minor, students must have an overall grade-point average of 2.0 or better and must file a petition with SAO Tiffany Chen. chen@humnet.ucla.edu

Sephardic Studies (Alan D. Leve Center for Jewish Studies)
Since 2008, the Maurice Amado Program in Sephardic Studies at UCLA has been led by Prof. Sarah Abrevaya Stein, the Maurice Amado Chair in Sephardic Studies. Professor Stein's appointment was the result of a nearly twenty-year search. Author of five books and an extensive body of scholarly articles, Stein's research has been lauded and supported by the National Endowment for the Humanities, American Council of Learned Societies, American Historical Association, and National Jewish Book Council, which awarded her the 2010 Sami Rohr Prize for Jewish Literature. An elected member of the American Academy for Jewish Research, Stein is co-editor (with David Biale of UCD) of the distinguished Stanford University Press Series in Jewish History and Culture and co-editor (with Tony Michels and Ken Moss) of Jewish Social Studies.

UCLA has supported programming in Sephardic Studies since receiving an endowment from the Maurice Amado Foundation in 1989. Initially UCLA hosted a series of distinguished and diverse scholars to serve as Visiting Maurice Amado Professors for one quarter each year. Among the visitors were Professors Yom-Tov Assis, Jonathan Israel, David Gilitz, Moshe Idel, Moshe Lazar, Edward Seroussi, Jonathan Ray and Shalom Sabar.
Sephazrdic Studies is one of many projects at the University
https://levecenter.ucla.edu/moroccan-jewish-studies/:



Moroccan Jewish Studies: UCLA is a global hub of North African and Moroccan Jewish Studies. UCLA's Alan D. Leve Center for Jewish Studies hosts a wide-range of courses, public programs, and scholarships, making our campus a destination for scholars and students invested in the histories, cultures, languages, and literatures of Maghribi Jewries.

Our affiliated scholars publish groundbreaking research on Moroccan and North African Jewries; lecture nationally and internationally on these topics; are frequently cited in the international

press; collaborate with colleagues and mentor students at institutions across the world; are deeply engaged with the Moroccan Jewish community of Los Angeles; and teach thousands of students each year.

We believe that Jewish Moroccan Jewish Studies hinges upon a sincere and equal partnership with North African universities and scholars, with whom we aspire to train a new generation of scholars, share ideas, support the building of archives in the field, and co-organize international scholarly venues. We actively support the translation of English-language scholarship on North African and Moroccan Jewries into Arabic and French, working with Moroccan translators and a Moroccan University Press to make path-breaking research accessible to a global, engaged community of readers.

Moroccan Jewish Studies at UCLA is connected to and enriched by an expansive network of scholars and institutions across California who, together, are engaged in the study of North African and Middle Eastern Jewries. Our program also works closely with UCLA's Maurice Amado Chair and Program in Sephardic Studies and Viterbi Family Chair and Program in Mediterranean Jewish Studies, as well as with institutions as varied as the United States Holocaust Memorial Museum and the Université Mohammed V, Rabat and Université Internationale de Rabat to host the highest quality, innovative scholarly programs, all free and open to the public. Our faculty and students also join experts in the field from across the state as part of the California Working Group on Jews in the Maghrib and the Middle East organized by Professors Jessica Marglin (USC) and Emily Gottreich (UCB).

Near Eastern Languages and Cultures Israel and Jewish majors
https://nelc.ucla.edu/undergraduate/majors-minors/

Past courses:https://levecenter.ucla.edu/past-js-courses/
'highly encouraged' to spend a year in israel *

The University of Texas at Austin- Schusterman Center for Jewish Studies

- Israel Studies: The Israel Studies program of the Schusterman Center for Jewish Studies at UT Austin seeks to cultivate knowledge and understanding of Israel's histories, cultures, and politics in regional and comparative contexts. To help forge and sustain an intellectual environment characterized by interdisciplinary approaches, Israel Studies sponsors academic events for campus and community audiences. Many of these are relevant not only for Israel but also beyond, examining various cultural traditions, languages, religions, nationalisms, and civic life. Israel Studies regularly collaborates with other campus units, such as the Center for Middle Eastern Studies, the Department of History, and the Department of Middle Eastern Studies. We welcome the participation and respectful engagement of people from diverse personal backgrounds, political perspectives, and academic disciplines. To foreground the multivocal and heterogeneous narratives of Israel sometimes overshadowed by dominant historical and political discourses, we particularly promote scholarship on Israel's rich and variegated cultures and arts.

Our academic programming is open to the public and includes two annual lecture series, language scholarships for the study of Hebrew and Arabic, travel stipends for research and study abroad, and *Salon Sifrut*, a Hebrew literary salon. Our goal is to promote an engagement with Israeli society and culture, history and politics, that is nuanced, complex, and multifaceted.Statement by the Executive Committee of the Schusterman Center for Jewish Studies
In the spirit of openness and intellectual inquiry, the Schusterman Center does not support a boycott of Israel. The Center does support evidence-based research and academic freedom in the fullest sense of the word. We do not evaluate outside speakers, affiliated faculty members, students, or members of the general public with regard to their political beliefs, affiliations, or

positions. The political positions of speakers, faculty members, students, and members of the general public are theirs alone and not those of the Center.

Degree Requirements

The Major for all active catalogs consists of 27 semester hours (18 hours upper division) of the following coursework:

- **3 hours chosen from one of these two introductory courses:**
  - JS 304M "Jewish Civilization:Beginning to 1492" (usually offered in the fall term)
  - JS 304N "Jewish Civilization: 1492 to Present" (usually offered in the spring term)
- **3 additional hours of lower division Jewish Studies.** For example:
  - JS 311 "Jewish Studies: An Intro" (usually offered in the fall term)
  - JS 311 "Introduction to Jewish Latin America" (usually offered in the spring term)
  - JS 311 "Intro to the Old Testament"
- **6 hours of Jewish Studies Courses in Humanities (or a comparable course, please see your academic advisor).** For example:
  - JS 363 "Imagining Genocide"
  - JS 363 "Debating Genesis"
  - JS 363 "Jewish Folklore"
  - JS 363 "Abraham & Abrahamic Religion"
- **6 hours of Jewish Studies Courses in History and Social Science (or a comparable course, please see your academic advisor).** For example:
  - JS 364 "Intro to the Holocaust"
  - JS 364 "Paul and His Social World"
  - JS 364 "UT Jews in the Civil Rights Era"
  - JS 364 "The Dead Sea Scrolls"
  - JS 364 "Germany since Hitler"
  - JS 365 "Holocaust Aftereffects"
  - JS 365 "Spatializing Culture"
- 9 additional hours of Jewish Studies, 6 of which must be upper division**University of Maryland--College Park- Meyerhoff Center for Jewish Studies**

Requirements for Major:

The major in Jewish Studies has been revised to include two tracks: a General Jewish Studies track without language requirements, and a Language Enhanced track. Current majors may decide to be grandparented into the old major requirements, or request to switch to these revised major requirements.

The General Jewish Studies track requires a total of 36 credits. The Language Enhanced track requires 39 credits, including six upper-level credits of either Hebrew, Yiddish, or other relevant languages by petition.

All Jewish Studies majors must complete the following requirements:

- One of the following I-series courses:
  - JWST187 God, Land, Power, and the People: Moral Issues in the Jewish Historical Experience
  - JWST171 Is Judaism a Religion?
- Three of the following from at least two areas:
  - History
    - JWST231 Jewish Texts and Cultures of the Second Temple Period
    - JWST233 Why the Jews? Historical and Cultural Investigations
    - JWST275 The Jew and the City through the Centuries
    - ISRL289 New Explorations in Israel Studies (ISRL289I The Israeli/Palestinian Conflict: Fundamental Questions)
  - Literature and/or Film
    - JWST272 Introduction to Jewish Literature
    - ISRL282 Introduction to Israeli Cinema
  - Thought, Culture, and/or Religion
    - JWST250 Fundamental Concepts of Judaism
    - JWST262 Introduction to the Hebrew Bible/Old Testament
    - ISRL249 Selected Topics in Israel Studies
- Capstone: One of the following:
  - JWST409 Research Seminar in Jewish Studies
  - ISRL448 Seminar in Israel Studies

2. General Jewish Studies Track:
   - Area of Emphasis: Four courses (12 credits) at the 300-400 level in one of the core Jewish Studies areas
   - In-Major Electives (9 credits)
3. Language Enhanced Track:
   - Area of Emphasis Six credits at the 300-400 level in Hebrew, Yiddish, or other relevant language with written permission of the Jewish Studies advisor
   - Nine credits at the 300-400 level in one of the core Jewish Studies areas
   - In-Major Electives (9 credits)

- Other languages offered: Aramaic, Akkadian, or Syriac taken while partnered with University of Washington

Courses:

Not anything notable, this is just a stretch

JWST 275 The Jew and the City through the Centuries (3) Also offered as HIST286. Credit will be granted for only one of the following: HIST286 or JWST275. Jewish urban experience from ancient times to the present. Public space and private. The city and the sacred. Jewish ghettos and quarters. The struggle over modern Jerusalem.

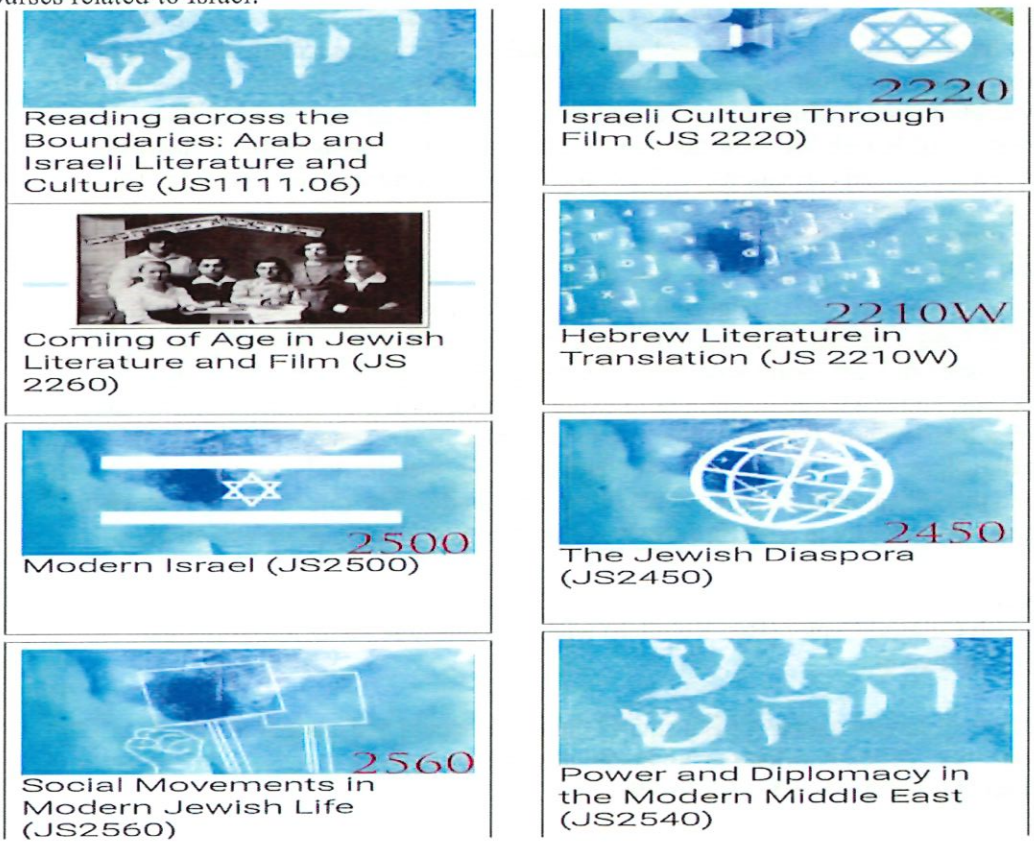
Vanderbilt University

Notable courses- have a 'topic section' called Black-Jewish Relations but it is all about American Jewry (makes sense)

Courses related to Islam:



Courses related to Israel:



Columbia University in the City of New York: The Institute for Israel and Jewish Studies

1. History of Jews in the Islamic World in

This seminar addresses several recurring questions about the history of Jews in the core regions of the Islamic World. Although we will explore some foundational concepts and historical realities, we will focus on the period from approximately 1800 to 2000. The seminar starts from two assumptions. First, Islamic civilization was an umbrella civilization under which diverse communities lived and interacted. Second, inter- and intra-communal relations between Jews and Muslims (and Christians) were neither static nor universal, but changed according to conditions of time and place. Students will leave the class with a firm grasp of the social and cultural history of Jews in the Islamic World, and will also be introduced to basic methods of inquiry in history, sociology, anthropology, and cultural studies. Students will engage with a mix

of scholarly research, readings in original documents, film, literature, music, and some material and visual artifacts.

2. Jews in the City in the Islamic Middle E

As the vast majority of Jews in the Islamic Middle East and North Africa lived in various urban centers, this seminar takes up the city as a framework with which to study Jewish life and history in that region. Through intensive class discussions and engagement with primary sources of all kinds, we will explore how Jewish communities and their concerns shaped the cities they lived in, and how those cities, in turn, shaped those Jewish communities. We will also consider broader questions about minority-majority relations, social class, gender, modernization, natural disasters, memory, and more. Although we will touch on the High Middle Ages and Early Modern Times, this course will focus on the period post-1800, to this day. We will also focus on social history, but will discuss how basic approaches in anthropology, cultural studies, and especially urban studies, can help us understand the (Jewish) urban experience better. Finally, since Islamic civilization was an umbrella civilization, under which diverse communities lived and interacted, we will consider the comparative study of Jewish life: how does comparative analysis help us think about social groups, such as Jews, or social formations, such as cities? Does a comparative view of Jewish urban life help us understand this phenomenon better?

20. CRIME/PUNISHMENT-JEWISH CULTRE

Jews have stood on every imaginable side of criminal justice: accuser and accused; prosecutor, defendant, and defender; judge and judged; spectator; storyteller; journalist; critic; advocate. How did Jews approach these various roles, and what notions of crime, criminality, punishment, and justice did they bring with them? This course crosses chronological eras, geographical regions, and academic disciplines to explore configurations of crime and punishment in Jewish cultures. It strives to achieve a balance in its coverage of Ashkenaz vs. Sefarad; ancient, late ancient, medieval, modern, and contemporary Judaisms; the specific and historical vs. the philosophical and theoretical; and varieties of sex, race, and gender. The role of classical Jewish texts, theology, and community in shaping Jewish approaches to criminal justice will all be considered.

Earlham College-

They have a Jewish Cultural Center (Beit Kehillah) which is considered a theme house that students can apply to live in

You can only minor in Jewish studies (it is a small liberal arts school and aside from elliot Ratzman only one other official professor) No notable classes

University of Florida- Center for Jewish Studies

Major or Minor

Jewish Studies Tracks:

- Literature, Film and Cultural Studies
- Thought and Tradition
- History, Politics and Society
- Israel Studies

Certificates

European Jewish Studies

The Certificate in European Jewish Studies (EJS) complements any major with an interdisciplinary, individualized, and experiential program focused on European Jewry.

Holocaust Studies

The Center for Jewish Studies offers a Certificate Program in Holocaust Studies. The program is open to all degree seeking undergraduates. It provides background for a variety of career choices ranging from the study of law, to K-12 education, to international business, to employment with NGOs, museums, or libraries. The certificate program can supplement any major program of study.

Israel

Check back soon for description.
No real interesting course offerings.

Northwestern University- The Crown Family Center for Jewish and Israel Studies
Jewish studies major/minor and hebew studies minor

- Link to courses: https://jewish-israel-studies-center.northwestern.edu/undergraduate/courses/all-courses.html
- Nothing notable

Ohio State University--Main Campus, Melton Center for Jewish Studies

- 1st jewish studies at an American public university
- Department of Near Eastern Languages and Cultures manages the Jewish Studies/Hebrew majors and minros + the Hebrew Oral History minor

Stereotypical Major/Minor Requirements for Jewish Studies:

A. Minor Literature and Culture Requirement (3 credits)

Required Minor Literature and Culture coursework - 1 courses/3 units - choose 1 of following 5 courses:

Jewish Studies 2201 *Intro to Jewish Culture, Thought, Practice (3)*

Hebrew 2241/JEWSHST 2242 *Culture of Contemporary Israel (3)*

Hebrew 2216/JEWSHST 2516 *The Medieval Jewish Experience (3)*

Hebrew/JEWSHST 2700 *Hebrew Bible in Translation (3)*

Yiddish/JEWSHST 2241 *Yiddish Culture (3)*

B. Minor History Requirement (3 credits)

Required Minor History coursework - 1 courses/3 units - choose 1 of following 4 courses:

History 2450 *Ancient and Medieval Jewish History, 300 BCE-1100 CE (3)*

History 2451 *Medieval and Early Modern Jewish History, 700-1700 CE (3)*

History 2452 *Modern Jewish History 1700-Present (3)*
History 2453 *History of Zionism and Modern Israel (3)*

C. Minor Electives (6-8 credits)

Required Minor Elective coursework - 2 courses/6-8 units - choose 2 of following courses:

Language Electives:

Hebrew 2105 *Intermediate Hebrew II (4)*

Hebrew 4101 *Review of Grammar and Composition (4)*

Hebrew 4102 *Hebrew and the Media (3)*

Hebrew 4601 *Modern Hebrew Short Story (3)*

Hebrew 4602 *Modern Hebrew Poetry (3)*

Hebrew 5100 *Introduction to Biblical Hebrew (3)*

Hebrew 5101 *Biblical Hebrew Grammar (3)*

Hebrew 5105 *History of the Hebrew Language (3)*

Hebrew 5601 *Introduction to Hebrew Literary and Cultural Texts (3)*

Hebrew 5602 *The Bible as Literature: Selected Readings (3)*

Hebrew 5603 *Readings in Rabbinic Literature (3)*

Hebrew 5806 *Studies in Biblical Law (3)*

NELC 5120 *Biblical Aramaic (3)*

NELC 5121 *Jewish Aramaic (3)*

Non-Language Electives:

Hebrew/JEWSHST 3205 *Art and Judaism (3)*

Hebrew/JEWSHST/Religious Studies 3210 *Kabbalah and the Jewish Mystical Tradition (3)*

Hebrew/JEWSHST 3245 *Israeli Film and Society (3)*

Hebrew/JEWSHST 3703 *Prophecy in the Hebrew Bible (3)*

Hebrew/JEWSHST 3704 *Women in the Bible and Beyond (3)*

Hebrew 3705 *Israeli Society and the Holocaust (3)*

Hebrew/JEWSHST 3708 *Wisdom Literature in the Hebrew Bible (3)*

Hebrew 5802 *The Problem of Evil in Biblical and Post-Biblical Literatures (3)*

History 3218 *Paul and His Influence on Early Christianity (3)*

History 3219 *Historical Jesus (3)*

History 3353 *Jewish Communities under Islamic Rule (3)*

History 3450 *History of Ancient Israel (3)*

History 3455 *Jewish Life from the Early Renaissance to the Early Enlightenment (3)*

History 3465 *American Jewish History (3)*

History 3470 *Messiahs and Messianism in Jewish History (3)*

NELC 4601 *Israeli and Palestinian Literature (3)*

Philosophy 3111 *Intro to Jewish Philosophy (3)*

Political Science 4327 *Politics in the Middle East (3)*

Religious Studies 3972 *Theory and Method in the Study of Religion (3)*

Yiddish 3371 *Yiddish Literature in Translation (3)*

Yiddish 3399 *Holocaust in Yiddish and Ashkenazic Lit and Film (3)*

Yiddish 4721 *Studies in Yiddish Literature (3)*

TOTAL: 12-14 credits

Transfer credit hours allowed. No more than one half of the credit hours required on the minor.

Jewish Oral History Minor program requirements

[official College of Arts & Sciences requirements articulation also available as a PDF]

A. Minor Jewish History and Culture Requirement (3 credits)

Required Minor Literature and Culture coursework - 1 courses/3 units - choose 1 of following 3 courses:

History 2452 *Modern Jewish History 1700-Present (3)*

Jewish Studies 2201 *Intro to Jewish Culture, Thought, Practice (3)*

History 3465 *American Jewish History (3)*

B. Minor Holocaust Studies Requirement (3 credits)

Required Minor Holocaust Studies coursework - 1 courses/3 units - choose 1 of following 4 courses:

Hebrew 3705 *Holocaust in Israeli Society (3)*

History 2475 *History of the Holocaust (3)*

German 3252 *The Holocaust in German Literature and Film (3)*

Yiddish 3399 *Holocaust in Yiddish and Ashkenazic Lit and Film (3)*

C. Minor Oral History Method Requirement (3 credits)

Required Minor Holocaust Studies coursework - 1 courses/3 units - choose 1 of following 4 courses:

English 4577.01 *Folklore I: Groups and Communities (3)*

English 4577.03 *Folklore III: Issues and Methods (3)*

English 4559 *Introduction to Narrative and Narrative Theory (3)*

English 5189-S *Ohio Field School (3)*

D. Minor Electives (3 credits)

Required Elective coursework - 1 courses/3 units - choose 1 of following courses:

Hebrew/JEWSHST 3205 *Art and Judaism (3)*

Hebrew/JEWSHST/Religious Studies 3210 *Kabbalah and the Jewish Mystical Tradition (3)*

Hebrew/JEWSHST 3245 *Israeli Film and Society (3)*

Hebrew/JEWSHST 3703 *Prophecy in the Hebrew Bible (3)*

Hebrew/JEWSHST 3704 *Women in the Bible and Beyond (3)*

Hebrew 3705 *Israeli Society and the Holocaust (3)*

Hebrew/JEWSHST 3708 *Wisdom Literature in the Hebrew Bible (3)*

Hebrew 5802 *The Problem of Evil in Biblical and Post-Biblical Literatures (3)*

History 3218 *Paul and His Influence on Early Christianity (3)*

History 3465 *American Jewish History (3)*

History 3470 *Messiahs and Messianism in Jewish History (3)*

NELC 4601 *Israeli and Palestinian Literature (3)*

Philosophy 3111 *Intro to Jewish Philosophy (3)*

Political Science 4327 *Politics in the Middle East (3)*

TOTAL: 12 credits

Transfer credit hours allowed. No more than one half of the credit hours required on the minor.

Arizona State University--Tempe https://jewishstudies.asu.edu/about

- Website was difficult to navigate, a lot of professors (unlike most other programs) but I didnt get any information (would need to request & email the school)

Binghamton University

- Judaic and Hebrew Studies

- Notable classes:

Race/Ethn in Ancient N. Africa - JUST 284E - Gen Ed: G , N , W
Cross listed: ANTH 282R / CLAS 283E / HIST 281G
Time: T/R | 02:50 pm-04:15 pm
Instructor: John Howell Stark
We will examine several cultures that inhabited ancient North Africa (Egyptians, Nubians/Kushites, the Jewish communities in Egypt, the Carthaginians, and possibly, given enough time, several ethnic groups of northwest Africa often collectively described by outsiders as 'Berbers') before and during the period of Greek and Roman influence around the Mediterranean. To understand these diverse societies we will use the tools of cultural anthropology: ancient Greek and Roman literary texts, native and western art and archaeology, inscriptions, papyri, and coins, qualitative and some quantitative analysis of data, and modern scholarly studies in ethnicity to see how these cultures lived and how they influenced, and were influenced by, the Greeks and Romans. We will also, at times, employ geography and physical and linguistic anthropology to comprehend the changes in African peoples' lives from pre-dynastic to Byzantine Egypt and from the cultures of native Numidians to Semitic Carthage to the Christianized Roman province of Africa. Throughout the term, we will try to find as much objective truth as we can about these important ethnic groups and their societies, in spite of the frequent absence of native texts and reliance on Greek and Roman perceptions of 'the other'; we will, therefore, also treat issues of imperialism, oppression, prejudice, racism and alterity as applied to these peoples by their conquerors. Greek and Roman ethnographic curiosity about the Mediterranean world and diverse ethnic practices will be continually examined beside modern studies in social science to further our awareness of how the native or early populations of North Africa maintained or adapted their cultures under foreign rule. Format: Through reading and discussion of Greek (Herodotus, Euripides, Polybius) and Latin (Horace, Livy, Juvenal, Ammianus Marcellinus, Sallust) authors and modern studies of Egyptians, sub-Saharan Africans/Nubians, the Alexandrian Jewish community, and the 'Berber' tribes of North Africa, we will engage ancient and modern conceptions of race and ethnicity daily. Students will deliver an oral paper on a topic in classical North African ethnic studies and an original deliberative debate speech as a member of the Carthaginian senate on the pros or cons of a third war with Rome. Other assignments will include an extensive collection of analytical essays in a comprehensive midterm exam and substantial daily discussion of readings.

Jews and Crime - JUST 384B - Gen Ed: W
This course examines both the stereotypes surrounding Jewish criminality and specific cases of Jews' actual involvement in criminal activity, from criminal gangs in nineteenth-century Europe and prostitution rings in early twentieth-century Latin America, to the rise of Jewish mobsters like Louis "Lepke" Buchalter and Meyer Lansky in mid-twentieth-century America. We try to put Jewish criminality in historical perspective, examining the role it played in non-Jews' perceptions and in the Jewish community's own efforts to come to terms with the reality and image of criminals in their midst.

Walking the Land - ISRL 321 - Gen Ed: H, O

Walking The Land: Hiking and Pilgrimage in Modern Israel/ Palestine/ The Holy Land - This course explores the religious traditions and political movements that have attached significance to the act of walking the land between the Jordan River and the Mediterranean Sea, beginning in the late Ottoman period and continuing to the present day. Students who had taken the course under the original number will not receive credit for re-taking the course with the new number.

Holocaust in Global Perspective - JUST 490 - Gen Ed: C , G , N

This course positions the Holocaust not solely as a European story but a global one with implications for Jewish communities across the world. In addition to the experiences of central and eastern European Jewries, the course will also emphasize the experiences of Jewish communities in the Sephardi heartland of the eastern Mediterranean as well in North Africa and Middle East. The course will then study how the Holocaust has been represented in various contexts, most notably the United States and Israel. As an upper-level seminar, the course will consider a diversity of historiographical issues, among them questions of agency, causation, collaboration, and resistance, methodological approaches such as micro-history, gender history, oral history, public history, and fields of inquiry such as postcolonial and gender studies.

Modern Israel - ISRL 150 - Gen Ed: N

This course presents an overview of the history of Israel from its origins in the Zionist movement to the present. Key topics include: political relations and international diplomacy leading to the establishment of the state in 1948; Israel's wars with its neighbors; conflict with the Palestinians; religion and government; internal divisions between Ashkenazic and Sephardi/Mizrachi Jews; and Israeli cultural life. No previous knowledge is assumed or required. Students who had taken the course under the original number will not receive credit for re-taking the course with the new number.

University of Wisconsin--Madison- Mosse/Weinstein Center for Jewish Studies

Jewish studies BA, BS, Certificate

Courses: https://cjs.wisc.edu/courses/ nothing beyond the American Jew experience/the bible

University of Southern California-- USC Dornside

https://dornsife.usc.edu/jewishstudies/

COURSES:

JS 258gp Food, Faith, and Conflict *(GE-B, Humanistic Inquiry; GE-H, Traditions and Historical Foundations)*

'JEWISH HISTORY AND CULTURE"

HEBR 315 Hebrew in Popular Culture [Hebrew IV] *(Middle Eastern Studies Major and Minor)*

HIST 402 Cultural Heritage, Religion, and Politics in the Middle East

HIST 443 Race and Religious Riots in Modern World History

JS 428 Blacks and Jews: Conflicts and Alliances *(Jewish American Studies Minor)*

Major in Jewish Studies tracks: Judaism as a Religion OR Jeiwsh History and Culture, you can also minor in Jewish AMERICAN Studies

MINOR IN JEWISH AMERICAN STUDIES

In conjunction with American Studies and Ethnicity, Jewish Studies offers a multi-disciplinary program designed to introduce students to the history and culture of American Jews in comparative context. Classes look at Jews'

interactions with diverse communities and cultures throughout the United States. This minor develops skills in thinking critically about majority and minority cultures, diversity among ethnic groups, and multi-faith relationships.

University of Minnesota--Twin Cities

- Jewish studies through the college of liberal arts, major and minor

Muslims and Jews: Conflict and Co-existence in the Middle East and North Africa since 1700 [HIS, GP] (3.0 cr
or HIST 3511 - Muslims and Jews: Conflict and Co-existence in the Middle East and North Africa since 1700 [HIS, GP] (3.0 cr)
or RELS 3079 - Muslims and Jews: Conflict and Co-existence in the Middle East and North Africa since

Off-Campus Events

As part of our commitment to connect campus to community, we hold regular events off-campus, including:

- The Annual Community Lecture Series
- Lectures and presentations intended for smaller audiences, including small-group discussions, held at area synagogues and other places of worship, community centers, and other gathering places in the Twin Cities. Topics range from Jewish history and culture, to global affairs, to the Holocaust, and are intended to bring students, faculty, and the larger community together. Please contact us if you are interested in hosting such an event and have a topic in mind.
- Minnesota State Fair

Temple University

BA: Jewish studies/minor - potentially falling apart - didn't accept applications for the academic year 2020-2021

Califronia State University--Long Beach

- Jewish studies through their liberal arts school
- Not much to offer, but this was interesting: https://cla.csulb.edu/programs/jewishstudies/teacher-endowed-workshop-on-the-holocaust/

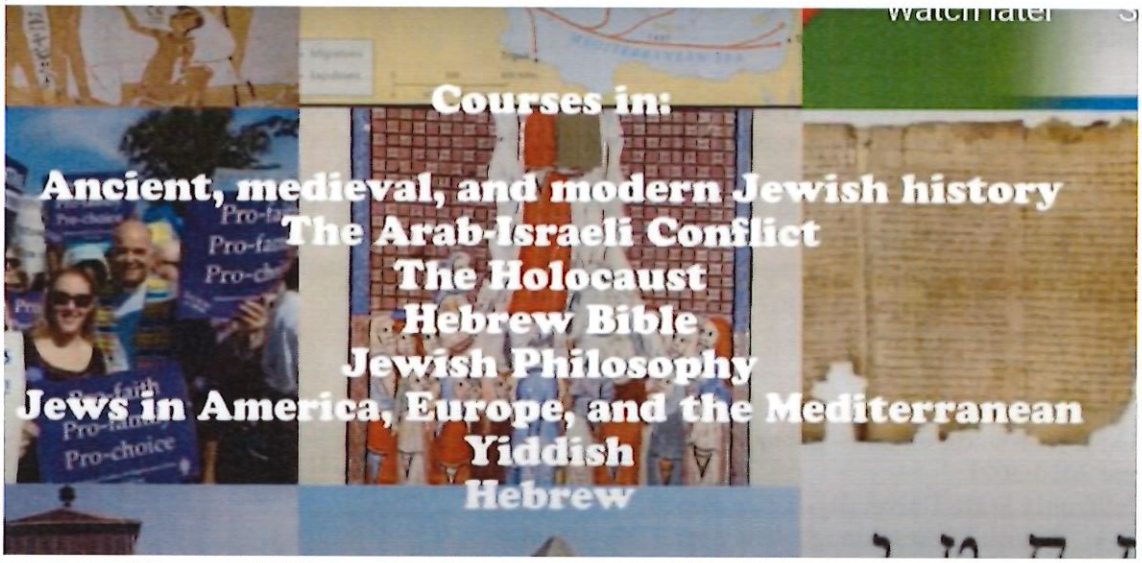
TEACHER TRAINING ENDOWED WORKSHOP ON THE HOLOCAUST

The Eva and Eugene Schlesinger Teacher Training Endowed Workshop on the Holocaust provides regional high school teachers with the information about the historical context and major events of the Holocaust, as well as provide a more detailed examination of children's experiences during this period. These workshops are an annual week-long teacher training program held on the campus of California State University, Long Beach. The goal of the workshop is to prepare teachers to instruct young students about the Holocaust, to address prejudice and become more tolerant citizens. This invaluable program was planned and created by the generous contribution of Gerda and Harold Seifer in memory of Gerda's parents, Edyta and Henryk Krebs who perished in the Holocaust.

This summer's theme was "Genocide in the Twentieth Century" and viewed the Holocaust in the larger context of genocidal themes throughout the twentieth century. Last year's theme was "Aftermath," and "in past years, the workshops looked at such topics as children, art, and human behavior," says Jeffrey Blutinger, the inaugural Barbara and Ray Alpert Endowed Chair for Jewish Studies and a member of the History Department since 2004. "Part of the instruction comes in history and part in language arts," he says. "But those who instruct the

Holocaust may not have taken a class on the subject. Their knowledge may be limited to whatever movies they've seen or whatever world history textbook they read at university. What we are doing is providing them information about the subject including a general overview accompanied by binder material prepared by the Jewish Anti-Defamation League titled 'Echoes and Reflections.' There's nothing like it available in Southern California," Blutinger said. "It was a chance to fill a major need. I thought it was a terrific idea."

Rutgers University-
https://jewishstudies.rutgers.edu/academics/undergraduate/courses/master-course/859-sephardic-jewish-history
Major and Minor other minors: Jewish studies, language and culture of ancient israel, and holocaust studies
The department offers over sixty courses for undergraduates, who can major or minorin Jewish Studies.



Interdisciplinary Minor in Holocaust Studies

Rutgers now offers an **interdisciplinary minor in Holocaust Studies**, with courses offered by the German, History, Jewish Studies, and Sociology departments.

Requirements:

The minor consists of six courses, as follows:

- Two required courses:
  - History of the Holocaust (01:510:261 / 01:563:261) [Core Curriculum Course]
  - Remembering the Holocaust (01:563:360/01:510:370:01) [Core Curriculum Course]
- Four additional courses in at least two different departments—currently including German, History, Jewish Studies, and Sociology—related to the Holocaust. Courses can include:

- A relevant three-credit independent study or internship (e.g., at the Museum of Jewish Heritage: A Living Memorial to the Holocaust in New York), with the approval of the faculty coordinator
- An honors seminar on a relevant topic
- A six-credit honors thesis on a relevant topic, with approval of the faculty coordinator
- One relevant transfer course may be counted toward the minor, pending approval of the faculty coordination

For more information of the Holocaust Studies Minor, contact the faculty coordinator, Prof. Jeffrey Shandler: **shandler@rutgers.edu**

Minor in Language and Culture of Ancient Israel

Requirements:

Language and Culture of Ancient Israel minors must complete six 3-credit courses (18 credits total) from the courses listed below.

A student may not major in Jewish Studies and minor in the Language and Culture of Ancient Israel at the same time.

The following courses count toward the minor.

Jewish History I: Ancient and Medieval (01:563:201)

Dead Sea Scrolls (01:563:340)

Introduction to Biblical Hebrew I (01:563:141)

Introduction to Biblical Hebrew II (01:563:142)

Readings in Biblical Hebrew Prose (01:563:433)

Readings in Biblical Hebrew Poetry (01:563:434)

Introduction to Rabbinic Literature (01:563:437)

Women in the Bible (01:563:265)

Introduction to Aramaic (01:563:145)

Introduction to Semitic Languages (01:563:409)

The Bible in Aramaic (01:563:146)

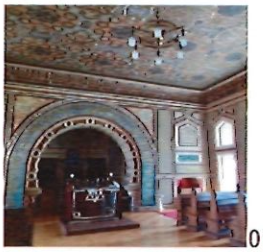
Ugaritic (01:563:405)

Hieroglyphic Egyptian I (01:563:421)

Hieroglyphic Egyptian II (01:563:422)

Ancient Near Eastern Religions (01:563:324)

Ladino: Literature, Language, and Culture



01:563:289

(cross-listed with 01:013:289, 01:617:289, and 01:940:289)

Introduction to Ladino language and culture, with reference to the unique Spanish variety used by Sephardic Jews (Jews from Iberia and across their Mediterranean diaspora their expulsion from Spain in 1492), along with its parallel culture.

01:563:100	Introduction to the Modern Middle East
01:563:145	Introduction to Aramaic
01:563:146	The Bible in Aramaic
01:563:245	Culture of Yiddish: An Introduction
01:563:246	Jewish Humor
01:563:280	Jerusalem Contested: A City's History from Jewish, Christian & Muslim Perspectives
01:563:289	Ladino: Literature, Language, and Culture
01:563:307	Medieval Spain: Muslims, Christians and Jews
01:563:308	Jews in the Islamic World
01:563:314	Jews, Heretics and the Inquisition
01:563:342	Jewish Nationalism
01:563:343	History of Zionism
01:563:344	Sephardic Jewish History & Culture
01:563:355	Kafka and World Literature
01:563:359	Race, Culture & Politics: Blacks and Jews in America
01:563:390	Jewish Memory

Stanford University-- Taube Center for Jewish Studies
Major and Minor

Core Curriculum (15 Units)

Majors must take three CSRE core curriculum courses including,

- Introduction to Comparative Studies in Race and Ethnicity (CSRE 196C),
- an additional comparative-core course,
- and the CSRE Senior Seminar (CSRE 200X) taken in Autumn Quarter of their senior year

(section 1) A History of Strangers: Jews in the Mediterranean (HISTORY 85S)	Daniels, J.

JEWISHST 85B (section 1)
Jews in the Contemporary World: Faith and Ethnicity, Visibility and Vulnerability (CSRE 85B, HISTORY 85B, REES 85B)
Jewish Christmas Trees, Kosher Pork: Soviet Jews and the New Jewish Diaspora (HISTORY 87S, REES 87S)
Jews, and Christians: Conflict, Coexistence, and Collaboration (RELIGST 133)
JEWISHST 129A (section 1)
Milk and Honey, Wine and Blood: Food, Justice, and Ethnic Identity in Jewish Culture (RELIGST 129)
JEWISHST 143 (section 1)
Literature and Society in Africa and the Caribbean (AFRICAAM 133, AFRICAST 132, FRENCH 133)
JEWISHST 145 (section 1)
Masterpieces: Kafka (COMPLIT 114, COMPLIT 350, GERMAN 150, GERMAN 350)
JEWISHST 150 (section 1)
Texts that Changed the World from the Ancient Middle East (COMPLIT 31, HUMCORE 111, RELIGST 150)
JEWISHST 211 (section 1)
Out of Eden: Deportation, Exile, and Expulsion from Antiquity to the Renaissance (HISTORY 211, HISTORY 311)
JEWISHST 221C (section 1)
Aramaic Texts (JEWISHST 321C, RELIGST 221C, RELIGST 321C)
JEWISHST 243A (section 1)

Hannah Arendt: Facing Totalitarianism (COMPLIT 253, GERMAN 253)
JEWISHST 249 (section 1)
The Algerian Wars (CSRE 249, FRENCH 249, HISTORY 239G)
JEWISHST 281K (section 1)
Departures: Late Ottoman Displacements of Muslims, Christians, and Jews, 1853-1923 (HISTORY 281K)
JEWISHST 282D (section 1)
The History of Genocide (HISTORY 202D, HISTORY 302D, JEWISHST 382D)
JEWISHST 286 (section 1)
Jews Among Muslims in Modern Times (HISTORY 286, HISTORY 386, JEWISHST 386)
JEWISHST 286D (section 1)
Yours in Struggle: African Americans and Jews in the 20th Century U.S. (HISTORY 286D)
JEWISHST 287D (section 1)
A Survey of Jews in the Contemporary World (HISTORY 287D, HISTORY 387D, JEWISHST 387D)

JEWISHST 288C (section 1) Jews of the Modern Middle East and North Africa (CSRE 288C, HISTORY 288C)	Farah, D.	2020-2021 Spring	Monday Wednesday 11:30am - 12:50pm Remote

Sephardi Studies Project
https://jewishstudies.stanford.edu/sephardi-studies-project with
https://mediterraneanstudies.stanford.edu

The Mediterranean Basin has been a global hub of diverse cultures, complex economic networks, influential empires, and rich natural resources. The region's continuing role in global affairs necessitates an in-depth understanding of Mediterranean societies and their relations with the rest of the world.

The Mediterranean Studies at Stanford University provides a forum to explore the interplay between Mediterranean societies, cultures, and communities from the Middle Ages to the present. Affiliated faculty teach and conduct research on all aspects of co-existence and conflict that have marked these encounters in the empires, port cities, nation-states,

transregional networks of the Levant, Anatolia, the Balkans, Southern Europe, and North Africa. They also investigate the multiple relations of the Eastern Mediterranean with other regions and areas of the world. Their work engages with pressing social, economic, religious and cultural issues.
Within this broader framework, the Mediterranean Studies Forum organizes a rich variety of academic and public events and also supports research and teaching about the region. The program also sponsors specific initiatives:

Ottoman and Turkey Encounters at Stanford: OTES is an intellectual forum housing several series of events that foster critical engagements with contemporary Turkey and the Ottoman world, namely Southeast Europe, the Middle East and North Africa during the Ottoman centuries. Taking the potential embedded in the word "encounter" seriously, OTES encourages the radical rethinking of the relationships between intellectual work, public engagement, and action in our encounters with scholars, writers, activists, and artists.

The Sephardi Studies Project: Launched in collaboration with the Taube Center for Jewish Studies, this project explores the history and culture of Sephardi and Eastern Jewries. The project organizes academic and public events about Sephardic culture and history, and also supports the development of a digital library that includes representative samples of writings in various Judeo languages of the Sephardim over the ages, starting with Ladino.

Mapping Ottoman Epirus: How did the Ottoman Empire operate? Mapping Ottoman Epirus (MapOE) seeks to answer this question through big data, spatial and network analysis, visualization, and various other digital methods. MapOE initially focuses on a region (Epirus - today Western Greece and Southern Albania), and period (late eighteenth and early nineteenth centuries) as an exemplary microcosm of the Ottoman World.

University of Kansas
Major and minor

JWSH 387 Enemies of Ancient Israel

An exploration of the social world of the Bible through its antagonists and their cultures. We will examine the so-called "Bad Guys of the Bible" using the lenses of history, archaeology, geography, and religion to better understand their cultures and how they are portrayed in the biblical text. (Same as HIST 381 and REL 387.) LEC.

JWSH 349 Antisemitism: A Long History

This course surveys the genesis, evolution and persistence of antipathy towards Jews and Judaism from late antiquity through the twentieth century, exploring its connections to religious and secular

ideologies and its changing nature over time, place, and culture. Using primary source documents, religious and secular art and literature, the mass media and popular expression, the course examines how antisemitism was articulated and implemented, how Jews and Judaism were perceived and represented, and how Jews and Judaism responded to antisemitism. (Same as HIST 349.) LEC. ***The class you are searching for can not be found.***

S & B

1900-1933

S+B Archives

From Compass Research System:

Search word: "Jewish Organization"

April 4, 1986

Chautizim Sponsors Talk on Jews and Farm Crisis

by John Harrison

During the current farm crisis that is plaguing rural America, there has been a rise of ultra-right hate groups in rural communities. Based on anti-semitic and racist ideology, groups such as The Order and others have gained recent popularity among financially stricken farmers. In the face of this growing trend in America, the Grinnell Jewish Organization, Chautizim, will present two very timely lectures on the current farm crisis and the rise of ulta-right anti-semitic organization in rural midwestern communities in conjunction with Jewish Cultural Week.

On Thursday, April 10, at 7:30 p.m. in South Lounge, Daniel Levitas will speak on "The Farm Crisis and the Radical Right: Racism and Anti-Semitism in Rural America." Levitas is the research director of Prairiefire Rural Action, Inc. Levitas has been monitoring activities of the far-right, racist and anti-semitic individuals and organizations in the midwest and has conducted a number of briefing sessions on the rise of the rural ultra-right hate groups.

On Saturday, April 12, at 4:00 p.m. in South Lounge, Frank Hornstein will speak on "Land and Social Justice in the Jewish Tradition." Hornstein is the assistant executive director of Jackson Heights-Elmhurst Jewish Community Council. Hornstein is an expert on issues of Jewish theology of the land and Jewish concept of justice. Hornstein has also been involved with the issues of Jewish responsibility to farmers during the current agricultural crisis in America.

March 10, 1989

Jewish students and faculty respond to Jews for Jesus

To the editor:

On Tuesday, March 7, a representative of "Jews for Jesus" spoke on the subject of "Christ in the Passover."

The undersigned students and faculty wish to inform the campus community that "Jews for Jesus" does not legitimately respresent Jewish beliefs or traditions.

"Jews for Jesus" is an organization whose sole purpose is to attempt to convert Jewish people to Christianity. "Jews for Jesus" demeans the uniqueness of both Christianity and Judaism by asserting that one can become a Christian without giving up his or her Jewishness.

While we respect this Christian group's right to freedom of speech and freedom of religion, we want to make it clear that they have nothing to do with any recognized branch of Judaism or any Jewish organization.

Jennifer Gerber, Julie Hutton, Rachel Landsberg, Gabe Levine, Paul Russell, Karen Bell, Michael Bell, Ira Strauber

April 13, 1935
It is hard to tell, but an event happened at the University of Iowa, impacting a Jewish fraternity (below).

BIG HEARTED IOWA

Editorial comment on the current rumpus at the University of Iowa has so far—throughout the state—been noticeable for its absence. In general it is the kind of situation which is both difficult and dangerous to comment upon; but a phase of the matter has been pointed out to us by a member of the Grinnell college administration which we feel should be given prominent notice.

No doubt everyone who read the introductory stories concerning the scandal were struck by the greatly predominant number of out-of-state students involved. Of the 23 members in the fraternity, only two are residents of Iowa—the rest living in the east, mainly in New York and New Jersey. Since the fraternity in question was a Jewish organization it obviously could not be accepted as reflecting accurately the proportion of out-of-state students attending he university. It did create the question in many minds, however, as to just how many men and women from other states are in the student body.

In this connection the local administrative officer pointed out the fact that in 1932-33—which we accept as a representative year—slightly more than one-fourth of the students attending Iowa were from other states. The number amounted to more than 2,100 students; 8,400 being the total enrollment. The officials of the university estimate that it costs the state $550 to send each student to school for one year. The tuition for out-of-state students is but $135 annually; as a result it costs the state of Iowa $415 per year for each out-of-state student it educates. Multiplying that sum by the number of such students attending Iowa in 1932-33 we find that they cost the citizens of Iowa over $875,000 for that single school year. And that—let us assure you—is the equivalent of a mighty lot of sales-tax pennies.

So ignoring the immediate difficulty at Iowa and considering only the broader—and in reality, more serious problem which it brings to light, it seems that regardless of what out-of-the-state students do, what kind of parties they throw, and what their moral standards may be, expending $875,000 a year to attract them to Iowa is carrying state philanthropy too far.

Just keep in mind hereafter when you begrudgingly dig for that extra penny or two for sales tax that a portion of it will go to make life easy for out-of-the-staters at Iowa U.; and when Dad writes and tells you how he's been sweating blood over a state income tax report, dwell momentarily on the happy thought that a part of that hard earned cash, also, is to be devoted to this charitable cause of "cheap education for all."

While the state is sending investigators to examine the situation at the university, they might have them look into this matter, also. Of course in these days when Uncle Sam is talking in terms of billions, a sum short of a million sounds like chicken feed; but out here in Ioway $875,000 is still big money.

—G—

Shut Frat As Disorderly House Twenty-three Suspended from U . o ! f Iowa ; Charge Immoral Relations with Two Girls on Premises
https://idnc.library.illinois.edu/?a=d&d=TUC19350409.2.2&e=-------en-20--1--img-txIN---------

IOWA CITY , la . (UP) Twentythree members of Phi Beta Delta fraternity , suspended from the University of Iowa last night for maintaining a disorderly house , charged today that similar conditions prevail in many other Iowa fraternities . Members of Phi Beta Delta , a national Jewish fraternity , were accused by the university board on discipline of lewd , lascivious , and immoral relations with women on the fraternity premises , and contributing to the delinquency of a minor female .

Two Girls Involved University authorities said twc girls , one 17 and the other 21 , visited the Phi Beta Delta house at least four times in December

and January } engaging in wholesale immoralities . As many ias | 13 member s are known to have had intimate relations with the 21 years old girl in one night , Robert E . Rienow _, dean of men , charged . It seems to me inconceivable that the other members did not know about it , Rienow stated . The university chapter of _, the fraternity was ordered disbanded and all its members suspended indefinitely ; President Eugene A . Gilmore and Dean Rienow approved the action . . _^ The suspended men dispatched a statement to Gilmore admitting some of the charges but adding that university officials knew the involved women were operating throughout the campus . Claim Practice General

We wish to make known that many of us are not involved , the statement said . The charges are exaggerated . Moreover , we know that these same women , who are or have been stationed at local hotels during the school year , have circulated . freely from fraternity to fraternity on the campus . Expulsion from the university of 23 men , many of whom are absolutely innocent , far exceeds the penalty which we deserve . The statement was signed by Hyman Bluestein of Lynn , Mass ., president of the chapter . Threatens to Name Girl _i Rienow retorted that men who say they are innocent will be given a hearing , ; but if the action ol the board on discipline is questioned we may be forced to re _^ lease the testimony in juvenile court of one of ; the girls involved . I do not think any one would like that .

Both of the girls have been ; placed under parole by -the juvenile court . - Rienow said he did not believe other fraternities were guilty of the wholesale 1 practices , of Phi Beta Delta and planned no unusual investigation unless evidence was produced which made it seem necessary .

May 1st 1998

A week of Judaic appreciation

BY ANNIKA ENGINEER
Staff Writer

Chalutzim, Grinnell College's Jewish organization was founded in the 1970's and is one of the most active groups on campus, serving both as a religious and a cultural organization. The week extending from Monday, April 27 - Monday, May 4 has been deemed the Jewish Cultural Week for the year 1998, as far as the Chalutzim organization is concerned. They plan to celebrate their culture with much passion and festivity.

There is no national Jewish Cultural Week, but this is an important event that takes place on most college campuses around the country. The Jewish Cultural Week committee in Grinnell, consisting of Nicholas Schapira '01, Elisa Kaplan '01, Rachel Kaplan '00, MJ Mathsar '01 and Maggie Shonsey '00, as well as the general Chalutzim core group, chose this particular time to celebrate in honor of Israel's fiftieth birthday, which is on Thursday, April 30. President and spokesperson of Chalutzim, Rachel Weiss '98, says that, "we do celebrate religious holidays and in addition, we feel that it is equally important to celebrate Judaism as a culture. This includes music, song, dance and food." To commemorate Israeli Independence day, there will be a talk at the Forum coffeehouse entitled *"Israel: Past, Present, and Future,"* given by Professor Michael Rosenthal at around noon. Then there will be a Dance and Dessert Extravaganza in Younker Lounge at 7:30 p.m. An interesting aspect of this desert fest is that most of the recipes are ones that people have taken from their grandmothers and learned to make as part of their culture. Weiss claims that Jewish Cultural Week is meant to make evident the diversity that exists within the Jewish culture itself. Throughout the week, there will be a variety of topics discussed ranging from modern day Israeli politics to a Klezmer concert, which is essentially eastern European folk music. The latter will take place on Monday, May 4 and is an all campus event open to staff, students and faculty alike. Through the help of Deborah Brin, Grinnell's rabbi, two members of the world renowned Klezmer Conservatory Band have agreed to come and play their brilliant Klezmer music in South Lounge. The band is based in New York and two of its members, Deborah Strauss and Jeff Warschauer, will perform Monday. This will no doubt be an enchanting experience for most as, according to Weiss, "It's really hard to stay sitting down during a Klezmer concert. It's really energetic and spirited and represents a lot of Jewish soul."

"It's really hard to stay sitting down during a Klezmer concert. It's ... energetic and spirited and represents a lot of Jewish soul." **- Rachel Weiss '98**

On Friday, May 1, there will be a Kabbalat Shabbat Service in Steiner, which is basically a set of services intended to welcome the Sabbath. This will be followed by the Sabbath dinner, which actually takes place every Friday in the Chalutzim lounge, on Cowles first. "We prepare food ourselves; cooking together and preparing traditional recipes is really vital. The dinner is not only a religious experience in which prayers are said but a binding together as well," says Weiss.

Weiss is also very proud of the fact that there is so much diversity within Chalutzim. "Some people come from more conservative, religious backgrounds and some people have never even gone to a synagogue before. People are strongly connected to the religion in different ways, whether through food, music, family or a combination of all of these." The Jewish Cultural Week being celebrated is an expression of how Chalutzim in Grinnell is a place where there can be something for everyone, whether that be a home cooked meal, a service, a dance or a scholarly discussion.

dancing, and spend some time in Herrick on Sunday listening to a bit of gospel music before you get ready for the last week of classes.

B.H.: There are lots of cool things that I could do. Well, as far as immediate goals, I want to get a new tape deck. I would like to get the walls painted in the studio. We could have a mural or something of the sort. Eventually, I would also like to get a new board because the current one is over 25 years old.

K.N.: Do you have any other sort of changes that you are planning on making?

B.H.: No major overhauls or anything. Just try to keep it running.

K.N.: I notice that you have a pretty late show.

B.H.: Yeah, well, if you want to be friendly with the FCC, you play explicit lyrics at night.

K.N.: Do you have any personal goals as the Station Manager?

B.H.: It is a great job to run the station. Everyone on staff helps run the station, but when it comes down to it, I am the last stop.

September 12, 1997

Campus religious organizations fill void

BY LAUREN WOLFE
Staff Writer

Hallways and bulletin boards across campus are littered with photocopied fliers: Zen Workshop advertisements, Baha'i statements of beliefs, Christian pizza party invitations. Many attribute this to the efforts of Chaplain Deanna Shorb.

Last year Shorb founded the Chaplain's Interfaith Association (CIA), a multireligious discussion group devoted to promoting interfaith understanding and cooperation.

"Opportunity to engage in religious dialogue from a variety of religions should be part of what we offer in a liberal arts education," said Shorb.

"Students shouldn't come here and feel a void if there's something we can connect them with," Shorb explained. "It's really critical for the students to be able to find a faith community. I wouldn't want anyone to slip through the cracks if he or she were looking."

In an attempt to broaden the diversity of religion on campus, Shorb and the administration worked hard over the summer at getting information out to first year students about all the many religious groups on campus.

Postcards asking new students about religious interests were sent out, and the responses were collected by the Office of the Chaplain. From these, Shorb was able to put together information for each student depending on their expressed interests and then compile a mailing list for each organization.

Group leaders themselves were more motivated than usual this year, which is apparent in the number of fliers all over campus. "I was just feeling really motivated," said Collis Rost,'98, one of the leaders of the Baha'i Association.

Rachel Weiss '98, president of Chalutzim, the Jewish organization on campus, believes the higher visibility of religious groups is conducive to Grinnell's tradition of tolerance. "The open and visible presence [of religious organizations] on campus contributes to the diversity here. There are options for everybody."

Vylar Barkauskas '98, leader of the Pagan discussion circle, described these CIA discussions as "both painful and enlightening. They bring out some conflict, but also diversity."

Rost applied this idea it to the world at large, describing "a need for a global vision of unity."

"I don't see any distinction between religious groups on campus," explained Rost. "Every group is trying to follow divine instruction. They're doing something for the good of humanity in the name of religion. This is a great thing."

Weiss proposed another theory on the increase of religious awareness on campus. "People go in waves," she said.

According to Weiss, activities at Grinnell, not just religious activities, tend to move in cycles. "Some years are very active years, some are transitional, some are apathetic." This year she believes the incoming class is a very active class and eager to get involved.

"It's not that the Class of 2001 is inherently more religious," she said. This just may be a more active year, if there is a cycle at work.

Search "Jews"

January 6th 1900

Bateham
The Barber!
The Only Bath Rooms in the City.
☞ New Tonsorial Parlors, opposite Ross's Shoe Store.

The Capital City Commercial College
And The Capital City School of Shorthand, Y. M. C. A. Building, Des Moines. The leading school of Business Training. Send for catalogue to J. M. MEHAN, President.

E. W. CLARK, M. D.
Office over McConnell & Co's.
Office Hours: 2 to 4:30 P.M.

MARVIN BROS...
HARDWARE
817-819 Commercial Street.
PLUMBING, HOT WATER AND FURNACE HEATING.

C. O. D.
Steam
Laundry
W. H. BARKER, Prop'r

For a NICE RIG
CALL ON
J. W. Norris
Student patronage solicited.
Fourth Avenue, GRINNELL.

Goodfellow & Flook

The Modern Jew.

The lecture given in the chapel last evening by Mr. Sam'l Strauss, of Des Moines, on the subject, "The Modern Jew," was listened to by a large and appreciative audience. It is interesting to hear about the Jews from the standpoint of a Jew, and the speaker treated the subject in a dignified and instructive manner.

Mr. Strauss said in part: For 3,000 years the Jewish people have been living on the earth and have prospered, and yet they stand to-day an interrogation point among all nations. Being misunderstood is what has tortured the Jew for centuries. The Jew is a riddle. It is as true of the individual as of the people. Even their religion, though it has stood inviolate through all the ages of changing thought, has been surrounded by mystery. In regard to the three religions it has been said that the Greeks worshiped the goodness of beauty, the Jews the beauty of goodness, and the Christians the goodness of love. The Jews of to-day are divided into three classes. First, the Reformed Jews, who represent the broadest, most advanced thought of somewhat aristocratic tendencies. Second, a large class of toilers who take pleasure not in accumulating wealth, but in making money. Though often misunderstood, they are not altogether to be defended. The third class are the immigrants from Russia and France, bowed down under oppression and persecution.

There are eight million Jews among six hundred million Christians and Moslems. Whatever might have been true of former ages, the religious differences do not now account for the prejudice against the Jew. The hatred of the Jew is engendered by the large place the Jew occupies in proportion to their numbers. The Jews of Germany are but three-fourths of one per cent. of the whole population, and have been accorded civil rights but thirty years, yet eighty per cent. of the successful lawyers of Berlin, and and seventy per cent. of the German professors, are Jews.

The Jew is superior in intellect. He has taken the most prominent places in the trades, arts and professions. The Anti-Semitist declares that if they are to be in the race, the Jew must be handicapped. The speaker then closed with a glowing tribute to the future of Judaism.

We are glad to see that Cornell is acting the good Samaritan, in playing football with Drake, when bullies(?) like S. U. I., Ames and Grinnell abuse her. How much do you get out of it, anyhow, Cornell?—*Iowa Wesleyan.*

Illinois is to have a new college of agriculture built on the grounds of the University of Illinois, between Champaign and Urbana. There will be four large buildings built on the four sides of an open court. The main building is to be devoted to offices, laboratories, lecture rooms, auditorium, etc. The others are for machinery, dairying and stock.—*Ex.*

Societies of the Academy.

Philologian—
Holds its meetings on Saturday evenings at 8:00. All are welcome. C. O. WARE, President. C. H. MACE, Secretary.

Lewis Literary (1871)—
The Lewis Literary Society for young men meets every Saturday evening at 7:45. Visitors welcome. C. F. DENNISON, '03, President. D. M. TUTT, '03, Secretary.

Elizabeth Barret Browning (1886)—
Holds its meetings on Friday afternoons at 4:15. Ladies of the Academy are invited. LEONA DIXSON, President. GRACE DELONG, '03, Secretary.

Spalding's...
OFFICIAL
ATHLETIC GOODS
Officially Adopted by the Leading Colleges, Schools & Athletic Clubs of the country.

EVERY REQUISITE FOR
BASEBALL FOOTBALL GOLF TENNIS ATHLETICS GYMNASIUM


Spalding's Official LEAGUE BALL
Is the Official Ball of the National League and all the leading college associations.
Handsome Catalogue of Athletic Sports free to any address.
Spalding's Baseball Guide for 1900, 10c
A. G. Spalding & Bros. New York. Chicago. Denver.

P. E. SOMERS, M. D.
Office over Savings Bank
Grinnell, Iowa
Medical Adviser to the Athletic Union

A. D. BARKER
Doctor of Dental Surgery
OFFICE HOURS: 9 a. m. to 12 m.
2 to 5 p. m.
Office over Merchants Nat. Bank

JEFF MANATT
Students Tonsorial Parlors
821 4th ave., west of McConnell's.
Use Jeff Manatt's Quinine Hair Tonic

Established 1866.
The First National Bank
GRINNELL, IOWA
J. P. LYMAN, President. H. C. SPENCER, Cashier.

November 1, 1902
"RABBI HIRSCH SPEAKS AT COLLEGE"

New Series. IOWA COLLEGE, GRINNELL, IOWA, SATURDAY, NOVEMBER 1, 1902. Vol. 10. No. 13

RABBI HIRSCH SPEAKS AT COLLEGE

Addresses Major Political Science Class on the Jews as Contributors to Politics.

Besides being favored by the chapel talk Wednesday morning, the students of Professor Macy's major political class were given the privilege of hearing Rabbi Hirsch speak for an hour on the contributions of the Hebrews to the science of politics.

The Jews have contributed to the science of government no speculative writings such as those of Plato or Aristotle. The literature of Hebrew history is found in the Old Testament, and there we learn that the Jewish government was a Theocracy, a government where religious and civil government were one, and all ruled, as they believed, by God. The early Jews were organized as clans and as sub-clans or families. The bond of the clan was blood relationship, descent from a common ancestor. Naturalization or entrance into the tribe or clan was by the blood covenant in which the blood of the applicant was actually exchanged for the blood of some member of the clan. The men spoken of in the Bible as judges were elders, or the oldest men in the tribe, as in the Arabian desert the sheik or old man is the chief. When the shofet or elder was incompetent or physically unable to attend to his duties, the priests aided in appointing another. These elders, or shofets, or judges were of far more importance as military leaders and political organizers than as judicial officers.

At the time of the judges there was no Hebrew nation but only a number of clans or tribes. This was followed by a monarchy on the model of the Asiatic despotism. The choice of king fully shows the power of the theocracy. Saul was chosen by the people on account of his physical attributes and was confirmed by Samuel, the representative of the priesthood. Later David was chosen in the same way. In later years the kingdom was divided and there are evidences of a struggle between the kings and the representatives of the theocracy. The kings aimed at the establishment of a despotic monarchy while the prophets struggled to maintain the state and religious organizations as one. The theocracy recognized the rights of the weak and poor and defended them. Slavery was almost absolutely prohibited and this, the limitation of slavery, is the first contribution of the Hebrews to political science. Their second contribution was the restriction of absolute ownership of land. The land of the Jews they believed to be given them by God, and hence they could not sell it in perpetuity but only for fifty years. But the most signal contribution was the recognition of the individual, almost in the modern sense. Crimes were to be judged by the state and the right of blood revenge was done away with. The weak were protected and every man's crime was to be tried by the state, and he was not to be subject to blood revenge until so tried. This is the meaning of the lex talionis, the law of an "eye for an eye and a tooth for a tooth." It did not mean literally a "tooth for a tooth" but that just pay should be made for an offense. Cities of asylum were provided for innocent offenders and much was done that showed the beginning of the modern idea of the individual as above all.

THE SENIOR PARTY.

The members of the Senior class were entertained Friday evening by Chas. Burnside at the home of Mr. E. A. Wadsworth on Park street. The rooms were beautifully decorated for the occasion. It was a genuine Hallowe'en party. Little ghosts met the guests at the door. Others conducted them through the dimly lighted rooms to the Witch's Kitchen where beautiful gypsy girls revealed your past and future,—for a consideration. Ghostly stories were related which would have done credit to Edgar Allen Poe. Refreshments were served and at a late hour the guests departed, voting the Senior party a great success and Mr. Burnside a royal entertainer.

LECTURE OF RABBI HIRSCH.

The first number of the lecture course was given Wednesday evening in the Congregational church by Dr. Emil G. Hirsch of Chicago on the subject, Libraries and Education. This subject was chosen for the benefit of the large number of visiting librarians, but it also proved very beneficial to the college and town people, in opening their eyes to the important functions of libraries.

The librarian is more than a collector and cataloguer of books. He is an educator whose purpose is just the same as the college professor's and as such deserves the sympathy and co-operation of all.

Mr. Hirsch's definition of education demands that it make a man feel himself at home in the world. The present day tendency towards technical education will make him a machine, finally a mere automaton, and it is the duty of the library to present to this technically educated man, an opportunity for him to broaden out. Its shelves should contain enlightenment on the constitution and life of nature, and it is fast reaching a position when it will be able to place before the busy man such works in the most convenient way.

One of the most important functions of the library is to impress a man with his own powers. Man is not merely a creation but is a creator. He must absorb a consciousness of his ability through wide reading, and the librarian should help to choose the books which will be most beneficial. The noblest study of man is man. The library also has in its power to alleviate the social strife to a certain extent. Men should rise above petty racial, social, and class differences, and to do this they must know the causes for misunderstanding, since to know all insures pardon for all. The fiction which is mere gossip should be left to the newspaper. Other fiction has it legitimate and very beneficial uses.

Alumni

'71. The last number of the Christian Endeavor World has an elaborately illustrated, full page article by Rev. James L. Hill, D. D., of Salem, Mass., entitled, "In the Land of the Dakotas."

'71. Dr. G. H. Hill, formerly superintendent of the hospital for insane at Independence, and now practicing medicine in Des Moines, giving special attention of insane patients, visited Grinnell this week, stopping off while on his way home from Iowa City where he is one of the regular lecturers before the medical classes at the University, lecturing on the care of the insane.

'81. Mrs. Mary Grinnell Mears is expected in town next week, the guest of her mother, Mrs. Grinnell. She has just returned from a three months trip in Europe.

'92. Dr. James Haines of Stillwater, Minnesota, is visiting his father, who is still confined by his recent operation.

'92. Mrs. Dr. Newman was on the reception committee for the State Library Association.

'01. J. C. Blatherwick has bought land in Canada and is at present farming in Minnesota.

'02. R. H. Arnold, who was compelled to give up college work here on account of his health, finished his course in Colorado College, receiving his degree from Iowa College last June, and is now principle of the Roswell school in Colorado Springs, Colorado.

Old students here will be pleased to learn that Mr. A. C. Hardy, professor of mathmatics and civil engineering in Iowa College in the 70's, has recently been transferred from minister to Greece to a similar office in Spain, by President Roosevelt.

If all graduates and friends of the college, living, studying, or even visiting in the east will send their names to Rev. James L. Hill, D. D., 225 Lafayette St., Salem, Mass., he will see that they have cards to a banquet to be given in Boston to President Bradley when he, at his convenience, visits New England. Let those who see this item speak to any who do not.

June 14th 1911
Mentioned in this article, someone spoke about the "mission of Israel"

Hyde Contest Won by Beyer

CONTEST HELD IN CHAPEL LAST SATURDAY AFTERNOON

Beyer First—Harrison Second—Other Orations Facaith Close Competition.

William Beyer, '12, of the Forum Society, won the Hyde prize in Public Speaking last Saturday afternoon, speaking on the subject of "Scientific Investigation and Progress." M. C. Harrison, '12, of Chrestomathia, won second with an oration entitled, "Party Loyalty." A number of people expressed the opinion that the contest this year was the best and closest that it has been for a number of years. The orations all showed careful structure and diction, and the delivery was uniformly good.

Joseph Brody, of Forum, came first on the program, speaking on "The Mission of Israel." He showed that the Hebrew race had been the first to hold the belief that there is but one God, that the Jews had founded the first real democracy, that the ethical principles contained in their sacred writings were far superior to any others of their time, and that the Jews of today are in the front in art, literature, science and politics. Mr. Brody's stage presence was good, but his voice was slightly harsh, and he hesitated at times.

W. H. Young, of Chresto, spoke on "The Political Call of College Men." He showed the need for College men in politics, and of idealism in connection with life, and sounded the call to duties of everyday citizenship. His voice was rich and varied in tone quality, and his delivery was direct and forceful.

Roy J. Clamplit, of the Quill and Gavel Society, took as his subject, "The Hope of Democracy," and defined representative government to be government by the few representatives, unhampered by ignorant restrictions. The hope of democracy lies in idealism and universal trust and confidence. Mr. Clamplit's voice was good, but lacked power.

M. C. Harrison of Chresto, built his oration, "Party Loyalty" around a single point, that of intelligent, independent thinking in political affairs. The wrong, is little less than treason to one's country. Mr. Harrison's voice was rich and resonant, and his delivery was charged with power.

Vernon D. Blank of Chresto, spoke on, "The New Renaissance." He drew a parallel between our own and ancient civilizations, and showed that the signs point to the beginning of our own Golden Age. His stage appearance was easy and graceful, but his delivery was somewhat lacking in force.

William Beyer, of Forum, in his oration, "Scientific Investigation and Progress," classified the progressive attitudes of mind of humanity into three stages, superstition, speculation, and scientific investigation. The first is one with fanaticism and the second is always intolerant. The hope of progress is in scientific investigation, which may be applied to all departments of life. Mr. Beyer's stage presence was good and his delivery direct and forceful. His oration was well unified and logically worked out.

Maurice Sammelson of Chresto, gave a clear statement of the case in his oration entitled, "Poverty," and showed that it is cheaper to teach a boy a trade than to support him in his old age. He argued for the intervention of the government in the problem of caring for, and preventing, poverty.

Edward Nelson, of Chresto, took as his subject, "The Power of the Press." The press has taken the place of the ancient orator, and has become the great national educator. There are certain abuses in journalism, such as sensationalism, yielding to the demands of party politicians, and the like, but the power of the press is, as a general rule, used for good purposes. Mr. Nelson's voice and manner were pleasing and his delivery forceful.

Mr. Manuel played a number on the organ at the beginning of the contest, and Miss Floy Kerns sang, "If Thou Wert Blind," by Noel Johnson, and "My Little Darling," by Gomez, while the Judges were making their decisions. Professor Horn acted as chairman, and the judges were, Professors Norris and Payne, and Rev. Marsden.

February 14th 1914
Speech against racial hatred, briefly mentions Jews

BOSTON POST PRINTS DR. STEINER ADDRESS

GIVES DETAILED REPORT OF LECTURE DELIVERED IN THAT CITY, FEB. 8.

PROTEST AGAINST RACE HATRED

"International Mind and Inter-Racial Heart" Is Subject of Address Presented at Ford Hall.

Dr. Steiner's lecture on "The International Mind and the Inter-racial Heart," delivered at Ford Hall in Boston on February 8, is reported at length in the Boston Post for the following day. Extracts of the address, as printed in the Post, are given below.

"Racial hatred is one of the things that is marring the progress of humanity, and it is an individual problem that every one must work out for himself. It has been argued that the current hatred of the negro, the orientals, the Jews, and others are really due to economic reasons, but that is a mistake, as all the economics, political parties or platforms in the world will certainly not cure this disease of the heart and mind.

"The average American mind deals with people who come to the New World as if they were the scum of the earth—they forget that the scum is never at the bottom, but always at the top. They also forget that these immigrants come from the mother of civilization. But how can you hate the negro when you think of what he has been through, and who led him through it? How can you hate the Jew carrying his bundle of 2,000 years of agony on his shoulders, agony which you helped to create and which only sympathy can cure?

"Racial hatred is not a natural instinct. Children of different races can play together in perfect bliss, and it will be found that hatred of this kind in children invariably comes from conversations overheard from their elders, or perhaps from bad literature. As for the Japanese, they do not degrade labor. Labor is one of the noblest things in the world and it cannot be degraded. Nor have the Japanese lowered the price of labor in the West. They ask their price and they stand up for their rights, and they are not popular there because they cannot be kicked and cuffed like some of their Chinese neighbors."

September 18th 1915

STEINER MAKES STRONG IMPRESSION AT Y. M. C. A.

Address to Capacity Crowd Thursday Night Starts Big Year For Association.

With his usual inspiring personality Dr. Steiner addressed a capacity attendance at the first meeting of the Y. M. C. A. last Thursday night, choosing as his subject "The Development of An Ideal in Grinnell."

After stating that Grinnell was the place for the cultivation and organization of ideals, Dr. Steiner continued by saying: "A man's ideal must stand three tests. First, stand the stress of daily grind. Any kind of an ideal which will not hold him entirely on his work is not the kind we should cherish. The development of a religious ideal is what we want for this.

"Secondly," said Dr. Steiner, "an ideal must meet the test of questioning. When we get into study, the big questions will come, and although there are certain of them which cannot be answered, if we believe in God and eternity the answers will come."

The speaker concluded by saying that an ideal must meet the test of democracy. "I have hoped," he said, "that in the future Grinnell will become a cosmopolitan college, a place where Chinese and Japs, Jews and Catholics, rich and poor, will be brothers on the same footing. Then Grinnell men will have an ideal which will insist upon their being brother to their fellow men."

"'I have hoped,' he said, 'that in the future Grinnell will become a cosmopolitan college, a place where Chinese and Japs, Jews and Catholics, rich and poor, will be

brothers on the same footing. Then Grinnell men will have an ideal which will inlist upon their being brother to help fellow men"
November 15, 1919

RUSSIAN STUDENTS HEAD REVOLUTION

Colleges Center of Bolshevism, Said Ter-Michiaelian, Armenian Student.

"There is a very great difference between the student life in Grinnell and that of the Russian universities," declared Sarkis Ter-Michiaelian, Grinnell's new Armenian student, in describing his experiences in the Land of the Czars.

Preceding the Revolution the student in Russia was the agitater for a better order of things; he was the herald of the Revolution itself. The great mass of the people are ignorant and can be reached only by the spoken word, so the student went about telling them of a new day."

"After the wretched political situation and the propaganda itself had precipitated the outbreak in 1916 discontent seized the universities," Sarkis went on to say. Small bands began to gather here and there to try to discover what they really thought about the events which were happening with such rapidity. To their astonishment no two students held the same opinions.

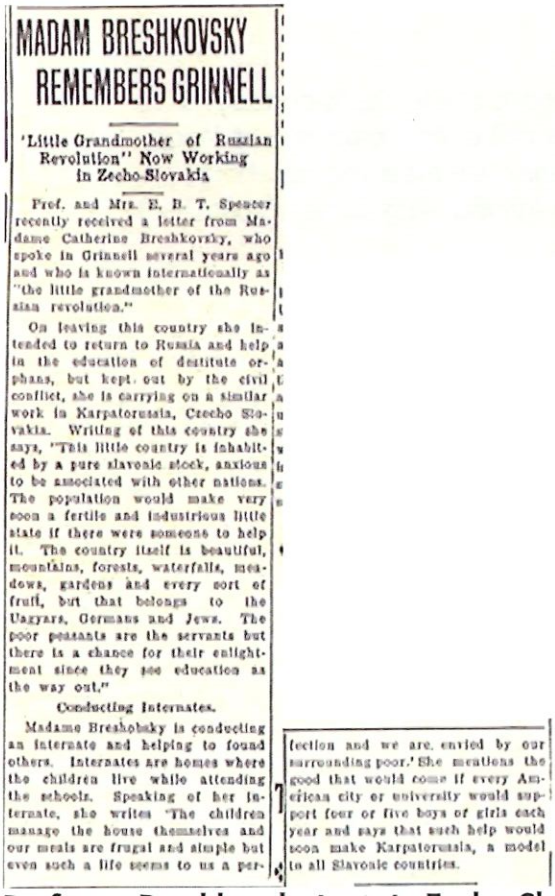
Universities Storm Centers.

"Universities became the storm center of the early days of Bolshevism. Practically all the Jews favored a radical break from the old regime which gave them a chance to stretch their limbs that were so cramped from oppression. Up until this time government agents were at work on the campus, reporting all those who opposed the Czar."

Sarkis thinks Grinnell is a dandy place, and he is especially interested in the Scarlet and Black. In the "gymnasium" or secondary school at his home in Tiflis, Russia, where he went for eight years, groups of students published little papers which upheld the ideals and hopes of Armenia. They were carefully circulated to avoid conflict with the Russian government. The University of Warsaw, where he studied medicine in 1916, had a large publication but it was concerned chiefly with political news and paid but slight attention to student activities.

"Universities became the storm center of the early days of Bolshevism. Practically all the Jews favored a radical break from the old regime which gave them a chance to stretch their limbs that were so cramped from oppression."

February 5th 1921



MADAM BRESHKOVSKY REMEMBERS GRINNELL

'Little Grandmother of Russian Revolution" Now Working in Zecho-Slovakia

Prof. and Mrs. E. B. T. Spencer recently received a letter from Madame Catherine Breshkovsky, who spoke in Grinnell several years ago and who is known internationally as "the little grandmother of the Russian revolution."

On leaving this country she intended to return to Russia and help in the education of destitute orphans, but kept out by the civil conflict, she is carrying on a similar work in Karpatorussia, Czecho Slovakia. Writing of this country she says, "This little country is inhabited by a pure slavonic stock, anxious to be associated with other nations. The population would make very soon a fertile and industrious little state if there were someone to help it. The country itself is beautiful, mountains, forests, waterfalls, meadows, gardens and every sort of fruit, but that belongs to the Uagyars, Germans and Jews. The poor peasants are the servants but there is a chance for their enlightment since they see education as the way out."

Conducting Internates.

Madame Breshobsky is conducting an internate and helping to found others. Internates are homes where the children live while attending the schools. Speaking of her internate, she writes 'The children manage the house themselves and our meals are frugal and simple but even such a life seems to us a perfection and we are envied by our surrounding poor.' She mentions the good that would come if every American city or university would support four or five boys of girls each year and says that such help would soon make Karpatorussia, a model to all Slavonic countries.

Professor Breshkovsky to go to Zecho-Slovakia (Czechoslovakia) **"Writing of this little country she says, 'this little country is inhabited by a pure Slavic stock, anxious to be associated with other nations. The population would make very soon a fertile and industrious little state if there were someone to help it. The country itself is beautiful, mountains, forests, waterfalls, meadows, gardens, and every sort of fruit, but that belongs to the Uagyars, Germans, and Jews. The poor peasants are the servants but there is a chance for their enlightenment since they see education as a way out"**

March 29, 1922

62. Scarlet and Black: (Hits: 1)
Scarlet & Black | 03/29/1922 | Page 4:
oculism in regard to the results. Al- though the strength of the opposing team is unknown, it is certain that Grinnell will win. The Grinnell band, composed of Macy, mouth--organist; Benz, jews-harpist; and Hare, trapist will meet the returning heroes if they don't get lost on the trip. The line-up follows: Augustine, r center—H. Clovis, third base; Santa Claus, catcher ; Nore- lius,

Jews-harpist?

February 6th 1926

BISHOP AND JEWISH RABBI ADDRESS THE CONGREGATIONALISTS

Rabbi Mannheimer and Bishop Longley Speak on Fellowship Conference Program Thursday.

MEETING ENDS YESTERDAY

Congregational Ministers and Laymen Bring Session to Close With Osborne's Gates Lecture.

A Jewish Rabbi and an Episcopalian Bishop furnished a contrast when they addressed the Fellowship conference of ministers and laymen of the Congregational church, Thursday afternoon.

Rabbi Eugene Mannheimer of Des Moines spoke on the topic, "Toward a Better Understanding Between Jews and Christians," while the Rt. Rev. Harry S. Longley, Bishop coadjutor of the Episcopal church for the district of Iowa spoke on "Children of Today are the Men and Women of Tomorrow."

Seventy-five Attend

The twelfth annual conference brought its five day sessions to a close Friday morning with the fifth and last Gates lecture by Dr. Naboth Osborne. On Thursday Dr. Osborne delivered two lectures, one in the morning at long chapel and the other in the evening on "Jesus and International Relationships."

Following the morning devotion by Dr. E. A. Steiner, Thursday's program was opened by an address by Dr. C. T. Burton, secretary of the council, on "The Carnal Cross."

Both Interested in Religion

I am not one of those who declare that the young people of today are going to the devil," said Longley. "But in some respects the indictments against our youth are true. I am inclined to think that they are not interested in church, in religion; and because we have little or no religion in our homes, in our schools, in our colleges and universities. We've been too busy getting dollars and have left God out."

"If we're going to solve the problems of today we've got to get God into it," the speaker continued, quoting from a prominent business man. Mentioning the present efforts to put God before the youth of today, the bishop declared them to be lacking. The Sunday school for one thing does not have the efficient teaching organization to bear the burden alone. The reading of the Bible in the week-day schools is forbidden in some states, and must be read without comment in others.

Rev. Longley mentioned the growing influence of week-day religious education. The eighty cities experimenting with it a year ago have grown to two or three thousand.

"This is not combining church and state," declared the speaker, "but religion and state. And we must have religion in the state if the state is to endure."

Mannheimer Speaks

"A new era of tolerance, goodwill, and fellowship must be brought about by Jewish, Protestant, and Catholic religious leaders if future generations in America are not to be left a heritage of narrow racial and religious prejudices," said Rabbi Mannheimer.

The Rabbi said that there was an antipathy which might be destroyed through a better respect for each other. The majority has always claimed the minority inferior and the minority has never admitted it. There is no choice between the Jewish arrogance and narrowness and Christian arrogance and narrowness. "It is of course noteworthy that the Jew is not the only group singled out by this un-American effort to foment racial and religious discord in this country," he said.

Jews have been for nineteen hundred years held responsible for the death of Jesus Christ, although the Romans were in part to blame. If Christian Sunday-schools would not bring out the point so evidently but show that the present generation of Jews has really no blame on its shoulders, there would be a tendency toward cooperation and better understanding which at present does not exist.

Rabbi from Des Moines talk: "toward a Better understanding between Jews and Christians" while the Bishop's talk: "Children of Today are the Men and Women of Tomorrow"

Last reference with "jews": May 15th 1926→ February 1st 1933

Faculty Hunger Striker Gets 'Indefinite Leave'

NEW YORK, (CNS)—Dr. Arthur Kraus, instructor in philosophy at New York City college, has been granted an "indefinite leave of absence" because of his recent hunger strike, the college announced this week.

After fasting for eight days in protest against the treatment of Jews in Poland, Dr. Kraus gave up the strike on the advice of physicians. It was indicated that his contract with the college, which expires Feb. 1, would not be renewed.

S & B

FEBRUARY 1933

-

FEBRUARY 1958

Search "Jews" After February 1933

April 15, 1933

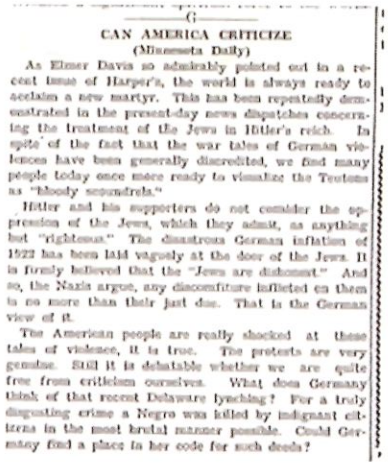
'Hitler Harmful' Workers College Speaker Asserts

"I believe that Hitler will do far more harm than good for Germany and world harmony because of his extreme nationalistic views," stated Manuel Brown in his talk on "Hitler —Power and Persecution" before the Workers Cooperative college at a meeting in the Congregational church Monday evening.

"Hitler, an Austrian, a Roman Catholic, and a world war hero," he continued, "has come legally into the power of a dictator because of a majority of votes in the Reichstag. And now he wishes to raise Germany to its prewar level as a great world power. To do so he believes that Germany must be "purified" and that only Nordics should be allowed to take part in political and economic affairs."

Mr. Brown then described the persecution of the Jews whom Hitler believes are a menace to nationalistic development in Germany and whom he is attempting to eradicate by force. The speaker also told of the street fighting between the communists and the Nazis. "Hitler believes in a high tariff to protect German farmers, but through this Germany is losing an enormous amount of exports each year," remarked Brown.

January 10, 1934



CAN AMERICA CRITICIZE

(Minnesota Daily)

As Elmer Davis so admirably pointed out in a recent issue of Harper's, the world is always ready to acclaim a new martyr. This has been repeatedly demonstrated in the present-day news dispatches concerning the treatment of the Jews in Hitler's reich. In spite of the fact that the war tales of German violences have been generally discredited, we find many people today once more ready to vitualize the Teutons as "bloody scoundrels."

Hitler and his supporters do not consider the oppression of the Jews, which they admit, as anything but "righteous." The disastrous German inflation of 1922 has been laid vaguely at the door of the Jews. It is firmly believed that the "Jews are dishonest." And so, the Nazis argue, any discomfiture inflicted on them is no more than their just due. That is the German view of it.

The American people are really shocked at these tales of violence, it is true. The protests are very genuine. Still it is debatable whether we are quite free from criticism ourselves. What does Germany think of that recent Delaware lynching? For a truly disgusting crime a Negro was killed by indignant citizens in the most brutal manner possible. Could Germany find a place in her code for such deeds?

March 3, 1934

Sherwood Eddy, Author, Lecturer, World Traveler, Named as Speaker

Man of Letters Selected to Address Conference Next Month

Sherwood Eddy, author, lecturer, and world traveler, will be one of the principal speakers at the joint session of the Mississippi Valley international relations conference and the Iowa student international relations conference, to be held in Grinnell, April 6-8. On Saturday morning, April 7, Dr. Eddy will speak on "Danger Spots of Europe." That evening he will present a second address, on "America and the Far East." He will also serve on the panel at one of the round table discussions to be held in connection with the conference.

Dr. Eddy has had wide experience in some thirty countries of Asia and Europe, where he has worked among students, and in the centers of political, industrial, and social life. He has come to know hundreds of leaders in various departments of life, including Premier MacDonald of Great Britain, Bernard Shaw, President Von Hindenburg of Germany, Einstein, Gandhi, and former President Chiang Kai-shek of China. He visits Europe annually to keep in touch with conditions there.

Graduated from Yale

After graduating from Yale in 1891, Dr. Eddy went to India where he worked among students for 15 years. He was then appointed Secretary for Asia for the National Council of the Y. M. C. A. Later, he was engaged in conducting meetings for students throughout Asia.

In 1931-32, Dr. Eddy spent five months in war-torn China at the request of Chinese leaders, in an effort to stem the rising tide of Chinese communism. He reached Mukden, Manchuria, shortly before it was invaded by the Japanese, and was an eye-witness of the occurrences during the first days of alien occupation. From leading citizens, he secured the inside story of Japanese militarism and intrigue in Manchuria.

Attended Conference

Last year, Dr. Eddy was in England while the London Economic Conference was in session, and viewed events closely there. In Berlin, he attracted much attention among German officials and business leaders by rebuking the Nazis for their treatment of Jews, Communists, and Liberals, and challenging them to deny his statements. In Russia (his tenth visit there), he visited cities and villages, talking with government officials, industrial workers, and farmers.

Dr. Eddy has written numerous books, the most recent of which are: "The World's Danger Zone", "The Challenge of the East", "The Challenge of Russia", "The Challenge of Europe", and "What Can We Learn from Soviet Russia?".

President Compton, of the Mass. Institute of Technology, has said of Dr. Eddy, "In his work among young men in this country and Asia, he has been one of the most stimulating and constructive men of this generation. He has been a powerful influence for good in international affairs, as well as in the lives of individuals. He is distinctly a liberal in his views, but a liberal in the best sense, basing his views upon a sane and constructive interpretation of experience."

March 10, 1934

A HOSTILE WORLD

In every civilized nation of the world today there will be found Christian churches. Europe and America are Christian continents, with church membership running into the millions. How would Jesus be welcomed into this Christian world of ours if he should reappear tomorrow?

In Germany he would be persecuted and hated, if not actually driven from the nation, because he was a Jew. In Italy his actions would be suppressed and his name would be blacklisted, for he was a radical. In Austria he would be jailed or put in a concentration camp for refusing to keep quiet where free speech is a crime. And in America he would be barred from citizenship either because he was an oriental or because he would refuse to bear arms in time of war. The probability is that he would be expelled from Ohio university for refusal to take military training, and though he would be watched with interest in Grinnell, and respected by many, he would doubtless be labeled by most as "red."

Russia regards church-going as foolish if not wicked, and expels any member of the communist party who dares to attend a religious service. It defames Christianity and all religion with it. But if Jesus returned to earth he might find his most welcome home in the land of the soviets, where Jews are respectd for their abilities and radicalism is honored whenever it helps the cause of the common man.

Of course Jesus would have his difficulties even in Russia, for free speech is as dangerous there as anywhere, and autocracy is often terribly brutal in its methods. But even at that, Russia would accept most of Jesus' teaching more gladly than the rest of us. And if Jesus' most comfortable home would be in Russia, the implication is none too good for the rest of this Christian world of ours.

—J. C.

October 24, 1934

Speaker Scores Incompetent Officials

Attacking conditions under which we choose the least able and the least worthy to govern us, the Rev. Mr. Hubert C. Herring of New York City, pled for a more intelligent interest in affairs of government in his address at the all-college convocation this morning.

The Rev. Mr. Herring, secretary of the Congregational Department of Social Relations, and co-author of "The Church and Social Relations," spoke on the subject, "How We Crown Our Kings."

"You and I are under indictment if they go to the chair," the Rev. Mr. Herring charged in referring to the Scottsboro negroes who were convicted on "trumped-up charges of a crime they never committeed, or at least for which they have never been justly convicted. We should change our kings so that such injustice is impossible."

"America is split into warring camps," he declared while discussing race relationships with negroes, orientals, Mexicans, and Jews in this country. "Between these groups the chasm deepens."

Incompetent officials in the State department bore the brunt of his attack on personal leadership. Changes which brought about the appointment of Dwight Morrow as Ambassador to Mexico, with an accompanying resumption of friendship between the two countries, were attributed to protests of citizens at the previous leadership.

"A new kind of freedom" in the future will be the result of more able leadership, the Rev. Mr. Herring concluded.

January 12, 1935

John Holmes Will Give '35 Gates Talks

Noted Churchman to Lecture at Fellowship Meeting Jan. 11 to 14

Dr. John Haynes Holmes, pastor of the Community church, New York City, will deliver the annual series of Gates Memorial lectures in Herrick chapel, in conjunction with the twenty-first Fellowship conference of the Congregational-Christian churches of Iowa, to be held in Grinnell Feb. 11 to 14.

Dr. Holmes, a noted liberal author and clergyman, will build his lectures around the theme, "Protestantism, Capitalism, and the Future."

Five Lectures in All

His five lectures will be entitled "The End of An Era," "The Collapse of Capitalism," "Is Protestantism a Capitalistic Religion?" "Can Protestantism Be Saved?" and "Religion in the New Society."

Originally a Unitarian, Dr. Holmes became independent in 1919. He has been a director of the American Civil Liberties union since 1917, vice-president of the National association for the Advancement of Colored People since 1909, president of the War Resisters league since 1929. He received the Gotthell medal in 1933 for service to Jews after making a special mission to Palestine in 1929.

Harvard Graduate

A Harvard graduate summa cum laude, Dr. Holmes holds A. B. and S. T. B. degrees from Harvard, and D. D. degrees from the Jewish Institute of Religion and St Lawrence university.

Besides being the author of 15 books, Dr. Holmes is contributing editor of The World Tomorrow, and Opinion, and is a contributor to the Dictionary of National Biography. His books include "Palestine Today and Tomorrow," "Patriotism Is Not Enough," "Religion for Today," "The Grail of Life," "New Wars for Old," and "New Churches for Old."

Memorial to Gates

The Gates lectures are given annually as a memorial to George A. Gates, who was president of Grinnell college from 1887 to 1909. Speakers during the last three years have included the Rev. Ernest F. Tittle, Dr. Wilhelm A. Pauck, and Reinhold Niebuhr.

The Rev. Ervine Inglis, pastor of the Park Congregational church of Greeley, Colo., will deliver the conference lectures. Other conference speakers will be the Rev. Stoddard Lane of Des Moines, Dr. James P. Burling of Decorah, and R. B. Blyth of Burlington. Mr. Inglis is a brother of the Rev. Robert Inglis of the Grinnell Congregational church.

March 6, 1935
Book Review- Road of Ages by Robert Nathan

ROAD OF AGES by Robert Nathan.

It is comforting to know that authors are still interested in the writing of epics even though most of them fall short. This book is an interesting attempt, but Nathan is no epic writer and by this time he should know it. His pen has too fine a point, his fingers too delicate a touch, his imagery has too many subtle shadings of meaning for the big, loud, unrestrained, cosmic stuff which usually passes for great literature.

In this book we join a 50-mile caravan of Jews crossing Europe, headed for the Gobi desert, the last spot on the face of the earth where the Jews will be allowed to live. For a full year they plod wearily along, on foot, in wagons, on motorcycles and bicycles, and occasionally in limousines. Even in their hapless state, however, they still quarrel among themselves, argue politics, shades of religion and economics.

Nathan must have meant this book to be his masterpiece. But talented though he is, so much racial self-pity slipped into this modern version of the 40 years in the wilderness that the product cloys. The wine is too thick and sweet.

Nathan was brave to attempt such a task, but it was beyond him. Aesthetic dancers should not essay heavyweight prize-fighting.

September 28, 1935

'Europeans Create War Spirit by Celebrating Ancient Victories'

Professor Conard Relates Experiences Gained While Abroad

(By Frances Hansen)

War-spirit and hatred among European nations are fostered by the still existing ruins of old castles and the celebration of ancient victories, stated Henry S. Conard, professor of botany, who was the official representative of the Ecological ociety of America to the Sixth International Botany congress in Amsterdam, Holland, Sept. 1 to 7. Miss Louisa Sargent, assistant professor of botany, and Miss Inez Heneiy, reference librarian, were also members of the party.

Dr. Conard cited an example of a holiday in Ireland celebrating a victory which took place over 200 years ago. "It is as foolish as if the Northern states here were to celebrate their victory in the Civil war," he said. "There is as much bitterness now as there was in Cromwell's time," he stated, "mostly because people grow up with hatred for old enemies always kept before them."

Authority on Water Lilies

A visit with a London "bobby" who is an eminent authority on water-lilies, was one of the most interesting events of their vacation.

Dr. Conard also described a botanizing trip through the Killarney Lakes region of Ireland. He described the position of the Irish people as "impoverished," but Miss Sargent quoted an Irishwoman as saying, "There is no poverty in Ireland—everybody has something to eat and something to wear."

Visit Austrian Village

The party spent a week in a small Austrian village visiting a colleague of Dr. Conard's with whom he has corresponded since the war, but whom he had never met. Miss Sargent and Miss Henely were the first American women ever to visit that village.

"There is opinion in Europe that if ever Italy is preoccupied in Abyssinia, Germany and Austria will be united, but not without much bloodshed from the clash between the German Nazis and the Austrian Jews," Dr. Conard declared. Miss Sargent added that there is feeling among the Austrians that they should be united with a people who speak their own language.

Astrid's Death a Great Shock

The death of Queen Astrid of Belgium was a shock to all Europe, Miss Sargent said. She heard the funeral services over a radio while in a delft-ware shop in Amsterdam. "All Dutch flags were at half-mast for two days in sympathy for Belgium," she added.

Dr. Conard's most interesting experiences were in connection with his botanizing trips in the Alps and near Cherbourg, France but Miss Sargent spoke more enthusiastically of her shopping excursions for linens in Ireland leather in Vienna, etchings in Paris, cologne in Colonge, and delft in Amsterdam.

St. Mary Men Denounce Co-Educational Schools

Moraga, Calif. (ACP)—An emphatic "no" to the recent proposal that St. Mary's college turn co-educational is the answer of the Collegian, weekly student newspaper at the Moraga institution.

In the leading editorial in its current issue, Editor Philip Quittman calls the idea "absurd" in no uncertain words.

"We chose St. Mary's because we wanted to go to a man's college. And we still prefer to go to a man's college! There are ample co-educational facilities in the immediate region for those who must constantly be with the weaker sex. For those students who must have 'company,' transfers to co-educational institutions can be obtained," he blasted.

Quittman called St. Mary's "the last real stronghold of masculinity in the region." Authorities of the college are sounding out sentiment on the proposed admittance of women students in the future.

Lorraine Buckman and Mary Elizabeth Whitehill both '36, motored to Rockford, Ill. for the week-end.

Eleanore Banghart '38, will spent the week-end at her home in Des Moines.

HOT NUTS FROM ALL OVER

May 13, 1936

JUDGING GERMANY

Those people who have the courage to look at facts in an unprejudiced light can see that many of the bitter denunciations of Nazi policies, domestic or foreign, are unjustified Under the present circumstances, it is dangerous to judge Nazi Germany only by what we read in the newspapers.

Those who most freely condemn the Hitler government ignore completely the onerous conditions which forced it into existence. The advent of such a form of government was inevitable. Harsh realities bore this government, and it will exist and prosper, despite all self-righteous criticism, until it has accomplished its purpose of putting Germany back on her economic feet and of restoring her position on an equal basis with other European powers.

No thinking person could expect that Germany would bow indefinitely in abject submission to the odious provisions of the Versailles treaty with its resulting economic hardships and to the poisonously vindictive policy of France and her satellites.

No amount of sentimental wallowing over so-called Jewish persecution alters the fact that during the inflation period of 1921-1922, hundreds of thousands of Jews from foreign countries flocked into Germany and as unnaturalized aliens bought billions of dollars worth of property from pauperized Germans, literally for a song. Now they cry "persecution" because they have to pay taxes proportionate to the value of their property before inflation. No naturalized German Jew who had a clear title to property purchased before the inflation is taxed any higher than any other citizen. Is this an unfair policy?

The German working man is now guaranteed a decent living wage, and unemployment has been reduced materially. Yet our vaunted American ingenuity and our billion dollar relief appropriations have failed to accomplish the same tasks in our own country.

As to Nazi foreign policy. The United States in its relatively isolated position refuses to join the impotent League of Nations and places its trust in $1,300,000,000 armament appropriations. Yet we feel justified in condemning Germany, surrounded by hostile nations of unparalleled strength, for leaving the League, and for relying on her own resources for security. We certainly hold no brief for armament races, but what is sauce for the goose is sauce for the gander.

Hitler, a daring, dynamic leader, is the focal point for the massed energies of the German people who wish to force themselves and their country from the unjust and humiliating bondage imposed on them. Personal criticism of him is foolish for he is the embodiment of the principles for which the German people are fighting. As a human individual he may be very ordinary, but as the standard-bearer of justice and equality for the German people we cannot afford to slight him.

We must judge Nazi Germany, but let us not judge by the inflamed prejudice of inaccurate and incomplete news stories. Judge in the light of accurate knowledge of the factors which created this government and which motivate it today.

—Fritz R. Schmidt.

Interesting too, because there are rarely—if ever—clear signatures of authors: normally just initials or no signage period, Frtiz R. Schmidt wrote their full name
December 9, 1936

—G—

DANGEROUS OPPRESSION

"America is above the struggle between Communism and Fascism. There is no need for her to become involved." These were the welcome words of Dr. Walter Kotschnig, the inspiring lecturer at our International Relations Conference. But America must be careful. Many signs of oppression and repression in the country tend to drag her into the conflict.

The recent attempt by Davenport officials and business men to stop loyal members of the Spanish Republic from speaking in the city is but one example. Business men cancelled one after another the contracts for lecture halls hired by the spon-

sors. The mayor tried to close the poor place they finally got.

When the Black Legion boasts six million members anxious to murder the many objects of their hatred, such incidents as the brutal murder of Joseph Shoemaker by vigilantes in Tampa are not surprising. America cannot hide her shameful record of nearly 4,700 lynchings.

In Macclenney, Fla., turpentine workers are held in virtual slavery. They must work for a top wage of $1.25 a day from dawn to dark, and buy everything at the company store, where prices are at least twice as high as elsewhere. If a worker attempts to leave town he is beaten up by company guards and his life threatened. In Earle, Ark. the city marshal and sheriff Peacher rounded up everyone in town he wanted to work on his land on charges of vagrancy. Without allowing them any defense in trial he had them convicted and forced to work.

Even the election laws in Florida are repressive. No minority party without a certain percentage of the votes in the previous election can have candidates. Under this law Republican votes will not be counted in the next election.

Such oppression tends to drive the desperate and thoughtful to Communism. The repression directed most often against Negroes, Jews, and Communists shows a tendency towards Fascism in itself. A Fascist demagogue might be able to swing even the desperate oppressed to his will. Thus unless we are careful the conflict will be precipitated on our own soil. If America wants to be a satisfied democracy she must rid herself of all oppression.

—R. G.

October 20, 1937

THE SPEAKERS IN BRIEF

DR. ABRAM LEON SACHAR . . . professor of modern and English history at University of Illinois . . . received education at Washington, Harvard and Cambridge universities . . . has written extensively for "New Republic," "Menorah Journal," "Books," and other organs of opinion . . . among his books has been a one-volume history of the Jews now in its sixth printing . . . has travelled extensively through Europe and Near East . . . has just returned from a three-months' tour of investigation through trouble areas of Europe—Austria, Poland, Baltic states, where he interviewed political figures, correspondents, relief officers and labor leaders.

* * *

JOSEPHINE SCHAIN . . . one of foremost women authorities in international subjects in the United States . . . in September, 1936, attended International Peace conference, "Reassemblement Universal pour la Paix," in Brussels . . . later went to Geneva to attend sessions of the Assembly of the League of Nations . . . in November, 1936, flew to Buenos Aires to attend sessions of the Inter-American conference for the Maintainance of Peace . . . is chairman of the National Committee on the Cause and Cure of War.

(Continued on page 5)

Speakers

(Continued From Page 1)

* * *

MORGAN JONES . . . one of the leading "Front Benchers" of the official opposition in House of Commons . . . has had varied career . . . member of National Executive of British Labor party, Minister of the Crown in two Labor Governments that ruled the British Isles from 1924-1931 . . . last six years has been chairman of the Public Accounts committee of the House . . . now accepted as one of the authoritative spokesmen on International relations for the British Labor party both inside and outside Parliament.

DR. HENRY G. HODGES . . . professor of political science at University of Cincinnati . . . graduate of Princeton with a doctorate from the University of Pennsylvania, has been lecturer for Carnegie Foundation, Western Reserve university and University of Berlin.

THE WORLD'S LOSS

Again history repeats itself: a conquering people, thinking only of their own petty aims, destroy in a moment the culture of a rich civilization that has been built up over a period of centuries.

Yes, Hitler is doing it again. A decree put into effect Sunday sent Nazi storm troupers into the famous Austrian National library in Vienna with orders to destroy works by "non-Aryan" authors. To date, a list of the books to be destroyed has not been issued, yet it is safe to say that of the 1,200,000 volumes in the library, some invaluable works will be destroyed without consideration of their value, either historical or cultural.

So racial intolerance, carried to an extreme in Germany, becomes the means of destroying important portions of a permanent Austrian culture begun in the 16th century by Emeperor Maxmillian I. And the loss becomes, not only Germany's and Austria's, but the world's.

April 30, 1938

Berlin, Germany **

OFF THE CAMPUS

By John Spaulding

MADISON, WIS.—Thursday of this week was momentous in that it became the birthday of a new element in American politics, the National Progressive party of America, organized by liberals under the leadership of Wisconsin's governor, Philip F. LaFollette, and dedicated to the philosophy of preserving "the right of a free people to work and by their work to add to the wealth of the nation."

Despite the dissenting voice of Adolph Berle, assistant secretary of state and official spokesman for Mayor Fiorello LaGuardia of New York, who expressed his belief that "realignment of the two major parties is to be preferred over the formation of a new party," and heedless of the slight support of such a party indicated by a recent "Gallup" poll, the liberals, 5,000 strong, adopted articles strongly reminiscent of a mixture of socialism and "New Dealism."

WASHINGTON, D. C.—On the labor front, war was carried into the C. I. O. camp by William Green's A. F. of L. forces late this week with the chartering by that group of the Progressive Miners of America, an Illinois local, as the nucleus of a group which will directly compete with the United Mine workers of America, parent organization of the C. I. O. The move drove even farther into the distance any possibility of conciliation between the two groups.

* * *

BERLIN, GERMANY.— Additional means of financing the proposed four year economic reorganization plan for Germany were found this week by Field Marshal Wilhelm Goering, Nazi economic dictator, in the property in Germany and Austria belonging to Jews.

A decree, issued this week, gives Goering power to utilize or confiscate property listed as belonging to Jews and makes mandatory registration of property by every Jew. The decree applies to all Jewish property whether owned by residents of "Greater Germany" or not.

* * *

LONDON, ENGLAND.—As war clouds still hang over Europe, Britain and France this week reached agreement on certain points related to the almost certain approaching crisis in Czechoslovakia. Main point of disagreement still is, "If war comes will you fight?" The question asked by all the nations of Europe as well as France and England.

CHAPEL PROGRAM

Sunday: Vespers. The Rev. Arthur E. Fish, pastor of the First Congregational church at Eldora, will speak.

Monday: L. Wendall Hayes, instructor in economics and political science, will talk on "What I Believe."

Tuesday: Music.

Wednesday: Phi Beta Kappa awards will be presented. Raymond McClenon, professor of mathmatics, will preside.

Thursday: Friars, men's honorary scholastic society, will tap pledges.

Friday: Student chapel, led by students of Coe college.

October 5, 1938

Round Table Topic Chosen

Relations to Talk On Making U. S. Safe For Differences

"Making America Safe for Differences" is the topic to be discussed at the single round table to be held Saturday, Oct. 29, in connection with the eighth annual International Relations conference.

"The one group discussion will take the place of the customary round tables held at the conferences," according to Robert Mannheimer, chairman of the conference.

The discussion will be in charge of the team sponsored by the National Conference of Jews and Christians, which has made a previous appearance on the Grinnell campus.

The team includes the Rev. Stoddard Lane, the Rev. Father Walsh, Rabbi Eugene Mannheimer, and Willard Johnson, all of Des Moines.

October 19, 1938

Nollen to Go To Convention

First Grinnellian To Register for Stewards' Meeting

Pres. John S. Nollen is among the first from Grinnell to register for the National Stewardship convention to be held at the Stevens Hotel, Chicago, Ill., Nov. 1 to 3.

"Stewardship in Democracy" is the convention theme.

The convention hopes to unite the nation's forces to meet the present-day sweep of materialism and religious prejudice and to mobilize greater spiritual and financial strength in support of churches, welfare and character-building organizations.

Morning and evening sessions will be addressed by Protestants, Jews and Catholics of national importance.

Morning sessions will chiefly be devoted to reports of committees which have made surveys of privately-endowed and church related institutions.

The convention is sponsored by the National Committee for Religion and Welfare Recovery, which is composed of 600 church men and educators.

February 22, 1939

Lattimore Finds Japanese Nation Caught in Vicious Trade Circle

By Gordon McCarty.

Tracing the forces on Japan's part leading up to the present war between Japan and China, Owen Lattimore presented his second lecture on the far east on the international relations series in Herrick chapel last night.

The wave of nationalism and lack of resources, and over population were the forces, according to Lattimore. These forces originated at the same time Japan became westernized. Japan only partially took on western ideals, the rest of her remaining oriental.

This is where the trouble began, Lattimore said. But it wasn't until the turn of the century that the two different ways stopped being parallel and diverged that it really became evident.

Lattimore told how the Japanese people are kept in a continual low standard of living, and how they do not have enough money to buy things that their factories manufacture.

The manufactured products of Japan are sold to foreign countries and the money received is used for raw materials to make more products to sell to foreign countries—a vicious circle.

The rural population of Japan is taught that it is their duty to the empire to have a great many children and to give all they can to the empire. This is explained as a sort of investment to help in creating an empire. Then everything will be fine and all problems will be obliterated.

This is not the way it has worked out. After Japan conquered Manchuria the problems went on just as before, because the empire couldn't give the Chinese a higher standard of living than the Japanese so they have to keep it lower. This has just served to perpetuate the problem.

Japan has an economy similar to Denmark and Sweden, but attempts to keep up its armaments to the same extent as Great Britain, France, and the other "big boys."

Until Japan realizes the futility of this the situation will not be changed, Lattimore said.

Lattimore's third lecture on China will be given tonight at 7:30 p. m. in Herrick chapel. Sunday at 3 p. m. he will lead an open discussion on China at a meeting of the International Relations club.

---

voices in Europe which were still holding out against the assaults of the dictators, which still had the courage to express the indignation that so many feel but fear to voice.

It is undoubtedly true that Mussolini restrained himself from some of his more excessive policies because he knew the Pope's attitude and the influence which the Pope wielded in the rest of the world. His Eminence was also very probably an important influence in curbing further religious outrages in Germany, not only against the Catholics, but against the Jews and other sects. It is also undoubtedly true that Mussolini will do everything in his power to arrange for a Fascist pope as a successor to Pius XI.

At any rate, this loss to democracy, along with the birthdays of the two famous democrats which we celebrate this month, should serve to remind us of the task which we in America face. We are further reminded by the National Conference of Christians and Jews, which has set aside the week of Feb. 19 to 26 as national brotherhood week, to emphasize the need, in times like these, for a feeling of sincere good-will between men of all creeds and nations.

The disappearance of one more restraining influence in Europe will make the job of counteracting the dictators that much more difficult for those of us who are left. We must renew our faith in the principles of democracy and freedom of all kinds, the principles for which Washington and Lincoln in their days, and Pius XI in our day, have stood.

DO YOU KNOW?

March 25, 1939

WHO ARE WE TO YELL?

One night last week a bespectacled gentleman told a wide-eyed audience of history-mined Grinnellians that the United States should forsake its policy of isolation in order to clamp boycotts and embargoes on Hitler and Mussolini. And, the other day, elegant Mr. Sumner Wells, under-secretary of state, delicately inferred in a speech that the United States didn't like Hitler's conduct in Central Europe. And, on a recent Sunday morning, certain prominent clergymen raked Hitler over the coals in response to a request for such a raking from the Federal Council of Churches.

These are but recent instances of the "damn-the-dictators" attitude which has assailed the country, an attitude which seems to have gained a considerable number of friends here at Grinnell among both students and faculty. There are many among us who are now either wringing our hands over Hitler's latest exploit in Czecho-Slovakia, bewailing the "flight from honor," or exhaling high-sounding platitudes about the moral duty of the "great democracies" to stamp out the "tyranny and persecution of the swastika."

But just who are we to holler? Just where are we so god-like that we can afford to recommend hate-begetting boycotts and embargoes for the purpose of chastising those whose actions and policies are but the very duplications of actions and policies we ourselves have pursued—and not all of them in the far distant past, either! Since when have we reached the apex of perfection, qualifying us to tell other nations and other peoples how to run their business?

We rail at Germany for annexing Austria and the Sudetenland. We call Hitler vile names because his armies marched into Czecho-Slovakia, and we detest Mussolini because he chased Haille Selaisse to London and swiped his kingdom. But why? Didn't we chase the Mexicans out of their territory above the Rio Grande and swipe it? Didn't we stick a gun in Spain's back and pick her pocket of the Philippines? Of course we did! And it was less than a decade ago that our marines were chasing the Nicaraguans for the benefit of the United Fruit company. Yet, we yell at Hitler.

We jeer at his breaking of his word. We draw sarcastic cartoons about the instability of his promises. Again, why? Where, in all the history of the world, is there a more brazen example of national promise-breaking than in the United States government's dealings with the Indians? And since when have *our* politicians kept *their* promises? But we sneer at Hitler.

We express our horror at Hitler's treatment of the Jews, loudly cursing him as the cause of their misfortunes. But why? We held a whole race in slavery until they were freed as an incidental military policy in a war over states' rights. And today we have our D. A. R.'s—dear old patriots as they are—who, because she is a negro, prevent a great contralto from using their sacrosanct Constitution Hall. There's an example of *our* race tolerance and *our* inter-racial relationships. And we shout at Hitler.

May 3, 1939

Eduard Benes Heads List of Guest Speakers

"What Policy Should the United States Adopt in a World of War and Aggression?" will be the central theme for discussion at the fifth annual Institute of International Relations to be held on the campus June 15 to 24.

The list of speakers for the conclave is headed by Dr. Eduard Benes, former president of Czechoslovakia, and F. Wilhelm Sollman, former Minister of the Interior of Germany. Two guest lecturers will arrive here directly from Europe in June. R. H. Markham, newspaper correspondent, and Leyton Richards, Birmingham, England, will come to Grinnell immediately upon arriving in this country.

Thomas to Speak.

Norman Thomas, socialist leader, will deliver the opening address in a series of eight evening lectures, speaking on "Must the Democracies Go to War to Protect Themselves Against Facism?" T. Z. Koo, Chinese leader, will deliver the closing lecture on "What the Conflict in the Orient Means to the United States."

Other speakers will include Herbert F. Fraser, former head economic analyst of the State Department; Carleton Washburne, superintendent of schools at Winnetka, Ill.; Willard Johnson, secretary of the Iowa Conference of Jews and Christians; and Clarence E. Pickett, executive secretary of the American Friends Service Committee in Philadelphia.

Large Enrollment.

According to E. Raymond Wilson, executive secretary for the Institute, advance registration points to a large enrollment this year.

May 3, 1939

News Views

Hitler Denied To Be Scheming Tyrant Alone

By W.C.H.

Once again the democracies' prime headache, Adolph Hitler, has thrown the world into an acute state of the jitters. Once more this remarkable German has sent the former allies scurrying for the aspirin.

All alone, this amazing man has brought himself to the place where he holds the destinies of nations in his hand. By sheer force of personality this man has raised himself from a penniless Austrian housepainter to master of 85 million Germans. And with him he has brought his people, lifting them out of their post-war humiliation, freeing them from the shackles of the unjust treaty of Versailles, and instilling in them once more the pride of a great race.

Through it all he has become the best-loved and the worst-hated man since the first Napoleon. He has earned the hatred of the Jews and the distrust of the democracies who can not condone his policies or his methods. Yet, in Germany, this same man is almost universally loved and respected by a people who have come into their own under his guidance.

He's pictured to us as a half-mad tyrant, a founder of wars, a destroyer of freedom and of men. We are in the habit of visioning him sitting in his Bavarian "eagle's nest" plotting the destruction of nations and the enslaving of peoples. To some he is a man of mystery, burrowing in a bomb-proof cellar and surrounded by an army of body-guards.

But Hitler is less than all that; he's just a man—a man who has his ups and downs, a man who enjoys things other than bombing planes and battleships, a man with simple tastes and simple pleasures.

He enjoys the theatre, and more and more of late he has patronized the music halls of Berlin. Only last week, after preparing a speech for which the entire world waited, he dashed off to a night spot, unattended and in civilian clothes. He takes a personal interest in arranging entertainments at the chancellory, such as those which featured the recent appearances of the two American dancers.

He knows his entire personal staff down to the char-women, and he is often seen in the corridors of the chancellory chatting with them about their personal affairs and the health of their children. He has had special apartments erected on Hermann Goering street for certain members of his body guard, and it is his habit to send gifts on the birthdays of the children of these families. On a recent pleasure voyage he walked about the decks, conversing with his fellow travelers and giving every indication of enjoying himself. And, like all men, he occasionally speaks to his close friends about death and its mysteries.

We here in America cannot always agree with Hitler's policies nor countenance his actions, but neither can we honestly class him as a scheming tyrant only. He is also a man, a man who has given a great people a new vision, and who is primarily a human being.

November 3, 1939

Reader's Review

A PECULIAR TREASURE

By Edna Ferber

The present flood of biographical and autobiographical writing has an almost ominous significance for people who like to interpret current trends ominously. It would seem that the imaginary world of fiction is vanishing because it cannot stand the competition of the daily headlines. The fantastic world we live in makes the old proverb, "truth is stranger than fiction," seem axiomatic.

So bewildered writers have crawled back into the past, crawled back into an era when they were children, when things were safe and secure, when Victoria, and not Hitler set the moral make-up of Europe, when rules of croquet were discussed with the intensity given to the rules of war today. Psychologists explain the psychosis of the autobiographical writer as an "attempt to crawl back into the shelter and security of the womb, where life held no problems."

Miss Edna Ferber with her recent book, "A Peculiar Treasure," joins the ranks of the autobiographical writers. Although Miss Ferber admits that many times in the past she has flatly stated, "Never, never, if I live to be one hundred and ten years old and can look back on myself as having been a pleasing blend of the Duchess of Windsor, Cleopatra and Eleanor Roosevelt, will I write my autobiography for the delectation of a gaping world," she has had to retract these words because she too felt that she had to "Stop! Look! Listen!—" She hoped that if she could go back to the spot from which she started, and retrace her steps ever so carefully, she might learn where she along with the rest of the world during the last decade, lost her bearings and missed the way. The result of this retracing of steps is her autobiography, "A Peculiar Treasure."

But her autobiography is no retreat into the world of the past, no attempt to find an escapist's oasis of order in a desert of demagoguery. For Miss Ferber writes not only of her own life and her struggle to succeed, although this in itself would make an interesting enough biography, she writes also of the struggle of her people, the Jews, in the world persecution today.

She is proud that she is Jewish; she has always been proud, she claims, even when she, as a child, was tormented by small town bigotry in Ottumwa, Iowa. When a reporter once asked her to what she attributed her success, she blurted out, "Well, I think if I've had any success, it's because I was born a Jew." She was not surprised when the reporter refused to print that.

Thus, Miss Ferber meets the issue of her racial inheritance squarely without evasion. Her most eloquent plea, however, is not for her people alone—but for the preservation of democratic ideals and tolerance in America. Throughout the book there is an almost Fourth of July patriotism for the America that she loves so well.

"A Peculiar Treasure" is far more exciting and significant than any of her novels. The book is just what the title implies, "a peculiar treasure" for Americans who welcome one more defending voice for tolerance against the threatening force of bigotry.

—Joe Wall.

November 29, 1939

News Views

History Shows England Not Sir Galahad

By William C. Harris.

Last Sunday, Britain's umbrella-statesman turned idealist—it must have been a terrific strain—and defined the English peace aim as the establishment of a Utopian Europe.

In the first speech addressed to the empire since the war began, England's gouty prime minister declared that Britain would "persevere in this struggle until . . . we have attained the defeat of the aggressive, bullying mentality which seeks to dominate other peoples by force, which finds a brutal satisfaction in the persecution and torture of inoffensive citizens, and . . . justifies the repudiation of its own pledged word whenever it finds it convenient."

Quote and unquote. And so the mud-slinging continues. Big, bad Hitler and good little John Bull, who never sought "to dominate other peoples by force," who never persecuted or tortured "inoffensive citizens," and who never repudiated "its own pledged word." Oh yeah—that's what they think!

We hate to disillusion any charming anglophiles who may accept this naive view. But it just ain't so. And that's why we can't see that Great Britain's stuffed shirts have any justification for smearing such drivel across the press of this and other neutral nations—and it was to the neutral countries as well as to the empire that this address was directed.

Sure, it's true that Hitler is dominating other peoples by force, but what is Great Britain doing in Palestine, India, and South Africa? Picking daisies? It's also true that Germany is putting the screws on individual citizens. But who was it that tied Indian natives to cannon muzzles and blew the poor devils to bits. And who was it that decimated the population of Ireland during Cromwell's time and even as late as the 1920's sent an army into that same country to suppress nationalist uprisings? Pure, innocent John Bull—"democracy's" little Sir Galahad.

Yes, it's true that Adolph seldom keeps his word. But just what country owes us billions of dollars, the payment of which it pledged upon its sacred honor? And what country gypped the Italians and the Jews after the last world war by repudiating agreements they had made with those peoples to gain their support during the conflict? Germany or Great Britain? And just who has repeatedly promised India more self-government and just as often welched on those promises?

Now don't get us wrong. We are not defending Hitler or his policies. Our contention is merely this: this isn't a war between "good" and "bad" nations, with the Nazis representing the empire of the devil and the British leading the forces of light. Not by a jug-full. It's a selfish war. And when it comes to name-calling, it's just another case of the pot calling the kettle black.

February 28, 1940

THE LENTEN SERVICES

In all our religious festivals, it is often the pagan element fused with the Christian which has come to dominate our observance. For most of us Christmas is little more than a winter festival whose traditions have come from the Dutch and the Scandinavians rather that from Judea; and likewise Easter is pagan in almost every detail. Yet curiously enough, the little marathon we make of our observance of Lent has its origin in the orthodox church and traces far back into the history of the Jews. It is the fashion to observe Lent, even though we may have only the faintest notion of what it is all about, so we give up coke-drinking, smoking, swearing—some luxurious little vice which we have every intention of resuming the day after Easter.

There is nothing to be said against this faintly sacrilegious little game except that for those of us who are uninitiated it is a little ridiculous to do a thing when we have no idea of why we are doing it. But might it not be well to consider seriously the origins of this idle custom?

The chapel committee had this question in mind when they planned the Lenten services which are being held every Wednesday morning during the Lenten season. What is the meaning of Lent, and what it its significance to us? Is is too rarely that we think of religion as a vital question; we accept it or we disregard it, scarcely heeding the fact that it is one of the oldest and most enduring, and one of the most mysterious of all human institutions. It is strange indeed that in an institution of learning the prevailing attitude toward so many issues of importance should be this lethargic disregard.

We suggest that this year your observance of the Lenten season be more than giving up cokes between Ash Wednesday and Easter. Why not try attending the Wednesday chapel services?

March 9, 1940

Dr. Hans Kohn Points to Different Types of Imperialism Motivating Germany and Great Britain in Present Conflict

By Norma Rose Myers.

"We are facing one of the great decisive turmoils through which history passes," declared Dr. Hans Kohn, professor of history at Smith college, in the last of his series of talks given in Herrick chapel Wednesday night.

During the period 1789 to 1815, fear and uncertainty prevailed, and there was no peace whatsoever. At present, we are passing through a hard period, also; and Dr. Kohn expressed his belief that we will go through more wars and upheavals than people imagine in the next few years.

"If there is any hope, it is that mankind will learn to bear the truth and face the issues," he said. "This war cannot end in a compromise. It must end in a victory for one side or the other; but I am in no way certain which side will win," he added.

This is a war between imperialists, Dr. Kohn pointed out, but it is based on entirely different ideas of what imperialism is. England's idea is to preserve the British empire, while Germany's idea is to build up a German empire.

Americans do not live up to their own democracy, their aims and ideals, nor do the English, according to Dr. Kohn. Liberty is growing in the British Empire; and if and when India gets her liberty, it will be because she was educated in freedom by the English. Since the world war, the British Empire has grown into a commonwealth of all nations, and most of these nations are not possessed by England at all, but are independent.

German imperialism is different, because German imperialists do not believe in liberty. They are teaching obedience and authority; and therefore they cannot build an empire like the British have, Dr. Kohn asserted.

"The Nazis treated the Jews as they did because they were helpless, and the Poles and Czechs were treated so for the same reason," he declared. Higher education, even high school education, has been taken away from the Poles in the attempt to degrade them for use as laborers. Hitler only a year ago declared his friendliness for the Poles, but as soon as he found that they were helpless, he turned on them.

DR. KOHN—
Continued on Page 4

December 2, 1941



Heath

Friday Chapel Speaker Named

Dr. James M. Yard, director of the Chicago round table of the national conference of Christians and Jews, will speak at the Friday chapel, according to John S. Everton, dean of chapel.

Dr. Yard's topic is "After the War, What?"

May 5, 1944

Bronislaw Huberman Appears Here Sunday

Bronislaw Huberman, world famous violinist, will give a recital in Herrick Chapel on Sunday, May 7, at 3:30 p. m.



Like many great musicians, Huberman began the study of music when still a child. At the age of 12 he played selections by Brahms to that composer.

"I have never heard it played better," Brahms declared.

Huberman is not only a musician but a writer and political theorist as well. In 1933 when Hitler came to power Huberman was invited to play as usual with the Berlin Philharmonic. From Austria Huberman sent a scorching reply in the negative, adding a few choice comments on Nazism. As early as 1925 the violinist had published a book, "My Road to a United Europe."

Something of a prophet, Huberman expected Hitler's invasion of Austria a year before it happened. He fled the country and devoted himself to founding the now famous Palestine Symphony. Huberman raised $80,000 for this orchestra and recruited the musicians himself.

In speaking of this fact he will tell you that all the credit does not belong to him: that he had the conspicuous, if unsolicited aid of **Der Fuerher.** "His fanaticism on the subject of Jews and political unbelievers furnished me the cream of Europe's orchestral musicians."

At their first meeting, Artur Rubenstein, the pianist, played for Huberman, who was a few years his senior. When the impromptu recital was over, Huberman patted the pianist on the shoulder. "You have talent," he proclaimed. "Work hard and you should go far." Huberman was 11 at that time and Rubenstein was five.

In January, 1940, Mr. Huberman played his last European concert at the Grand Opera House in Paris, the proceeds of which were donated to the cause of Polish-French aviation. General Sikorski, long an advocate of closer French-Polish relations was one of the sponsors.

For the last two years Mr. Huberman has been living in a country house about 45 miles from New York City, where he relaxes happily from the noise and tension of the city.

November 24, 1944

Glory of God Stressed By Dr. Scherer

By Staff

Dr. Paul E. Scherer, pastor of the Evangelical Lutheran Church of the Holy Trinity in New York City, in the first of his lectures given Tuesday morning stated chapters forty to fifty-five of Isaiah as his text.

Dr. Scherer said that the same situation that confronted the Jews of Babylon is prevalent today — the making of God a tailrite for one's own desire or wishes. He stressed three facts: the Bible is the revelation of God, and if we go to it for anything else, we are misleading ourselves; the Bible starts with God, and so must religion if it's going to stand right-side up. — it can't be based on oneself or on other people; and that God is beyond us — we can't victimize him with wits.

Second Topic "History"

In the second of his lectures Dr. Scherer told the audience to "come at history with the will of a righteous God in the forefront of your minds."

He said that the essential difference between the modern attitude toward religion and the attitude of the Jews who were captive in Babylon at the time of Cyrus of Persia is that the Jews did not need to be convinced of God's existence. They looked at nature and history as examples of God's purpose; while modern man tries to "find God" by looking at facts.

"The book of nature is an ambiguous book," he stated. "You can read it any way you like. Facts are not so important as what we do with them. Don't interpret God with facts. Interpret facts with God."

Divine Wisdom

By too great a dependence on nature, Dr. Scherer said, man, with his scientific explanation of creation, has begun to make certain assumptions and treat them as if they were dogma.

The divine wisdom of God, impelled by his love for man, is gradually realized in history, but man's freedom is a hindrance to its realization, he said. Contemporary events should be interpreted by God's will.

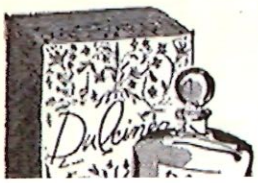
"Wars warn us that we can never be anything less than His chilren in one family. This will of God has something to do with British diplomacy in India," he enunciated, going on to denounce a generation that slaughters beef and cattle to keep prices up and destroys food in the midst of hunger. He also condemned race prejudice and a harsh peace settlement as counter to the will of God.

God's Eternal Purpose

The third lecture also stressed that the story of human life is set within the all embracing circle of God's eternal purpose. Yet most of us care very little about God's purpose — we just stop and shudder once in a while when something as catastrophic as the sinking of the Titanic makes us realize that there is a mighty mind at work behind everything.

To a true Christian, the advent of Jesus Christ should be the only thought about the divine purpose — for He is the beginning and the end of all our thought. Christ is important for where He stands now, not where He came in history. His life, in

LEIGH



February 23, 1945

Dr. Fred Hoskins To Give Address

The first all-college convocation of the second semester will be held in Herrick chapel on Thursday, Feb. 6, at 10:00 a.m. Guest speaker will be Dr. Fred Hoskins of Plymouth Congregational church, Des Moines, who will speak on "Knowing the Part".

A graduate of Illinois college and of Yale Divinity school, Dr. Hoskins was pastor of the United Congregational church in Bridgeport, Conn., until 1946. He was cited by the National Conference of Christians and Jews as one who has made a significant contribution to bringing about closer understanding between Christians and Jews.

Common Man, Dumbarton Oaks, Jews, Europe Cited

Dr. Carl J. Friedrich of Harvard university Monday morning opened a series of five International Relations lectures in Herrick chapel with an expressed belief in the potentiality of a newer and more sophisticated concept of the "common man." Dr. Friedrich declared that there seems to be widespread failure to appreciate the fact that what we are confronted with today is not a problem of converting the peoples of the world into Americans, but, rather, being Americans and getting along with the peoples of the world.

That Americans must face the realities of the situation in regard to peace was the underlying theme of the introductory lecture. "I want you to recognize the Soviet Union for what she is," he insisted, "for otherwise it will be impossible to establish relations with her after victory. Changes in government do not occur at the pinnacle of victory."

Dr. Friedrich made it clear that the fundamental thing is not to be inflamed against Russia, but to understand her as she is.

"I'm personally convinced," he declared, "that beyond the present organization of the Soviet Union there lies a democratic concept."

Dumbarton Oaks

At his second lecture entitled "Dumbarton Oaks—What It Is and What It Is Not," Dr. Friedrich declared that a substantial public opinion behind the more drastic proposals than Dumbarton Oaks might result in "a firmer stand" by United States delegates at the April 25 conference in San Francisco.

Because a strong world organization will tend to have two dominant powers, which he believes will be the U. S. and the U. S. S. R., the proposed world league depends on peaceful relations between these two, Dr. Friedrich said.

He added that the Dumbarton Oaks proposal can work only if the "people of the United States make the effort to see that the great powers submit to the security council."

Jewish Problem

The Jewish problem in Europe is inseparably related to the idea of international organization and the new belief in the common man, according to Dr. Carl Friedrich in his third lecture, entitled "Palestine and Peace—The Jewish Problem in Europe." Dr. Friedrich believes that the key to this problem lies in the solution of the question of a Jewish national home in Palestine.

In this discussion, the speaker expressed the opinion that the Jews deserved to be allowed to establish a national home in Palestine, because they, more than any other people, have born the brunt of Nazi oppression and persecution. This solution would also be in keeping with our democratic idea that a person should be allowed to go where he wants to and do as he pleases. "The Jews themselves desire this solution," added Dr. Friedrich.

He expressed the belief that the only lasting solution to this problem, in view of the present Arab occupation of Palestine, lies in making that country an international state; then immigration barriers could be destroyed and any Jews who wished to would be free to migrate there.

The capacity of Palestine to support a large population has increased so much since 1919 that Dr. Friedrich predicts that any immigration could be easily absorbed.

European Problems

Americans are drifting back to the "wash our hands of the whole affair" attitude with regards to the problems of the future of Europe, said Dr. Friedrich in his fourth lecture Wednesday night on "The Problems of Europe."

"The problem of the future of Europe is the problem of the meaning of the war," he said. Citing the first problem as the attitude of universal frustration and bitterness on the continent, Dr. Friedrich went on to consider Italy, France, and Poland as specific examples of a general social turnover.

The British refusal and rejection of Count Sforza as foreign minister is the highlight of the whole Italian hodge-podge, politically speaking, which has resulted from the failure to provide someone able to cope with the Italian political problems. The Fascist movement has arisen again in Italy; there is a food shortage and flagrant inflation. And it is this Italian problem which foreshadows the problems of the whole of Europe.

Discussing Greece, the speaker pointed out that while the British made the wrong decision about the government for this Balkan country, the United States had made no decision at all. Here again the allies are confronted by inflationary and social problems.

The Polish situation, said Dr. Friedrich, is an example of one of the primary social problems: the ownership of land. The chief Polish problem is not external boundary disputes, but internal land partitioning and dissolution of vast estates.

Czechoslovakia, faced with the same problem after the last war, solved this land problem between the two wars, while Poland did not.

Dr. Friedrich went on to attack the American attitude and tendency of mind to assume that all revolutionary developments must be inspired by Moscow.

Must Expect Social Turnover

Emphasizing the importance of the heart of his speech — the idea that we must expect this social, political, and economic turnover — the speaker went on to demonstrate that the people of Europe are being influenced in their swing to Russia by several simple facts. In the first place, these people see the Russians as the ones who defeated Hitler and the Nazis. Then, they recall the pre-war days when the socialists said the parliamentary system and action would work, and when the communists supported revolution. They remember this and also recall that with the coming of the Nazis the socialists cracked—and the communists didn't.

Dr. Friedrich closed reminding us that our relations with the soviet are of primary import-

ance; that we should accept that fact; and that Stalin has made no other effort than to cushion the impact of these coming revolutions and has not actively supported them.

German Problem

With a discussion of "The Problem of Germany," Dr. Carl Friedrich brought to a close his series of five lectures.

One of the first problems he considered is that of the German underground. Although many Germans themselves died in the early struggle against Hitler, are there some left who will support us, or have they all been eliminated? No German underground has existed since 1939 similar to the French or Dutch underground. The German organization was destroyed, but resistance to the Nazi regime remains in isolated groups. "Many Germans regard Hitler's regime as a form of foreign rule . . . but they will not overthrow him because they cannot."

Dr. Friedrich emphasized the lack of American help and information which reaches the German people. Their principal contact with the outside world comes through communistic sources in Russia.

Allied psychological warfare against Germany is beginning to show results. German morale has been lowered lately, and there are signs of the same pacifism born of despair as was found in Italy.

Lutheran traditions have tended to make the German people introverts, who have excelled in philosophy and music but failed in a field such as government.

In 1933 Nazi support came from three principal sources—the Junkers, the middle class group, and the peasants. The nationals supported him in the 1933 election, but they very quickly realized their mistake. Opposition to Hitler came from the workers, who were mostly social democrats and communists, and the Catholics. In 1939 at the outbreak of the war, the situation was practically the same. Fifty per cent of the population stood behind the Nazis, and the other fifty per cent were against them. However, only a small percentage of each group were active in their support or opposition.

Dr. Friedrich concluded his last lecture by stressing the importance of not allowing ourselves to be drawn by ill-advised counselors into betraying the precious heritage which makes us Americans.

January 24, 1947

Dr. Fred Hoskins To Give Address

The first all-college convocation of the second semester will be held in Herrick chapel on Thursday, Feb. 6, at 10:00 a.m. Guest speaker will be Dr. Fred Hoskins of Plymouth Congregational church, Des Moines, who will speak on "Knowing the Part".

A graduate of Illinois college and of Yale Divinity school, Dr. Hoskins was pastor of the United Congregational church in Bridgeport, Conn., until 1946. He was cited by the National Conference of Christians and Jews as one who has made a significant contribution to bringing about closer understanding between Christians and Jews.

January 24, 1947

Colleges, Palestine, To Be Forum Topics

"Do the Jews Need Palestine?" will be the topic of the faculty forum scheduled for the week of January 27. Prof. Neal Klausner, Prof. Joseph Dunner, and Assoc. Prof. Homer Norton will participate in the discussion.

Deans Evelyn Gardner and Karl Dearborn, Assoc. Prof. George Lovell, and Prof. Neal Klausner will go on the air the week of February 3 to discuss "The College Boom".

Both these forum broadcasts are to be presented by the Tall Corn Network. The exact time will be announced in the next issue of the Scarlet and Black.

February 7, 1947

Prominent Rabbi Is First Speaker Of Special Series

Rabbi Samuel S. Mayerberg of Kansas City, Missouri, will be the first guest speaker in a special chapel series on Judaism, Catholicism, and Protestantism beginning



Mayerberg

next Thursday, Feb. 13, at 10:00. "What Do Jews Believe." will be the subject of his sermon.

Planned by the Board of Religion, this series is designed to create greater understanding among the various religious groups represented by students on Grinnell campus. A similar series last year aroused much interest on the

(Continued on page 3)

couldn't access page 3

February 14, 1947

Mayerberg Outlines Liberal Jewish Faith

The six basic beliefs of the liberal Jewish church were outlined for Grinnell students yesterday in Herrick chapel, by Rabbi Samuel S. Mayerberg of Kansas City, Mo. Rabbi Mayerberg's address, entitled "What Do Jews Believe?", was the first of a series planned to broaden Grinnellians' knowledge of the religions of the world.

Rabbi Mayerberg stated that the Jewish declaration of faith affirmed the "unity", or indivisibility, of God, as well as His creative powers. He added that the first precept of his religion, and the single, great command in the Bible is to love and obey God.

The Jewish people, he said secondly, believe that God's universe is perfect, and that man's failure to attain peace in it, is the result of his failure to perceive and to follow the right way of life. "There is no problem in the world today," he added, "which couldn't be solved, if man used religious ideals in directing his life."

The third concept, he went on, is the belief that one's religious ideals should be manifested in his ethical conduct; that is, not merely adhering to a faith, but carrying out the doctrines of that faith in one's actions.

The fourth belief is that "to Israel has been entrusted the mission of spreading the knowledge and the doctrine of God throughout the world." Israel, now numerically the smallest nation in the world, Rabbi Mayerberg said, was not meant to be a large nation, but, to be a humble teacher of the peoples of the earth." Fifth, he continued, is the belief in the immortality of the soul.

Concluding his address, Rabbi Mayerberg added a sixth fundamental of the liberal Jewish religion, which is the main point of difference between that church, and the orthodox Jewish, and Christian churches. While both the latter believe in the coming of a Messiah, the liberal Jews hold to the concept of a "Messianic Age" in which, "through the realization of moral—spiritual—law, we shall have a world of enduring peace."

October 17, 1947

Dunner Will Speak On Russians, Jews

Joseph Dunner, professor of political science, will address the Sholem Synagogue Men's club of Kansas City, Mo., Tuesday on the subject "Soviet Russia and the United States".

Tuesday, Oct. 28, he will speak on "The Jewish Position in the Twentieth Century" before the Federation of Jewish Sisterhoods in Des Moines.

"Soviet Foreign Policy" is the topic of an address he will deliver to a Chicago business group Tuesday, Oct. 30.

Mr. Dunner concludes his lecture series Saturday, Dec. 6, with a talk on "Judaism and Christianity in Modern Times" at the University of Indiana, Bloomington.

December 10, 1948

NSA Starts Drive To Send Displaced Persons To College

The United States National Student Association has begun its drive to enable displaced persons to attend American colleges next fall.

NSA, in cooperation with the President's Commission for Administration of Public Law 774, and with the major religious resettlement agencies, has been assigned the task of finding housing, part-time jobs for self-support, and scholarships or tuition-waivers for DP students.

Although more than 10,000 DP students have applied for aid, only a small percentage can be accepted. Each college will be able to choose the applicants who best meet its requirements.

After they have assured financial support for the new students, NSA delegations in the member colleges will ask the presidents of their institutions to sign "assurances" that the students will be admitted.

The selected student will be transported from the DP center to the United States by the International Refugee Organization of the United Nations.

In order to avoid discrimination, the DP's accepted will include an equal number of Protestants, Catholics, and Jews.

February 4, 1949

Rabbi Weingart To Talk Sunday About Equality

The speaker at college church Sunday will be Rabbi Irving A. Weingart of the Tifereth Synagogue in Des Moines. The liturgy of worship will include prayers from traditional Jewish services.

The Rabbi Weingart is a member of the Rabbinical Assembly of America, and is also a member of the speakers' panel of the National Conference of Christians and Jews.

He spoke for the 1947-1948 yearly inter-faith series at Grinnell.

He is active in inter-racial work, being a former vice-president of the Inter-racial Commission of Fort Wayne, Ind. Assisting will be Sally Robinson, Cleveland senior.

A program built around early music will be presented by the faculty and students of the music department Thursday, during chapel hour.

Making their first public appearance, the Madrigal singers, directed by Miss Hornung, will sing numbers from the early Italian, German, and English schools. Mr. Frank Stratton, who has appeared throughout the the country in lecture recitals with his clavichord, will play two compositions written for that early instrument. They are **"The Illness and Recovery of King Kezekiah"** by Kuhnau, and **"Song and Variations"** by Sweelinck.

To conclude the program, Roger Hanson, Dibble sophomore, and John Willis, Langan senior, will play a work for two clarinets.

February 17, 1950

Chapel Hears English Speak On Catholic Views of Bible

"The Bible is only one way to know Jesus Christ," Father Michael I. English of Loyola university said in his address at chapel Thursday. Father English spoke upon "Catholics and the Bible," a concise, straight forward account of Catholic views.

Teaching was the important thing for Christ and the apostles, Christ told them to teach not write. Thus the Bible is only an auxiliary. The spirit of Christ was to "be with them all days" and with the apostles successors. Thus the successors of the apostles are the final authority. It is up to you to decide where the apostles successors exist now. The Catholic church believes it is the true apostolic successor.

Historically Authentic

"The Catholics hold to the historical authenticity of the gospels," said Father English. "We believe the four gospels were written by their authors in the first century."

No other document has been put to the test of careful scrutiny like that which substantiates he new testament. Copies of the gospels go back to the fourth century. Fragments of them have been found to have existed in the second and third centuries.

"Catholics hold that the Bible is the means of getting the teaching, life, historical record of Jesus Christ. It shows Christ was the son of God," Father English stated.

"The old testament is the history of the Jewish people. The Jews kept alive monotheism which was a marvelous thing to do with polytheistic peoples all around them. The old testament points toward the coming of a Messiah, who would fill out what was lacking between God and man."

March 18, 1951

Rabbi to Address Religion Classes Wednesday A. M.

Rabbi Irving A. Weingart of the Tifereth Israel Synagogue of Des Moines, will address two classes Wednesday.

His topic in the class of History of Christian Though at 9 a. m., will be God and Man in Jewish Thought; The Bible as Living Literature class at 11 a.m. will hear Jewish Ideas of Jesus.

Rabbi Weingart is a graduate of the University of Chicago and received his Master of Arts degree at Drake university. He is working on a doctorate at the School of Religion of Indiana.

The rabbi is a member of the board of the Des Moines National Conference of Christians and Jews, speakers panel, board of Des Moines chapter of NAACP; and the board of Des Moines World Federalist Movement.

From 10 to 11 a.m., Rabbi Weingart will be available for conference at the Dean of the Chapel's office in the Y building. Immediately after lunch he will be in the downstairs chapel room. Anyone desiring a conference should contact Dr. Winston King, dean of the chapel.

November 11, 1952

Rev. Bond Gives Sermon Sunday

The Rev. Ray Bond of Wilmette, Ill., will be guest speaker Sunday at 11:30 a.m. in college church. His topic will be "Doing the Nearly Impossible."

The Rev. Bond is superintendent of the Chicago Northern district of the Rock River conference of the Methodist church. As such he supervises 71 churches with memberships ranging from 39 to 2600.

A member of the National Board of Education of the Methodist church and chairman of the Church Federation of Greater Chicago, the Rev. Bond served as a resource person at a conference for college leaders sponsored by the National Conference of Christians and Jews.

He will also speak to the campus discussion group Sunday evening on the subject, "Is Brotherhood Impossible?"



Rev. Ray Bond

February 17, 1956

Doris Koerner, Linda Kotz, Cont. p. 6, col. 4

Chapel Lecture, Coffee Hour Slated For Brotherhood Week

Brotherhood week, which will be celebrated throughout the country next week (Feb. 19 to 26), will be observed at Grinnell for the first time this year by two events: a special chapel program Wednesday morning at 9 a.m. in Herrick chapel, preceded by a Friars' coffee hour Tuesday evening at 8 in Younker lounge.

Speaking in chapel on the subject "Learning to Live With Ourselves" will be Leo K. Bishop, vice-president of the National Conference of Christians and Jews, and director of its central division. NCCJ, which works to promote better human relations in all walks of life, is the originator and sponsor of Brotherhood week. The central theme of this talk will be "What college students can do to prepare effectively to handle prejudice and discrimination."

Topic for the Tuesday evening discussion will be "American Patterns of Discrimination." In addition to Bishop, the panel will consist of J. B. Morris and Sherwin Markham, both of Des Moines. Morris (a Negro) and Markham (a Jew) are both young attorneys of "outstanding ability," and have done speaking for NCCJ with "much success." Bishop will consider problems in education, Morris will discuss problems in race relations, and Markham will handle problems involving civil rights.

A graduate of Union Theological seminary in New York and an ordained minister in the Christian church, Bishop served churches in Oklahoma, Kentucky and Des Moines, before joining NCCJ in 1945. He began with the conference as volunteer while still working as minister, speaking before eight million men and women in the armed forces.



Leo K. Bishop

He has enlarged that audience enormously since then, speaking before large numbers of church, civic, educational, and profes-

Brotherhood

Cont. p. 6, col. 3

Couldn't find it on page 6 (wouldn't load?)

May 4, 1956

Rabbi Zerin Talks On Jews And Jesus

Rabbi Edward Zerin, spiritual leader of Temple B'nai Jeshurun in Des Moines, will speak in Herrick chapel Wednesday at 9 a.m. on "The Jewish Attitude Toward Jesus." The choir sang at a service in his temple March 16.

Rabbi Zerin is a graduate of the University of Delaware and the Hebrew Union college, from which he was ordained a rabbi and received his Master of Hebrew Literature degree in 1946. In 1950 he received his M.S. in education and in 1953, his Ph.D. from the University of California.

Rabbi Zerin is currently teaching a course on Judaism at Drake university under the sponsorship of the Jewish Chautauqua society, an organization disseminating authentic information concerning Judaism.

February 15, 1957

Friars To Discuss Unity In Pluralism With Guest Panel

"Can We Have National Unity in a Cultural Pluralism" will be the question under discussion at the Friars coffee hour next Friday at 4:15 in Younker lounge.

In observance of Brotherhood Week, which is being celebrated nationally Feb. 17-23, the topic will deal with solutions to our present problems of racial and religious prejudice and discrimination. The discussion is being sponsored jointly by the Friars and the Board of Religion.

Speakers will be The Rev. Robert J. Welch, chaplain to Catholic students and professors in the school of religion at the State University of Iowa; Lloyd H. Olson, Regional Director of the National Conference of Christians and Jews in Des Moines; and Harlan D. Hochenber, Des Moines attorney. All three of these men have had considerable practical experience in dealing with such problems, as well as in speaking on them.

February 21, 1958

Lovejoy Speaks On Sociology

Gordon W. Lovejoy, national program consultant of the National Conference of Christians and Jews, will be on the Grinnell campus Thursday and will speak at several classes that day.

Lovejoy will address John Burma's (sociology) race relations class at 10 a.m. and Thomas Lasswell's (sociology) social control class at 11 a.m. At Lasswell's class he will speak on "Religion as a Social Control."

Lovejoy joined the staff of the Conference in 1950 as educational consultant. Prior to that he held various university posts. A lifelong resident of the South, Lovejoy earned his B.A. with high honors and his M.A. from the University of Miami. He received his Ph.D. in sociology at the University of North Carolina.

S & B

NOVEMBER 1958

-

NOVEMBER 1979

November 7th, 1958

need to get page 5 of this newspaper

JAFRI
Cont. from p. 5

India, but that the great majority of Jews who were now living in Israel had migrated from other countries, thus taking Arab territory which they did not deserve.

Jafri stated that non-recognition of a particular government was primarily a method of expressing the disapproval of that government by another. However, he stated, the converse is not true. That is, the recognition of one government by another is not necessarily an indication of approval of that government. So it is with Pakistan's recognition of the Red Chinese government. Pakistan recognizes that the Communist government is now in control of the greater portion of China, and is likely to govern that portion in the foreseeable future; however, this is not a statement of agreement with the policies of the Communist government.

Commenting on his country's relations with Nasser's United Arab Republic, Jafri stated that Pakistani-UAR relations were friendly, but nothing more. His government is not now considering, nor does it seem likely that it ever will consider, a merger with the UAR or any other Moslem nation.

February 20th 1959

CHURCH AND CHAPEL

Howard R. Burkle, acting dean of the chapel, will speak at 11:30 a.m. Sunday in Herrick chapel on the topic, "Brotherhood," in conjunction with Brotherhood Week, Feb. 15-22. This program is sponsored by the National Conference of Christians and Jews.

October 2, 1959

Chapel Series Views Religions

"Religion and Contemporary Man" will be the topic of discussion for the fall chapel series, to be held on Friday mornings at 9 in Herrick chapel.

First in the series next Friday will be a discussion of Roman Catholicism, by Timothy J. Gannon of the department of psychology at Loras college in Dubuque.

Subsequent speakers representing the views of the Ecumenical Movement scepticism, Judaism, and atheism will discuss what each movement offers man as guidance in approaching and coping with problems of contemporary society.

In the programs from November 9 on, approaches other than the lecture method will be used. Included will be a play, "Aria da Capo," by Edna St. Vincent Millay, a concert of Christmas music, and discussions on mercy killing and conscientious objection.

According to Howard Burkle, acting dean of the chapel, the purpose of this series is to bring to students discussion of topics fairly unfamiliar to them.

October 2, 1959

Religion In An Atheistic Society; Parsons Sees 'Russian Freedom'

by Bill Parsons

(second in a series)

What is the position of religion in the atheistic society of the Soviet Union? This was one of the chief areas of interest to the members of the YMCA-YWCA delegation during our 40-day tour of the U.S.S.R. this summer. Although unable to draw any concrete conclusions, the following observations and impressions may add some insight to the general understanding of the situation.

According to the Soviet constitution, there exists freedom of religion. In practice, this means that the church is limited to the worship service as a means of religious expression, while Sunday schools, youth organizations, men's clubs, and women's circles are forbidden. All religious education is carried on in the home. Social, political, and economic interpretations of the scriptures are not allowed, leaving the salvation of the soul as the essense of religious thinking.

In Yalta, Leningrad and Moscow, the churches we visited were definitely crowded, and there seemed to be a deep personal commitment on the part of those in attendance. Emotionalism ran high in both the Baptist and the Orthodox services. There were some young people present (more in the Baptist than the Orthodox), but old women were by far the majority. Few students are church members, one reason being that 90 to 95 per cent of all students are members of Komsomol (the Communist Youth organization), which is by nature atheistic.

Latest Soviet figures estimate that there are 50,000,000 Orthodox believers, 30,000,000 Moslems, 2,500,000 Jews, 560,000 Baptists, and strongholds of Lutherans and Catholics in the Baltic republics. If these figures are accurate, about 45 per cent of the people of the "atheistic" Soviet Union have religious affiliations.

In addition to the constitutional guarantee of freedom of religion, there is the guarantee for freedom in anti-religious propaganda, and evidence of this is indeed pronounced. This propaganda takes many forms. It is found in newspaper articles, on posters in the streets, in anti-religious museums, but perhaps most effectively, disseminated through textbooks and classroom instruction. In this propaganda the church is accused of being an enemy of progress, disclaimed as superstitious and unscientific, and often linked with "Western imperialism."

Our interviews with ministers from both the Baptist and Orthodox churches brought a new twist to this idea of propaganda. They claimed it was helpful—mainly because it makes people think. As people think more about God they become curious; they come to church; they are impressed with the service and sometimes even join the church. The Baptist minister in Moscow suggested that perhaps we need such a program here in America, because of the state of indifference which is so prevalent among our church members.

Also in these interviews, we were impressed by the apparent compatibility of the church and the state. The church officials did not admit that they had any major grievances against the state, and they seemed quite convinced that religion could exist in perfect harmony with

PARSONS
Cont. p. 6, col. 1

Paraland Service

could load page 6

October 23, 1959

Jewish Group To Hear Talk

Joseph L. Dunner (political science) will speak on "Jews, Judaism, and Grinnell College" at a Jewish students' meeting this evening in the private dining room. Dinner will be served at 6 prior to the program.

May 6th, 1960
Only mentioned in the context of the conference of Christians and Jews

Kennedy Voting Record "Overwhelmingly Liberal"

by Catherine Foster

A presentation of Sen. John F. Kennedy as a nominee for the Democratic candidate for President must begin with a short review of his personal background. He was born May 29, 1917, into a family that for many years had served this country.

His father, Joseph P. Kennedy, was ambassador to Great Britain (1937-1941) and chairman of the Securities and Exchange commission (1934-1935) and the U. S. Maritime commission (1937). His maternal grandfather was one-time mayor of Boston and U. S. senator, as was also his paternal grandfather.

He was educated in the public schools of Brookline, Mass., the Choate school, and Harvard university, being graduated in 1940 with honors. He did graduate work in 1940 at Stanford university and has been awarded 18 honorary Doctor of Law degrees by various colleges and universities.

He has, furthermore, been awarded numerous citations such as the Annual Brotherhood award of the National Conference of Christians and Jews and the Charter Day award by Yeshiva university (1957), and has been decorated by several foreign governments for his work in international relations.

Entering the Navy in 1941, Kennedy served as a PT boat commander in the South Pacific during World War II. He was decorated twice by the Navy for the serious injuries he suffered when his PT boat attacked a Japanese destroyer during a night action and for "his courage, endurance and excellent leadership" in towing injured members of his crew to safety, taking them through Japanese lines after nine days.

Kennedy has had a distinguished literary career, beginning with "Why England Slept" (1940), a best-selling account of England's unpreparedness for war. His most recent book, "Profiles in Courage," has received many awards, among which is the Pulitzer prize for 1956. Before and immediately following the war, he was a correspondent for the Chicago Herald American and the International News service.



Kennedy

In addition to his military and literary careers, Kennedy's political activities have been astonishingly successful. Entering five elections he was victorious each time: in 1946-1952, as U. S. Representative from the 11th congressional district of Massachusetts; in 1952, as U. S. senator defeating incumbent Sen. Henry Cabot Lodge by 70,000 votes; and in 1958, as U. S. senator by the largest margin ever accorded a candidate for any office in Massachusetts history and carrying with him the entire Democratic ticket and the state's first Democratic legislature in history.

Kennedy's congressional voting record is overwhelmingly liberal. Various labor groups have rated him the top liberal in Congress and have given him a 100 percent for voting "right" on the 13 key roll calls in the first session of the 86th Congress.

The NAACP also praises his liberal voting record and his stand on civil rights. Roy Wilkins, its executive secretary, wrote in 1958, "The senator's record taken as a whole and including certainly his forthright and repeated support of the Supreme Court decision of May 17, 1954, must be regarded as one of the best on civil rights and related issues of any senator."

To record Kennedy's legislative achievements in Congress would be a vast job, but following are some of the highlights.

His primary field in the Senate has been to seek still further protection for rank-and-file union members against corruption. Much of his time during the 85th and 86th Congresses as a member of the McClellan committee has been spent in ferreting the racketeers out of the labor and management fields.

To achieve these ends he introduced the Kennedy-Ives bill in the 85th Congress and

KENNEDY

Cont. p. 10, col. 1

February 10, 1961

Feature Editor

"Religion and psychiatry are related, but not congruent," said Rabbi Frank Rosenthal, speaking in Herrick chapel Tuesday night on the subject, "Religion and Psychiatry Compare Notes." The two are not substitutes, but act as helpmates, complementing each other. "When psychiatry becomes religion," Dr. Rosenthal stated, "man becomes idolatrous and empty."

Dr. Rosenthal, a rabbi from Chicago Heights, Ill., came to Grinnell for a two day lecture series under the sponsorship of the Board of Religion. According to him, the relationship between religion and psychiatry is based on two ancient sayings. The first, "Know thyself," comes from the Greeks and the second, "Know before whom thou standest," is of Jewish origin.

Psychiatry, said Rabbi Rosenthal, although a recent phenomenon, derives from the wisdom and insight of men who lived centuries ago. The Talmudic scholars, for example, were well aware of the "interplay of mind and body." It was known that mental or emotional states could induce physical symptoms such as skin eruptions. And the tradition of psychological understanding is illustrated by folk sayings, for example, "Happy is he whose sin is pardoned."

Rabbi Rosenthal went on to illustrate the relationship between religion and psychiatry. "Both see that love heals," he said, "and that hate hurts."

Rabbi Rosenthal Sees Religion, Psychiatry Helping Each Other



Rabbi Frank Rosenthal pauses for a moment in his busy two-day schedule to have a cup of coffee in the union with interested students and Dr. and Mrs. King.

[illegible] that hate hurts.

The need to love others as expressed in the words, "Thou shalt love thy neighbor as thyself" is now a form of psychiatric medicine. "Love is a tonic, while hate is a poison," Dr. Rosenthal said, "a poison that harms the hater more than the hated."

Dr. Rosenthal's second speech in the chapel at 11:00 Wednesday morning was devoted to the subject, "The New Religious Dialogue and our Political Scene." The talk centered around a recent visit to Germany which he made with several other American clergymen at the request of the Bonn government.

Dr. Rosenthal spoke of the deep feelings of guilt and frustration which people experience today as a result of the atrocities committed by the Nazis before and during the Second World War.

Such feelings, according to Dr. Rosenthal, are creating new and dynamic changes. Instead of the despair and futility which they first engendered, they are now taking the form of a new religious dialogue. As examples, he cited the alternation of Protestant and Catholic services in 5,000 German churches, the interchange of university professors of different faiths in the department of theology and the building of Jewish temples by Christian communities in an effort to replace those that were destroyed.

Perhaps the most creative and worthwhile change, Rosenthal said, is illustrated by the Jewish-Christian reconciliation movement, which is "an attempt to bring about understanding on the highest level between the religions." According to Rabbi Rosenthal, the martyrdom of the Jews is serving as a "raison-d'etre" for the new world movement which is trying to create something positive and good from the ruins of past years.

Of course, he continued, there are still men, among them many ministers, who continue to create alibis and rationalizations for the crimes committed by the Nazis, men who cannot live with their

ROSENTHAL

Cont. p. 6, col. 2

go to page 6 for rest of the article

April 14, 1961

The Sanity of Stones

by John Ward

There is a famous Steig cartoon that shows an unpleasant man sitting in a box. The caption reads, "People are no damn good." This drawing could be used to illustrate the three lead stories in the news this week.



Ward

A German

In Israel there are three people in the box and the box is made of bulletproof glass. The people are two policemen acting as guards for the man, Adolph Eichmann.

Outside this box three judges sit and listen to witnesses tell of six million Jews murdered in the last great war. The witnesses are so numerous that the trial may extend into July. There will be no witnesses for the defense because the Israeli government could not guarantee such a person's safety.

This man will be tried and found guilty, leaving only the question of sentence. And even this should not be too difficult. Capital punishment has been abolished in Israel for all except war criminals.

There is no revenge for people of Israel, only the hope that Eichmann will become a symbol of the result of making means subject to an end.

A Russian

This man is out of the box now. While he was in the box he shot around the world, higher and faster than a man has ever gone before. There will be discussions in Congress about why Russia is ahead in the space race, and more people will stand up and place the blame on all sorts of other people.

In two months there will be an official statement that we are no longer behind; there is no gap. Then Russia will land on the moon, and the process will have to start over.

It really is a shame that we have to send congratulations to Russia; not because of the prestige loss. It just would have been a great triumph to credit the race of men. . .

An American

This third man in the news is in a figurative box, cast of nationalism and an unfounded faith in his own sense of duty. He works with might and main to rid this country of the scourge of Communism, by accusing every person who even looks like he might be a socialist.

Remembering what happened to poor Joe McCarthy he has kept his activities relatively discreet until recently. Now he has had so much success that he can announce in the interest of the country that Dwight D. Eisenhower and his brother are both card-carrying Communists.

If I were a political cartoonist, I would use the Steig cartoon to represent this group meeting in Chicago next week, and I would be sure to enclose them in a box made of the dense, white, hard wood called birch.

April 14 1961

Thurston Says 'Six Characters' Is Successful

by Gary Thurston

About a year ago a small group of Grinnell players went on the road with George Bernard Shaw's "Don Juan in Hell." The cast experienced considerable success in its fairly long tour of midwestern colleges. By mounting "Six Characters" for the road, the Knox Players have extended what may become a valuable tradition.

Knox' road work had been confined to appearances relatively near home. Considering the distance involved and the size of the cast, the Knox performers undertook an ambitious project; and they carried it off with a considerable degree of success.

The most ambitious aspect of their project was the selection of a Pirandello play. Certainly one of the best of the Pirandello dramas, "Six Characters in Search of an Author" is a play within a play.

The interior plot is typically fantastic. A man orders his intellectually incompetent wife from his house when he finds she has fallen in love with another man. He keeps their son and the wife procedes to have three illegitimate children by the other man. Years later the father meets his stepdaughter in a brothel, but recognizes her only when his wife reappears.

The interior situation increases in intensity and terror as a reconciliation is made, but the mother finds herself unable to communicate with her first son. At last the youngest illegitimate child drowns in a fountain, and the younger son shoots himself.

The exterior play, the picture frame so to speak, is relatively simple. The participants in the inner drama are characters from life who have come to a legitimate theatre to have their personalities and situation made into a play. During most of the action the professional actors do little but react to the inner drama.

Plays within plays are usually strange affairs, for they raise the problem for the audience of determining which play is the most real. They almost automatically imply an unsatisfactory solution to the problem of static or dramatic reality and the impossibility of capturing the flux of human character.

Most of Pirandello's plays deal with the question of reality. The framing device in "Six Characters" is what makes this play a masterpiece; but the problems inherent in the framing make the show a very difficult one to do and see.

We are tantalized by the suggested problems of the moral position of man, the failure of "moral responsibility" and "moral desolation" and, most of all the inability of the intellect to give man any control over his existence. But these are old tunes for Pirandello, and they are done with a bread brush in the interior dramas.

How can the interior actor build a sustained character and do anything but rant? The Knox production must have been done by a competently directed group of actors. The impact of the first segment of the play (it is written without acts and scenes) was profound. The outside characters seemed like ridiculous amateurs--except for the director—but the inside characters and their "reality" hit the Grinnell audience with surprising force.

The two succeeding segments saw the inside play shift in and out of focus. The major roles were conceived correctly in the beginning, but it was a built-in difficulty of the play that there was too little room to build in a way that would keep the audience believing. The gestures began to grate, and the block-

Go to page 4 to finish

May 12, 1961

Four Alumni To Receive Honors In June Commencement Exercises

Four Grinnell alumni are among the six men to be given honorary degrees at Commencement exercises Sunday afternoon, June 4.

The alums are Dwight G. McCarty, Emmetsburg, class of 1901, doctor of laws; William Bradley Otis, New York City, also '01, doctor of letters; Joseph I. Brody, Des Moines, class of 1911, doctor of laws and Alonzo Petteys, Brush, Colo., also '11, doctor of laws.

Others to be honored are the Commencement speaker, histor-



Nevins

ian Allan Nevins of San Marino, Calif., doctor of letters, and Baccalaureate speaker, President William Graham Cole of Lake Forest College, doctor of laws.

McCarty, an Emmetsburg attorney, is a member of an old Grinnell family. He is the author of numerous recognized legal books and was elected last year to honorary membership in the Order of the Coif at the State University of Iowa law school.

Otis, now retired after long service on the English faculty of the College of the City of New York from 1904 to 1948, has had a notable career as teacher, writer and lecturer. He is best remembered at Grinnell as the author of the words of "The Alumni Song." As a teacher, he was three times voted by senior classes as "most popular professor" in a 600-member C.C.N.Y. faculty.

Brody, Des Moines attorney and civic leader, has been consistently active in college affairs in addition to his accomplishments in his profession, in com-

munty service such as his present membership on the Des Moines school board and in work with organizations like the American Civil Liberties Union and the National Conference of Christians and Jews.

Petteys is a Colorado businessman with interests in a dozen companies in this country as well as several in South America. Long a leader in the banking profession, he has held high state and national offices in banking organizations, has lectured widely on banking topics and has been honored by the University of Colorado school of business as outstanding Colorado businessman of the year.

Nevins, for 30 years a Columbia University faculty member and now senior research scholar at the Huntington Library in California, is the author of numerous books and editor of others. He has won two Pulitzer Prizes for biography and numerous other honors.

Cole, who became president of Lake Forrest College last fall, served variously as a chaplain, religious counselor and faculty member from 1943 to 1960 in successive appointments at Western Reserve, Stanford and Columbia Universities and at Smith and Williams Colleges. In 1957 he was appointed dean of freshmen at Williams, where he had been a faculty member since 1952 and Cluett professor of religion since 1955.

September 22, 1961

THE FORUM for DISSENT

by Gary Hanson
Bill Johnson
Mike Montross

Much of today's commentary — local or international, political or otherwise — seems sadly lacking in factual material. We believe that clear thinking must necessarily have a solid foundation of previously examined facts; and that the consideratio of any controversial issue must arise not from the arguments o one particular group or another from one particular thinker or another, but from the facts as they affect each group and each thinker.

Although the opinions expressed in this column will certainly be open to dispute, we will attempt to base our interpretations on our understanding of the facts and not our previous emotional prejudices. It is to this proposition that we dedicate this column.

As the tension and misunderstanding between Russia and the United States mounts, the necessity of finding a solution to the Berlin crisis becomes acute. Yet, at a time when it is essential to know what is happening, our leaders are failing to reveal the truth to us.

In his speech to the nation on July 25, 1961 (see Vital Speeches, Sept. 1, 1961) President John F. Kennedy presented a version o the Berlin crisis to the American people that bore little resemblance to the real Berlin crisis.

Kennedy explained the East-West conflict over Berlin in deceptively simple terms: the Soviet Union wants to take over West Berlin and America will defend the people of West Berlin no matter what the cost.

No other aspect of the crisis was mentioned in Kennedy's speech: according to Kennedy, America must choose to defend West Berlin or give it up.

But rather than the crucial decision of the matter, this is a gross misrepresentation of the truth. Such dishonesty should be vehemently condemned whether it occurs in America or the Soviet Union. Yet no major United States newspaper has criticized this speech to our knowledge.

The West, in spite of her post war agreements to keep Germany disarmed "forever," has armed the West German Republic and has recently threatened to supply her with atomic weapons. Perhaps the real Berlin crisis is caused by the Soviet Union's fear of a strong Germany.

Does this seem preposterous?

Should the Soviet Union fear a strong Germany any more than a strong United States?

Let us view the situation from the Russian side of the Iron Curtain. Seventeen million Russians perished as a result of the Nazi invasion of the Soviet Union.

In the West German Adenauer government of today twelve out of seventeen cabinet members and high officials were once Nazis; 84 percent of the ambassadors and leading diplomats in the Bonn foreign office had previously worked with Hitler.

The I.G. Farben Industries, which supplied Eichmann with the "Zyklon B gas" are again dominating German industry; Hans Globke, legal initiator of the annihilation of the Jews in the '30s and '40s, is Adenauer's right-hand man today.

And according to F. Yorick Blumenfield in his recent report on the West German elections of 1961 (Editorial Research Reports, vol. II, no. 8), "German minister of defense Joseph Strauss has said that anybody who worked against the Nazis, for whatever reason, must be considered a security risk."

President Kennedy would have us believe that the Soviet Union stopped the flow of refugees into West Berlin because of what this was doing to "their" East Germany. The Soviet Union has never tried to build up East Germany as the West has built up West Berlin. After the war, factories were actually shipped from Germany to Russia.

The Soviet government felt that Germany should be left in destruction in order to learn the horror of war. The East Germans were forced to proclaim the day of Hitler's defeat as one of their national holidays. The refugee problem really indicates that the Soviet Union does not so much fear a weak East Germany as she does a strong West Germany; and a united Germany oriented towards the West would undoubtedly be far worse.

The Berlin problem is more complex than either side cares to admit. Neither side has begun

FORUM FOR DISSENT
Cont. p. 8, col. 1

p8 to finish

February 23, 1962

by Anne Brineman

Lake Forest (Ill.) College President William G. Cole, speaking at 11 a.m. in Herrick chapel Wednesday on "A Christian Interpretation of Sex," charged that "the Gospel has become accommodated to the world."

He declared that the New Testament is basically a conflict between the Gospel and the "serious-minded people or Pharisees of the day.

He compared the Biblical Pharisees to the church pillars of today saying that they "have transformed the church into a form of social control."

Dr. Cole suggested that the New Testament presents two divergent points of view: (1) that of the Jews which was "God's will expressed in the Law and in oral traditions" and (2) that of Jesus who protested against the legalism and advocated individual understanding of the aw. The Jew's view in the New Testament represents "formal obedience" while that of Jesus represents "radical obedience."

Dr. Cole asserted that "when man is properly oriented to God he is not legalistic." He also said that a Christian is freed from all earthly laws when he loves God. However, as Paul said, "all things are lawful, but not all things are wholesome." Dr. Cole stressed the individuality of the restraints which love of God would place upon the person, declarng that it would create more "personal responsibility."

Emphasizing the need for the church to become relevant in its message and program, Dr. gave two principles that the church will need to accept: (1) "Sex is a thoroughly natural and wholesome part of life" and (2) the church can learn much from scientific studies if it will cooperate with them.



Dr. William G. Cole

He sad that the "priesthood of psychotherapy" is seriously challenging the church in its healing role because the psychiatrists understand, listen, and sympathize. Condemning the church for its lack of effectiveness, Dr. Cole declared, "the church, instead of a haven for sick souls, has become a community of saints."

"the Jews view represents formal obedience"

September 27, 1963

Diplomat Avrham Harman Outlines Israel's Role in Modern Judaism

Avrham Harman, Israeli ambassador to the United States, was guest speaker Sunday at a coffee hour, the topic of which was "The Role of Israel in Modern Judaism."

"The technique of Jewish survival has been migration," the ambassador pointed out. He explained the need for a Jewish state by noting that there was less and less place for the Jews as a community or as individuals in their original European countries, especially during the time of Nazi Germany. Today, the Jews are not primarily a European people.

In Israel, in the absence of pressure on the Jews from outside opposing forces, Harman feels that one major problem is how to remain Jewish when free. "Ours is a very ancient tradition; I think we were born as a religion of freedom, our faith and our code of morals, the Torah, having been given to us NOT when we were slaves."

He explained that there was much discussion at present as to the nature of Judaism, for never before has there been the freedom or opportunity for such large-scale discussion.

In a question period following the coffee hour, Harman was sparked by a reference from the floor to Toynbee's judgment that Israel is founded on a basic injustice because the land was taken from the Arabs. "We paid for every piece of land we bought in Israel," he answered, "not only payment, but compensation!"

The ambassador expressed his hope for peaceful coexistence with the Arabs in the Middle East and said that he felt that any solution, not being cut and dried, could not possibly be completely satisfactory on either side. Israel, he said, is willing to sacrifice for peace, as she has demonstrated in the past.

Fitch Des

By John Wolf

March 3, 1964

PPPE to Host Annis, AMA Head, For Speech on Medicine's Freedom

Dr. Edward R. Annis, pres- other interested students.

Dr. Edward R. Annis, president of the American Medical Association, will be a campus guest next Tuesday, March 10.



ANNIS

Sponsored by the Program in Practical Political Education, Dr. Annis will speak on "The Art and Science of Medicine's Freedom," at 8 p.m. in Roberts Theatre. Earlier in the day, he will meet with pre-medical students, advisers, the Political Discussion Group, and other interested students.

"Dr. Annis, as president of the AMA, represents one of the largest and most important pressure groups in the country," said C. Edwin Gilmour, director of the PPPE. "His visit is quite appropriate in view of the high priority given to the Medicare Program by the Johnson Administration.

Receiving his B.S. degree from the University of Detroit and his M.D. from Marquette University School of Medicine, Dr. Annis began his practice in Tallahassee, Florida, in 1938. Later, he served for ten years as chief of the Department of General Surgery at Mercy Hospital in Miami.

In 1958, he was awarded the Brotherhood medal of the National Conference of Christians and Jews, and in June, 1963, he took the position of President of the AMA.

Following the Tuesday night lecture, Dr. Annis will be honored at a reception in Grinnell House, co-sponsored by the PPPE and the Iowa State and Poweshiek County Medical Societies.

May 8th 1964

Freedman-Directed Play Set For Arena Stage Showings Tomorrow

By Ann Showalter

Senior Ken Freedman will present "The World of Sholom Aleichem," by Arnold Perl tomorrow night at 8 and Sunday at 2:30 and 8 p.m.

A trilogy dealing with the oppression of the Jews and utilizing Jewish folklore, the play increases in intensity as it progresses.

The first drama, "A Tale of Shelm," is a "gay, bouncy sort of thing," according to Freedman. "Though an undercurrent of humanity and sadness runs through it, it tends to laugh away oppression."

A tone of "gentle criticism" pervades "Bontche Schweig," a drama of a soul on trial in heaven. Freedman stated, "In this second stage of the trilogy we see that not only does the cho to be created, but it does not realize that it nourishes such people." "Bontche is a good guy," he added. The words of the angel for the defense extend the gently critical tone.

The third part of the trilogy, "The High School," is a direct statement against the oppression of the Jews. Freedman believes it deals not only with the Jewish problem, but with problems that confront all humanity.

"The theme is universal; it treats the essence of the problem rather than the outward manifestations," the director stated.

Freedman has undertaken the direction of the trilogy as his Senior Independent Project. The production is also an independent project for junior Judy Pearson. She is handling the lights, props, set, costumes and makeup.

"This play is a challenge to director and actors. It is really three plays with three different moods and most of the members of the cast are in all of them," said Freedman. "The di tor must help the actors to develop different styles to achieve the various moods."

Among the principals in the cast of nineteen are James F. Frank, Dennis Rich, Tanya Hovanessian, Phil Bernstein, Bruce McConachie, William Grenzebach, David Scott, Gail Zivin, and Michael Arnow.

Applications Open For Fall Semester AP, UPI Interns

★ ★ ★

Semester Schedule Change Announced

The following changes in class schedules have been made for next year: there will be a Group 7 at 11:00, Mon. Wed. Fri.; the fine arts lectures have been moved to 11:00 Thursday; the Humanities lecture has been moved to 9:00 Friday; the first semester writing lab has been moved to 9:00 Wednesday and chapel has been moved to 7:30 p.m. Wednesday. The float of Group 7 will be 1:00 Thursday.

★ ★ ★

March 20, 1965

Dr. White, Burkle To Address Seniors

Dr. Helen Constance White, professor of English at the University of Wisconsin, will be the speaker for commencement exercises June 4, it was announced this week.

Howard Burkle (philosophy and religion) will be the speaker for baccalaureate services June 3.

Dr. White has been a member of the English faculty at Wisconsin since 1919. She served as chairman of the department 1955-59.

She is or has been a member of numerous scholarly and public service organizations. Among them are the United States National Commission for UNESCO, and the directors of the National Conference of Christians and Jews.

She was the recipient of a Guggenheim fellowship, a Huntington library research fellowship, several awards for literature as well as several honorary degrees.

Burkle has been a member of the Grinnell faculty since 1958. He holds the B.D., S.T.M., and Ph.D. degrees from Yale University.

May 14, 1965 When (former) Preisdent Eisenhower visited Grinnell

Class, Ike Discuss Little Rock, Suez

In a classroom filled with students, TV cameras, newspaper photographers, writers, and police, former President Dwight Eisenhower spoke freely with students this morning about the decision making process.

He spoke with special reference to the crises at Little Rock and Suez during his administration. The class, C. Edwin Gilmour's political process class, had researched those two areas.

Eisenhower carefully outlined the events leading up to the crisis at Little Rock and said that when then - governor Orville Faubus brought in the national guard to keep the schools segregated that "got my back up."

He said further that having a governor countermand an order of the federal courts was "anarchy."

With reference to Suez, Eisenhower complimented one of the students of his succinct analysis of the situation and added that one of the complicating factors was the almost instinctive conflict between Arabs and Jews "going back almost to the days of Mohammed."

Following the visit to Gilmour's class this morning he left for the airport, accompanied by Young Republicans, aides, and a police escort.

December 3, 1965

The Other Side: 'You Scummy Peace Creeps'

Ed. Note: The American Nazi Party, the Ku Klux Klan, and the Hell's Angel's maintained a "counter demonstration" while the peace march and rally were going. One of the speakers was the president of the American Nazi Party, George Lincoln Rockwell. S&B staff member Karen Summers tape recorded his speech and printed below is the text of that speech. The quotes in parenthesis are those of hecklers, of which the crowd was almost entirely composed.

Traitors, and the few of you that may still be Americans: I might tell you before I begin that I do a lot better with some heckling, so let's have it. Pour it on. Especially heckling from colored people and guys with big long noses. All right let's have it. That's a boy, let's have it good there.

Ladies and gentlemen, I fought in World War II and in Korea and if I . . . (loud applause) . . . You creeps wouldn't fight anybody; I don't know what you're applauding for. I fought in World War II and if anybody had told me that anybody paraded down this nation's capital with a Japanese flag I would have never believed it. . . . ("How 'bout that stinkin swastika?") . . . (loud applause) . . .

All over this capital today people are desecrating the boys who are over there getting killed. Yesterday they got killed, the day before they got killed, they'll be killed today and you people are marching around on behalf of the enemy . . . ("You can't talk about our boys over there.")

Well I went down there on Pennsylvania Avenue and found one of you filthy people with a Communist Viet Cong flag and I tore it down. And I think that any American that has any guts ought to be down there tearing every Communist Viet Cong flag down. And if we could afford it, ladies and gentlemen, I'd tear down every flag, as fast as they'd let me out I'd come right back and tear out another one, but we haven't got the funds.

All those who are preaching peace today, I would like to ask

them . . . ("All right sir") . . .

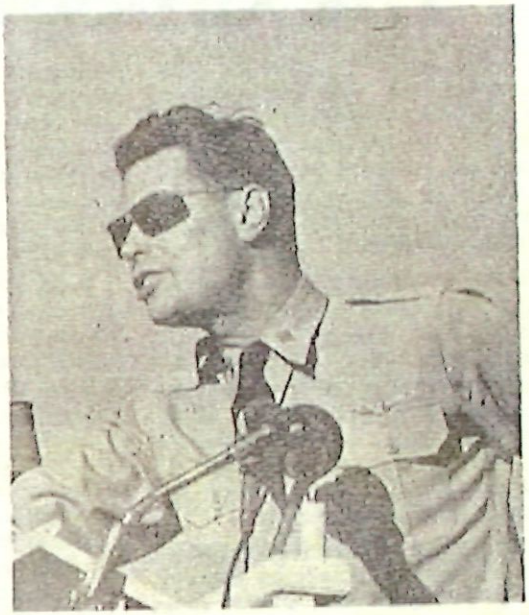
If Nasser attacks Israel, will you be peace creeps? . . . ("I don't know") . . . No you won't, you want me to go fight to save the Jews like I did last time . . . ("Yeah, yeah!") . . . Well I'll tell you the only time I'm going to fight again — I'm ready to fight for my country anytime — but this time I'm only going to fight the enemies of my country . . . ("What country is that?") . . . I'm going to fight the Communists and the black filthy cannibal scum that are trying to take over Africa from the people that built it.

There's only one thing that I would rather be than head of the American Nazi Party. I would have liked to have been a sharpshooter with the Los Angeles National Guard about two months ago.

The fact that this sort of thing is tolerated here in our nation's capital is an example of how far we've sunk. Our people never get quite mad enough to hold down that Communist flag. It takes Nazis to do it. Our people keep saying it's going to go away, it's going to quit, well I'm going to tell you peace creeps something. I speak at colleges all over the country. Last week I spoke at the University of North Dakota and the University of Minnesota. And for your information, peace creeps, cowards, Communist scum, I'm able to win over a lot of you that aren't outright Jews or communists. . . . ("You've got me, you got me") . . . Because sooner or later you're going to discover that there's something happening to our country and any American that has any red blood in him is going to resent it and want to stop it.

I will predict to you today, I think that this has been a turning point right here in America. I think when you carry those Communist Viet Cong flags down there





SEALS—
(Continued on Page 10)

Cant see page 10

March 4th 1966

Doug McCormac

The Grudge Pot

A curious question has arisen out of the ashes, dust and blood of Viet Nam. Those who have grown used to tape-recorded screams, newsreel dismemberments and daily five-inch headlines are wondering it, and those who can recall the joysome and full-hearted spirit with which America pursued its commitments in the great World Wars are asking it. Has America become a nation of lily-pants?

Fanatics have long deplored a supposed decadence in morality and courage, but only recently have more educated bigots been arguing the same point. Student protests and draft-card conflagrations and other violent acts express overt hostility to the present war effort, and some opinion polls have indicated that even respectable people do not unanimously consent to our great Leviathan's policies. Such evidence then suggests that our brave soldiers also would prefer not to be in Viet Nam.

A Des Moines Register article from Valentine's Day, 1966, demonstrated dramatically the degeneration from the "Over There!" spirit of WWI to the modern attitude of "go away, unpleasant nasty thing." In the Great War (related the article) the military hierarchy had been so upset by a French offer of licensed, inspected prostitutes for innocent American doughboys that they refused to let President Wilson even hear about such a "blatant proposition," preferring to let the dry rot take its natural toll along with the bombs and the bullets. Today, on the contrary, we snicker lewdly and openly at the rate of venereal disease in Viet Nam and cynically note the fact that prophylactic manufacture is now "essential industry."

What has caused the declension from former idealism and enthusiasm to present nihilism and weakness? Prior to World War II, America showed no great desire to create unhappiness in the world, and if it had not been for Pearl Harbor, our wise leaders would have graciously accepted the occupancy of southeast Asia and Europe and the removal of six million Jews on the principle of self-determination of governments, i.e., any government can determine its own action as long as they do not interfere with our plans. Even unprovoked violence, indeed, was insufficient to maintain a natural furor and hatred of our enemy for three years, and so periodic appeals to the loathsome innate character of the enemy had to be made.

While biologists have discovered nothing conclusive about the relative merits of the various racial and national groups, four district factors gave preliminary indications that the Krauts and Nips were inferior classes. (1) They looked funny, (2) They talked funny, (3) They acted funny, (4) They were funny. The American public did not have to take the word of some official propagandizer for these facts, either, since simple observations of Kraut and Nip communities within America confirmed them.

The weakness of our Viet war effort must be ridiculously apparent by now. Namely this: **There are no Vietnamese in America to remind us of our hatred,** to congeal our blood in constant loathing, to foster our outrage that here is one possibility of human existence that deserves to be exterminated or expunged like a cancerous blight. Not one Viet Cong shall survive. Then we will blast North Viet Nam back to the Stone Age. And why stop there? The South Vietnamese are no better — perhaps worse for presuming to our form of government — and after they have aided our victory, they shall be thanked with an appropriate nuclear devastation Remember (to paraphrase the great President Wilson) — the world that is safest for democracy is one without people.

Enough is enough. The suggestion of the proper attitude has been made. "Survival, security, surplus" is the universal hierarchy by which to measure the achievements of nations, and America alone has gained the topmost rank. Let us not render our great attainment of the final goal worthless by ignoring and despising the two more basic values.

Yikes....

April 1, 1966

God Is Dead After Surgery Fails

Possible Cause Is Cardiac Affliction

Ed Note: Below is part of an article that appeared in the Methodist youth magazine Motive. It has been reprinted elsewhere, several of the papers calling it satire. We're not so sure.

ATLANTA, Ga. — God, creator of the universe, principal diety of the world's Jews, ultimate reality of Christians, and most eminent of all divinities died late yesterday during major surgery undertaken to correct a massive diminishing influence. His exact age is not known, but close friends estimate that it greatly exceeded that of all other extant beings.

Cardiac Insufficiency

The cause of death could not be immediately determined, but the deity's surgeon, Thomas J. Altizer, 38, of Emory University in Atlanta, indicated possible cardiac insufficiency. Assisting Dr. Altizer in the unsuccessful surgery were Dr. Paul Van Buren of Temple University, Philadelphia; Dr. William Hamilton of Colgate-Rochester, Rochester, N. Y., and Dr. Gabriel Vahanian of Syracuse University, Syracuse, N. Y.

Official Disclosure

Word of the death, long rumored, was officially disclosed to reporters at five minutes before midnight after a full day of mounting anxiety and the comings and goings of ecclesiastical dignitaries.

Johnson 'Profoundly Upset'

In Johnson City, Tex., President Johnson was described by aides as "profoundly upset." He at once directed that all flags should be at half-staff until after the funeral. The First Lady and the two presidential daughters, Luci and Lynda, were understood to have wept openly. Both houses of Congress met in Washington at noon today and promptly adjourned after passing a joint resolution expressing "grief and great respect for the departed spiritual leader." Senator Wayne Morse, Democrat of Oregon, objected on the grounds that the resolution violated the principle of separation of church and state, but he was overruled by Vice President Hubert Humphrey, who remarked that "this is not a time for partisan politics."

'Out of Misery'

Reaction from the world's great and from the man in the street was uniformly incredulous. "At least he is out of his misery," commented one housewife in an Elmira, N. Y. supermarket. "I can't believe it," said the Right Rev. Horace W. B. Donegan, Protestant Episcopal Bishop of New York. In Paris, President de Gaulle in a 30-second appearance on national television proclaimed "God is dead! Long live the republic! Long live France!" News of the death was included in a one-sentence statement, without comment, on the 3rd page of Izvestia, official organ of the Soviet Government. The passing of God has not been disclosed to the 800 million Chinese who live behind the bamboo curtain.

Truman: Damn Shame

Public reaction in this country was perhaps summed up by an elderly retired streetcar conductor in Passaic, N. J., who said: "I have never met him, of course. Never even saw him. But from what I heard, I guess he was a real nice fellow, Tops." From Independence, Mo., former President Harry S. Truman, who received the news in his Kansas City barbershop, said: "I'm always sorry to hear somebody is dead. It's a damn shame." In Gettysburg, Pa., former President Dwight D. Eisenhower released through a military aide the following statement: "Mrs. Eisenhower joins me in heartfelt sympathy to the family and many friends of the late God. He was, I always felt, a force for moral good in the universe. Those of us who were privileged to know him admired the probity of his character, the breadth of his compassion, the depth of his intellect. Generous almost to a fault, his many acts of kindness will never be forgotten. It is a very great loss indeed. He will be missed."

Death Not Unexpected

Dr. Altizer, God's surgeon, in an exclusive interview with The Times, stated this morning that the death was "not unexpected." "He had been ailing for some time," Dr. Altizer said, "and lived much longer than most of us thought possible." He noted that the death of God, had, in fact, been prematurely announced in the last century by the famed German surgeon, Nietzsche. Nietzsche who was insane the last 10 years of his life, may have confused "certain symptoms of morbidity in the aged patient with actual death, a mistake any busy surgeon will occasionally make." Dr. Altizer suggested, "God was an excellent patient, compliant, cheerful, alert. Every comfort modern science could provide was made available to him. He did not suffer—he just, as it were, slipped out of our grasp."

Faculty Visit Schools

Three Grinnell faculty members spoke at five high schools during spring break as part of the Iowa Visiting Scientist Program.

The three were Edgar R. Mullins, Jr., associate professor of mathematics; William A. Nevill, asociate professor of chemistry; and Beryl E. Clotfelter, associate professor of physics.

October 7, 1966

DeGaulle Dilemma At IRC Opener

The dilemma of Charles DeGaulle will be explored by Dr. Carl - Christoph Schweitzer at 8 p.m. Thursday in Roberts Theatre. A native of West Berlin, where he is currently Chief of the Division for Mass Media, Dr. Schweitzer will speak on "Germany-DeGaulle-Europe." An informal coffee hour in the South Lounge, sponsored by the International Relations Club, will follow the lecture.

Schweitzer graduated from Oxford University with degrees in philosophy, history and political science. An active member of the German Foreign Policy Association and the Council for Christians and Jews, he has served as member of the local town council in Potsdam, representing the Social Democratic Party.

October 6, 1967

M. P. JACKSON ON MID EAST

By GERALD SWANSON

"The world is constantly on a precipice and the Middle Eastern crisis could push it over the edge."

The importance of this problem to the countries directly involved and to the world situation in general were the focal points of Hon. Colin Jackson's lecture Tuesday evening in the south lounge.

The Hon. Mr. Jackson, a Labour Representative in Britain's House of Commons and Chairman of the Fabian Society's International Bureau, used not only his knowledge as a specialist in foreign affairs but also that of a frequent visitor to the Middle East in his analysis of the problem.

His suggested solution to the problem is that the Arabs and the Jews negotiate under U.N. auspices, with a realistic appraisal of what each side has to gain or lose in continuing conflict.

"These negotiations must lead to a pact which guarantees Israel access to the Suez Canal and the Gulf of Aquaba, returns conquered lands to the Arabs, and places the Holy City under U.N. control."

Mr. Jackson's visit to Grinnell was sponsored by the International Studies Program and the Departments of Political Science and History.

January 26, 1968

SUNDAY IN DES MOINES

By BOB WILSON

25% of Iowa families — less than $3000 in annual income.

51% of Iowans over 25 — without a high school diploma. So begins a statement of Iowa's social problems.

Last Sunday night, with Governor Hughes as speaker, an Iowa ecumenical council challenged Christians and Jews to follow their faith by working to roll back Iowa's growing problems in discrimination and poverty.

Speaking of discrimination, Hughes showed he possesses a knowledge of ghetto despair and hopelessness. Saying that "the solution will not come from the banks of the Potomac," he stressed action by individuals within their community.

Pointing to the economic power present in a congregation, the governor challenged his audience to put their resources into ridding their community of discrimination, poverty, and the hand-out.

Some of the council's recommendations are: big brother programs, youth center facilities, free legal advice, hiring of Negroes and other underprivileged, housing renovating, volunteer teaching, vocational school aid and adoption of federal programs.

The churches and synagogues of Iowa are a large, powerful, pre-organized group holding great promise in community improvement.

Integration can not be legislated, nor can segregation be tolerated by the faithful Christian or Jew. The religious have been challenged, and to many the fate of the church and the synagogue rests on this demonstration of their faith.

February 10, 1968

A NEW HOLY WAR

By DAVID SALTMAN

JERUSALEM (CPS) — In all the analysis of the Middle East spawned by the Six Day War, everyone has ignored a most critical question: what is the relationship between "Arab Socialism" and the "Israeli Co-operative Movement?"

Israel's economy is largely socialist: 60 per cent of its industry and 80 per cent of its agriculture are run exclusively by 288 co-operatives called "kibbutzim." The kibbutzim are the most advanced socialist societies in the world. They use no money or physical rewards; everyone works according to his ability and is taken care of according to his needs. There is no private property. In short, the kibbutzim is the Marxist ideal, the high gargelorum of social organization and above all a system that works in the Middle East.

Now recall that the Six Day War—from the Arab side—was a socialist war. The Arabs fought to counter alleged Israeli aggression, which they claim has grown steadily since 1955. Many kibbutzim have Arabs working on them—Arabs who live there with their Israeli comrades. During and after the Six Day War, the Arabs deliberately bombed Kibbutz water towers and power plants.

So the Arab states are trying to build socialism by condemning Israel—which has the most complete socialist units in the world. Arab leaders are in the uneaviable position of supporting Arab socialism while condemning Israeli socialism and bombing socialist communities with Arab members.

Curiously the solution to this paradox also solves the problem of a lasting peace in the Mideast. First, some background.

It is increasingly clear that the Six Day War was not really a war started by the Arabs and the Israelis, but rather by the United States and the Soviet Union. Robert Scheer discusses this in the November issue of Ramparts. He writes:

"The Mideast contains between 60 and 65 per cent of the world's proven oil resources, and at the moment accounts for a quarter of the world's current production. . . All the Arab dreams for the eventual development of this region center in one way or another on the utilization of this oil once it is freed from Western exploitation. For this reason, 'Arab unity' is the bete noire of those Western powers that have had their own way in oil exploitation. For if a real Arab nation should ever come into being, it would demand the return of its birthright. This is the threat of Nasserism.

". . . .In the post-Suez period, the main Anglo-American concern with Nasser resulted from his leap into the oil-rich Arabian south where, through the vehicle of the Yemen war, he has become a direct threat to the feudal regime of Saudi Arabia, and the oil-rich scheikdoms of that area.

". . .neither the British nor the Americans have been worrying about. . . moral and cultural issues (in the Yemen war). It is, rather, the presence of a Nasserite, anti-colonialist thrust in southern Arabia, where much of the oil is found, that disturbs the West."

It disturbs the kibbutzniks that it disturbs the West. They seem to be the only Israelis who aren't so happy about the recent war. Being quite literate, and also socialist, they recognize Scheer's thesis that oil interests, coupled with a "frantically spiraling arms race," caused the June war, not the Arab "madmen." Even though they're Israelis, the kibbutzniks realize that Nasser has been an enemy of the West ever since he conceived his socialist programs to help the wretched "fellahin" in Egypt and since he dared to try to muscle in on the Western oil monopoly in Saudi Arabia.

The members of the kibbutzim applaud Nasser's efforts to relieve his internal agonies by trying to revolutionize Arab politics. But they just snoot at the "Palestine" smoke screen used by Arabs as well as Israelis to cover up the gut problem in this area: again, the influence of the U.S. and the U.S.S.R. In short, they know where it's at.

So there are three questions to answer before we can see the road to peace:

—Can we get rid of foreign influence in the Middle East?
—Do the Arabs and Israelis want peace?
—What could be the basis for a lasting peace?

As to the first—foreign influence—that is mostly up to the Soviet Union and the United States. . . and their citizens.

Do the Arabs and Israelis want peace? There have been some hopeful signs lately. Jerusalem Post special reporter Dan Bavly writes:

"For the first time, the thought of coming to terms with an Israel Government willing to discuss the establishment of a Palestinian Autonomy (has become) a possible alternative (for the Arabs). . . .

"The Palestine Arab at the end of 1967 is gradually readjusting himself after the shock of the Arab defeat in June. He is beginning to accept the fact that Israel will remain a major influence (in the Middle East). . . Though still far from enthusiastic, most Arabs on the West Bank agree that their best bet would be to try to negotiate peacefully with the Israeli Government rather than prolong the Israeli-Arab conflict."

So at least Israel's power is being acknowledged, and at best the Arabs are willing to co-exist peacefully with the Jews.

Now the third question: what could the basis be for a lasting peace? Stephens writes:

"President Nassers' most respected adviser on foreign affairs envisages a settlement in two stages. In the first stage there could be a phased withdrawal of Israeli forces accompanied by steps to clear the Suez Canal and measures to insure Israeli security.

"These would include demilitarized areas on both sides of the borders, occupied by UN forces. The Arabs would recognize Israel's existence and her security within the pre-June frontiers. There frontiers would be guaranteed by the Great Powers so that the Arabs would be 'punished' if they tried to attack Israel.

"In this first stage, the borders would be . . . 'secured.' In the second stage would come the negotiation of 'recognized' borders and with it the other broader aspects of the Palestine question, the settlement of the refugee problem and the passage of ships flying the Israeli flag through the Suez Canal.

". . . the Jordan Government is prepared to grant Israel extra-territorial control of the Wailing Wall and of the access to it—what would amount in effect to ceding part of the Old City of Jerusalem to Israel. In addition, Jordan would accept International supervision of the Holy Places."

Naturally, this will be negotiated. Israel will not under any circumstances give up the Golan Heights, on the border with Syria, and Jerusalem may be internationalized. But there is surprising agreement between these Arab proposals and those finding wide acceptance in Israel. Many Israelis are quite willing to return, with the exception of the Golan Heights, the land captured in June. The point is, though, that, contrary to popular belief, both sides want to negotiate.

The important question—the one which knits together Arab and Israeli socialisms—is the question of the future.

There are various conceptions kicking around among the Arabs, ranging from minimal relations to a Middle East Federation with Israel as an autonomous Jewish member. But for some reason, no one has mentioned the strongest and most effective plan; one which not only ejects the Great Powers but also capitalizes on the common aims of Israelis and Arabs. This is a socialist Mideast federation.

There is a clear basis, in the kibbutzim, for a joint Arab-Israeli experiment in Mideast socialism. It will be the greatest irony of all if Israelis help make the Arab revolution.

March 7, 1969

Cuba

Continued from Page 8

still boast congregations of up to two and three thousand. Larry also visited five Jewish synagogues in Havana, and commented that while there are no practicing rabbis in Havana (due to lack of sufficient income opportunity), Jewish congregations also remain active.

Official relations between church and state in Cuba remain very good, said Larry. In the opinion of most of the people he questioned, Castro is "too smart" to jeopardize popular support for his Revolution by trying to instigate suppression of religious activity.

The government has not totally absented itself from the area of religion, however. Sermons frequently attempt to encourage congregations to support the Revolution, especially by participating in harvesting crops. The government's current controls over all meat facilities make Cuban Jews dependent upon government distribution of all kosher meat products. The government also has made itself responsible for supplying teachers for the education of Jewish children in Hebrew culture. Perhaps the greatest indication that government permissiveness in the area of religion is more pragmatic than ideologically in tune with the interests of the Revolution is the fact that it is almost impossible to rise within the rank of the

Communist Party if one is "actively religious."

One of Larry's most interesting observations about Cuban life under the Revolution involved the subject of crime. The over-all crime rate in Cuba is unbelievably low, a fact Larry attributed to one form of "Revolutionary consciousness." Most Cubans seem to consider crime to be "counter-revolutionary" by nature, and therefore seek naturally to suppress it.

Thrust in Agriculture

In general terms, changes in Cuban life as a result of the Revolution are most evident in the country, Larry reported. The combined forces of expanded education, improved health measures, and increased emphasis on the importance of agriculture have resulted in great improvements in the living conditions of Cuba's rural populace. City life, which was relatively affluent before Castro's Revolution, has understandably suffered due to the shift in interest and expenditure of resources, and it is in the cities that real dissatisfaction is now to be found.

Agriculture, the focus of the Revolution's interest and endeavor, is as yet still unmechanized, and depends almost entirely upon hand labor. It is one of the hopes of the government that if this year's goal of producing 10 million tons of sugar is realized, the economy will then be able to support expansion into other industries eventually abandoned after Castro's first abortive attempts to channel labor and resources into other areas of production.

Larry mentioned that the government officially attempts to give the impression that all land in Cuba is owned by the government, an eventual goal of the Revolution. In truth, approximately 60% of the land in Cuba is still privately owned. Larry reported that the government has no plans at present for forceable takeover of private lands, but that a program aimed at inducing landlords to donate their land to the government is now in progress. The government assigns voluntary laborers to assist in the harvest of crops, hoping to create sufficient gratitude on the part of the landowners that they will eventually give their lands up to the state.

Castro's Rapport Genuine

Among the highlights of Larry's stay in Cuba was his attendance at a rally of 800,000 people gathered to hear Castro speak on the occasion of the 10th anniversary of the Jan. 2, 1959, Revolution. Larry stated that he was at first disturbed at what appeared to be a "lack of enthusiasm" on the part of the "quiet, rather subdued" crowd which was listening to Castro. It became gradually apparent however, that the relationship between Castro and the Cuban citizenry has by now evolved from emotional rapport to one which is "pitched more intellectually." Larry found Castro's speech to be "amazingly educational" in tone and nature.

In Larry's opinion, Castro apeared "incredibly comfortable" during the speech. The crowd was attentive and interested, Larry stated, and seemed to reflect an honest, pervasive trust in Castro and his intentions to meet the needs of the people through expansion and explanation of the Revolution. Nonetheless, Larry added, there is still a minimum of one assassination attempt made per month on Castro's life.

need to find page 8

April 11, 1969

The S&B Reviews:

The Confessional Novel in Modern Literature

By GARY GIDDINS

It is an oft quoted cliche that the age gets the quality of art that it deserves. For many reasons, the 1960's is immersed in popular art. I suppose that the focus on creating for the "now," out of resources esoteric to the immediate present and with no ambitions for artistic immortality or worries about the academic propriety of the results, presents the illusion of freedom and relevance to the artist.

That part of the American culture which the media have chosen to perpetuate has taken the form of Campbell Soup cans, a melange of politely pornographic novels and films, McKuen's-come-home "poetry," posters, mimetic rock music, theatrical nudity for spiritual and box office reasons, and mechanical sculpture. McLuhan — the greatest observer of them all — has attempted to explain and draw conclusions from all this, but unfortunately he doesn't comment on whether the inevitable obsolescence of books (ligе the Gutenburg Galaxy or The Medium is the Message?) is a good thing or not, and one cannot help but wonder during which segment of Ozzie and Harriet — or was it the Beverly Hillbillies — that he received his enlightenment.

But whether one agrees or disagrees, approves or disapproves, with the current speculations about art, there can be no doubt but that there is a revolution going on in the arts, and when the chaos subsides and the rubble is cleared away, we will have either something excitingly new or a lot of junk that —like all popular art — will be of no interest in ten years except for nostalgic or historical reasons. Another generation will have to decide whether we have produced any great art. All we can do is sort through the trash and the honest stuff and choose that which is relevant and revealing.

An example of the more serious innovations currently happening in the arts is the confessional novel. We constantly hear about the death of the novel. Critics tell us that there have been no great innovators since Joyce and Proust, and McLuhanites today tell us that the other forms of media are more communicative and meaningful. In the last twenty years, the major themes of American novels have come from three sources: World War II, Jews, and Southerners. The leading contributors have all shown a decline in craft, and it is small wonder. Most of these writers received exhuberant praise for first works published in the early fifties. Those novels fit the standard of what "serious writing" was supposed to be. The world of the 60s is radically different, and it must be difficult for novelists in their forties to find meaningful relevance to what's happening today. And the conscientious writer must strive for relevance. So, Styron, Mailer, Jones, Bellow, Malamud, Salinger, Algren, Capote, Willingham, and all the other "prodigies" are now at the in-between stage: too young to put a gun in their mouths, and too old to feel at home in university demonstrations. When you can't figure out what "it" is all about, you can either observe what's happening or escape from it. And so Styron and Malamud have looked back into history for a clue, and Mailer, Capote, and Algren, have gone into self-analysis and journalism. Bellow, Styron, and Salinger — while inventing stronger facades than Mailer et. al. — have used the first person extensively, not to tell a plot, but to open the protagonists's mind up. Many of these authors have both a technique and a style (!) that is inspiring. But where are the solid accomplishments? The writer has become more important than his art, with mixed results. Algren indulged his ego by publishing a volume of interviews with himself, and Capote has introduced the Madison Avenue style to his work. On the other hand, Mailer — in turning the novel into an advertisement for and about himself — produced, in Armies Of The Night, his masterpiece.

Mailer's "Confessions" is a good example of this significant trend in the American novel. The confessional novel may be in the form of autobiography or fiction, but in either case, the protagonist's mind is the focal point, not the dates and events in his life. The results are usually daring, sometimes in the form of an expose (Podhoretz's Making It) or in an account of life-style as a state of mind. Soul On Ice is an example of the latter, and is among the most brilliant instances of self-awareness artfully articulated, and made relevant in contemporary letters. All of which brings us to the most popular novel of the first few years, which also happens to be a confessional novel, Portnoy's Complaint, by Phillip Roth.

A discussion of this controversial novel will appear in the next issue of the S&B.

Royalty Visits

By LEE SHAMBERG

As part of the Social Coordinating Committee's continuing to put the hey! back in the Grinnell bob-a-re-bop, Duke Ellington and his orchestra will play for both listening and dancing in Darby Gymnasium this Saturday night. The Duke and his men will play a concert set from 9:30 to 10:30 followed by the Spring formal from 11:00 to 1:30.

1969 marks Ellington's fifty-second year as a professional musician, and his forty-sixth as a bandleader. The Duke will celebrate his seventieth birthday later this month, and will be honored at a White House dinner on April 30th.

Originally a pianist in the Harlem tradition, Ellington has set the standard against which all jazz arrangers must eventually measure up. Ellington plays his band in much the same way that an instrumentalist blows his sax. His writing is particularly notable for his melodic lyricism and his use of tonal coloration. Ellington's songs have always been eagerly accepted by the non-jazz audience, and many, (such as Satin Doll and In My Solitude,) have become standards.

Each member of the band is also an excellent solist in his own right, and some, such as Johnny Hodges and Harry Carney, have been dominant forces on their respective instruments.

Lee Shamberg

April 25, 1969

Stripping Through History

The now legendary Grinnell strippers may have shocked numerous Iowans and in particular their elected representatives, but the actions of these students were far from revolutionary, and, amazing as it may seem to the aforementioned citizens, they certainly did not set any precedents for obscenity or public lewdness.

According to Dr. Wall, stripping is an old form of protest. He pointed out in an interview that one could certainly consider the nude ride of Lady Godiva an authentic protest. Before that, during the Protestant Reformation, a group known as the Adamites stripped in church as part of their ritual. They believed in a return to the simplicity and innocence of Adam.

Later on, right here in the very United States of America, the Quakers, during the seventeenth century, protested persecution of their sect by the Congregationalists by stripping in

public. This to them was the ideal form of totally non-violent expression. Two centuries later, the Abolitionists of the Congregational Church used public nudity as a protest of slavery.

It is important to point out that in those backward times, the nude protesters were not punished for their acts of stripping; some received, though, prosecution and persecution for their beliefs.

Obviously, only in these modern times has it become clear that the crime is in the exposure of the human body, which is clearly dirty and lewd, not to mention immoral.

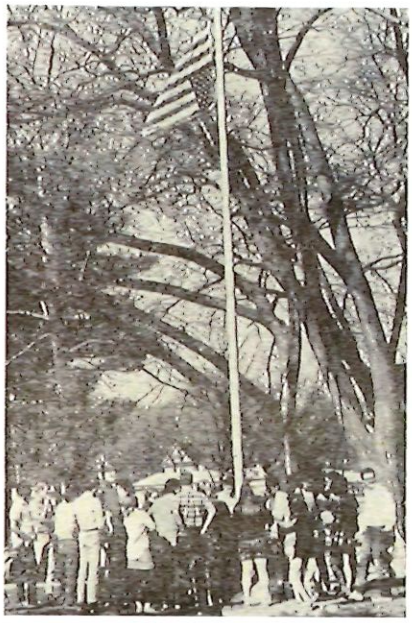
In recent times, a religious group, the Doukhobors of Canada, have been the cause of problems to authorities. They believe that the road to purity is through stripping and burning. The real problem there is the burning; not only do they burn their own homes, but engage in bombings of other buildings and automobiles. However, the Royal Canadian Mounted Police use the Doukhobors' mass gatherings where the believers strip en masse as opportunities to make arrests.

No one is really certain who first originated the idea of nudity as protest, but one of the earliest records of such a demonstration clearly shows that this obscene bodily exposure was a device of the International Jewish Conspiracy. In the eighth century before Christ, the Jewish profit Isaiah walked the streets of Jerusalem naked to protest his government's military alliance with surrounding nations to safeguard against the Assyrians!

One can draw numerous analogies with present conspiracies to the lewd act of Isaiah. Once again, we find that the Jews are behind SDS. There is, though, one important difference between the Grinnell strippers and those of the past. The Grinnellians' method of protest was directly symbolic of that which they were protesting — a great, free enterprise! So, in the end, we find it is not a real difference in protest but rather the difference between the unenlightened governments of the past and the upright officials of today. And, in the end, we again find the International Jewish Conspiracy the root of agitation.

May 2, 1969

FLAG-FLIP FLOPS, FLAP FOLLOWS



Students Meet President

Leggett: "I Don't Approve"

Twenty students met with College President Glenn Leggett late Thursday afternoon (Apr. 24) to discuss with him an incident earlier in the day during which the American flag was flown upside down by students and then removed by Grinnell Police Chief Bill Peters.

The students who visited Leggett were led by sophomore J. Theodore (Ted) Glick, who, with another student, had inverted the flag earlier as a protest to the Vietnam War. Some of the students sprawled barefoot on the carpeted floor of the president's office as they explained the incident to Leggett and asked for his reaction.

"I guess I don't approve of it," Leggett told the students. "I think there are all sorts of ways to indicate your feelings other than this. That's my moral judgment."

A student then asked Leggett if he felt the Vietnam War is moral.

"I'm tired of the Vietnam War," Leggett replied. "I wish we'd get out of it. If we don't get out of this war soon the whole nation will be in trouble. It already is in trouble.

"But that flag represents not only the Vietnam War," Leggett continued. "I lost 35 of my classmates because they defended that flag by fighting a country that killed 6 million Jews."

Earlier last week Glick announced that he would turn in his draft card to College Chaplain Dennis W. Haas in Herrick Chapel on May 1, a national draft resistance day. One of the students asked Leggett to attend the rally and speak in support of Glick's actions.

"I can't do that because I'd be speaking for the whole college," Leggett said. "I'm an agent of the trustees, the faculty, the students, the alumni, and the whole college community. I try to represent them all."

Glick asked Leggett if he could take a stand on the war by speaking at the rally after saying he was not representing the college.

"Isn't it possible for me to personally admire your courage without agreeing

LEGGETT—
(Continued Page 3, Column 4)

November 14, 1969

EDITORIAL

Stop the War!



LETTERS TO THE EDITOR

War Protestors Red-Baited

To the Editor:

Major demonstrations will take place on November 13-15.

(a) Another nation-wide Moratorium sponsored by the Vietnam Moratorium Committee, November 13 and 14;

(b) A national Student Strike against the war sponsored by the Student Mobilization Committee to End the War in Vietnam ("Student Mobe"), November 14;

(c) A March Against Death in Washington, D. C., November 14-15, and mass rallies in Washington and San Francisco, November 15, all sponsored by the New Mobilization Committee to End the War in Vietnam ("New Mobe").

It is important to understand that these are not true peace demonstrations. Each one is a part of the Fall Offensive Against the War in Vietnam agreed upon by the three above-named groups and SDS last summer. These four groups cooperated to build the October 15 Moratorium Day observances which were also a part of the Offensive, and have been working together on the up-coming demonstrations.

The three sponsoring groups all demand an immediate, complete and unconditional pullout of all U.S. Forces from Vietnam. The purpose of these demonstrations is to achieve this.

What these groups stand for, in other words, is "the nightmare of the entire nation" of South Vietnam, to use the words of President Nixon in his November 3 Address. What they are really advocating, despite their pious words about peace, is a repeat — on a much larger scale — of what the President described as "the massacre" that took place last year when the Viet Cong murdered 3,000 civilians during their brief occupation of the city of Hue and fifteen years ago when, as the President stated, the Communists murdered 50,000 North Vietnamese.

The so-called "March Against Death" is actually a March For Death because it is sponsored by a badically Communist organization to serve a Communist purpose in Vietnam that would bring death to untold thousands. Each marcher is to carry a sign with the name of an American who died for freedom in Vietnam and call out the name of the deceased as he marches. These marchers should tell the full story of each man killed by adding to their signs and to their chant these words: "KILLED by COMMUNISTS."

If they were really protesting death in Vietnam the marchers would also carry signs bearing the names of each of the 2,000 civilians killed in Hue last year, and the 50,000 killed in North Vietnam fifteen years ago.

The November 14 Student Strike is actually a Strike for Revolution and Communism. J. Edgar Hoover testified on April 17 of this year that the sponsor of the strike, the Student Mobilization Committee "is controlled by members if the Young Socialist Alliance, the youth group of the Socialist Workers Party." The Socialist Workers Party (SWP) is the party of the Trotskyist Communists in this country and has been cited as subversive by the Attorney General.

What does the Young Socialist Alliance (YSA) stand for? Read what one of its own members, Jose Rudder, says. Rudder is an ex-serviceman who formerly belonged to the Communist Party's youth group, the Debs Clubs, and was also a member of the Communist Party itself. He left them, he says, "greatly disillusioned about the whole left." Then, according to his own story, he began to think about things and to read the literature of the Young Socialist Alliance (YSA) and its parent group, the SWP. He came to the following conclusion:

"I was a Marxist, a communist, and I believed in the revolution . . . the only organization that I could see that was concerned about . . . seeing the revolution take place in this country was the YSA. So I decided to join." (Young Socialist, official YSA magazine, April, 1969, pages 10 and 11).

Remember: Vietnam is Communism's War — not Nixon's war. The revolution that Jose Rudder wants in the U.S.A. is the revolution the Viet Cong have launched and are fighting in South Vietnam — with the help of North Vietnam, Peking and Moscow.

CAMPUS COUNTERATTACK
U. S. Anti-Communist Congress,
Washington, D. C.

Disagrees With Rubenstein

To the Editor:

I would like to raise some points which I feel should be considered by other people who attended Dr. Richard L. Rubenstein's three lectures and his panel discussion.

Dr. Rubenstein's talks raise some important questions, among them this one: Does the God of Scripture command certain things because they are intrinsically right and good, or are things right and good because God commands them? People inside the Judeo-Christian tradition have taken both positions on this issue. But Dr. Rubenstein assumes that only one position, the latter, exists. That position is probably the less defensible one, since it can lead to the conclusion that God might equally well have commanded men to hate one another and Him, making hatred right. But if the former position is taken, then Dr. Rubenstein's argument that the God of Scripture wills things arbitrarily falls apart, as does his claim that every man can decide for himself what is right.

It is not surprising that Dr. Rubenstein does not find his conception of the Scriptured God to be a very friendly figure. (Though His lack of appeal would hardly provide grounds for a man to assert His non-existence.) But, as Mr. Burke pointed out in the panel discussion, this tyrannical, capricious father figure of Dr. Rubenstein's is an inadequate view of the Scriptural God. Does this figure have anything in common with the God of the Old Testament — the God who consistently responded to the rebellion of His people by forgiving them and renewing His covenant with them, who pushed only as a last resort to lead the people to repentance? Or with the God of the New Testament, who loved man so much that He became a man Himself and died for all men, so that they might receive forgiveness and a fulfilling, satisfying life? Dr. Rubenstein is attacking a straw figure, a God of his own creation.

In his assertion that one can reconcile Auschwitz with the existence of the Scriptural God only by making Auschwitz the will of that God, Dr. Rubenstein is handling the difficult problem of evil much too simplistically. To fix the blame for Auschwitz, he might more fruitfully begin with a consideration of the philosopher he admires so much, Hegel. To justify the murder of three million Russian kulaks and the murder of six million European Jews, man quoted Hegel. Men who re-defined morality in their own terms picked up what Hegel, knowingly, had contributed; they appealed to his belief in the inevitable triumph of the human spirit to justify the worst crimes against the human spirit our world has ever seen. Yet, if we believe in the existence of the Judeo-Christian God, Dr. Rubenstein tells us we must make that God, the God who commands men to love even their enemies, the author of such an act!

Of course Dr. Rubenstein asserts that such a God is dead. Where is his evidence? To observe that the Judeo-Christian God has met the needs of a culture does not prove that such a God is a product of that culture's imagination, dreamed up to meet those needs. The truth that a religion intersects with the others aspects of a culture establishes nothing about the truth or falsity of that religion. And even if it could be established that many people "create" a God to satisfy their need for a paternal figure, what would it prove? People can believe in the right things for the wrong reasons. (If a man becomes an imperialist because he had a domineering father, that is, for a reason which has nothing to do with national pride, it does not follow that imperialism is a figment of human imagination.) Such wishfulfillment reasoning can explain anything away.

Perhaps Dr. Rubenstein does not feel his arguments need any rational justification. He offers us instead his "gut-level" reactions to life. But how reliable are these? Are we to decide on the basis of a little boy's fear of death that there is no afterlife? Or are we to conclude that the Judeo-Christian God is dead and earth is the "cannibal mother" because a Jewish grandmother has Palestinian dirt sprinkled over her coffin? Each person's "gut-reactions" are different from everyone else's; Dr. Rubenstein might well have cited "gut-reactions" of joy and hope.

Dr. Rubenstein's assertion that for him the death of God was tragic is very puzzling. He seems to give up the Judeo-Christian God with enormous ease; indeed, he seems only too happy to shake Him off and embrace a "tragic pessimism." Students who are considering adopting the death of God position might well ask if the issue is not so terribly important as to require the most serious kind of thought and then they would do well to demand better credentials for that position than Dr. Rubenstein has to offer.

Sharon Vander Jagt, '70

Condemns Senate Action

To the Editor:

The student senate's action to observe the Moratorium through the suspension of classes and other campus activities is another example of the efforts of the thoughtless few in power to abuse the rights of the powerless majority — a tactic widely used in American politics.

This action has angered a great many students and has alienated a once sympathetic student body from any meaningful support of the activities this thirteenth and fourteenth of November.

What need is there for the suspension of classes and regular campus activities? Possibly, if students still have to get up for their morning classes, they can then find the impetus necessary to participate in the Moratorium.

Paul Rothman '72

The Scarlet & Black
Student Newspaper of Grinnell, College, Grinnell, Iowa

An Independent newspaper published weekly, except during holidays and examination periods, by the Grinnell Committee on Student Publications. Subscription rate $6.00 per school year.

Editor — Michael J. Brandon
Associate Editor — Tom Thomas
Business Manager — Lynn Adams
Layout Editor — Diana Safael
Chief Photographer Ron Matthews
Sports Editor — Steve Wells
Circulation Manager — Kay Carlson
Reporters — Ida Cudemus, Alice Bogott, Molly McGuire, John Gardner, Mark Greaver, Henry Schott, Jon Stein
Photographers — Dave Snyder, Jeff Gwillim

the film's viewpoint lies in the fact that it is taken from the very culture that it is critically examining. Schlesinger shares virtually all of the basic assumptions and values that define the middle class culture whose dynamics he so severely criticizes. Because of the crucial and central concessions that Schlesinger makes to middle class ideology, he is incapable in principle of accomplishing what he tries so hard to accomplish. Let me be more specific.

Midnight Cowboy is essentially a liberal film. It sees its world through the spectacles of a liberal social worker, with all the values of Anglo-Saxon rationalism and puritanism that go along with this way of perceiving the world. There is a need to explain everything. Joe's proclivities are explained in a series of unnecessary and aesthetically offensive flashbacks, showing no one ever paid any attention to him as a child, how his mother and grandmother always had other people around, people who distracted them from giving little Joey the attention and affection that every little Texan needs. With this piece of pseudo-psychoanalysis, we now know why Joe really embarks upon his quest. His aspirations make sense now in a way in which they would not have made sense had we not been told of his boyhood traumas. But all this is quite unnecessary. Having assumed that we do a much profounder grasp of what makes American culture work than does the liberal caseworker, we understand perfectly well why Joe should invest his ego in these glittering illusions. Given the values that have permeated our environments since our childhood days, it is neither unnatural nor in need of special explanation why Joe does what he does.

The kind of rationalism to which I am objecting goes hand in hand with a certain sort of value judgment that is associated with puritanism. Thus, we are offered, implicitly or explicitly, normative explanations of homosexuality, sexual promiscuity, and kindred phenomena. How artificial and removed from reality **Midnight Cowboy** seems compared even to certain second-rate European films, in which for example, homosexuality is simply accepted as one of the bases of the film.

The clearest and most striking examples of the kind of thing I am trying to call your attention to is the sweetness and softness and sentimentality that underlies most of the dialogue, subliminally voicing the central assumptions of the liberal caricature of humanitarianism that defines American attempts to deal with social problems. There are really no nasty characters in this film. Indeed, the central message of **Midnight Cowboy** is that basically all of us are alike; we are lonely, pathetic, and in need of love: Eleanor Rigby as Everyman. All You Need Is Love (all together now). Underneath, we are all looking for the Love that makes the world go round. We really have common needs and share common goals and aspirations; if only we could set aside our piddling differences and pursue what we share in common (cf. the letter of Miss Miriam Smith in a recent issue of the S & B). Thank God that some of us see through the sham of this ruling class propaganda. It is the salient feature of the contemporary world that many of us adhere to values that are fundamentally incompatible with those of the liberal establishment. This very fact by itself illuminates a great number of social, political, and economic phenomena that are unintelligible apart from it. To insist that brother H. Rap Brown and mother Dean Rusk really share the same aspirations deep down is to throw into hopeless confusion one's entire conception of the Black Liberation Movement. The same point holds of a small but growing number of students and their mentors, both faculty and administrators. The We-Are-All-Alike-Underneath thesis benefits and protects the ruling class and the ruling class alone, by sapping the disenfranchised of the world of their most precious perception: that some species of revolutionary action is the only solution to their plight, and that at the core of such action lies the acquisition of power. For it is by power that the ruling class rules. In this sense, then, **Midnight Cowboy**, with its saccharine sentimentality and case worker approach, is a covert piece of bougeois ideology.

This liberal bias also interferes with the technical aspects of the film. Sentimentality is repeatedly used as a short cut to what might have been accomplished cinematically. Note the scene in which the bedridden Ratso tells Joe that he is no longer able to walk. One has the feeling throughout the picture, and especially in this scene, that one is being manipulated by the performers, rather than being affected by them. So, you see, bad politics means bad art. There's another motive for the revolution.

Movie Preview:

The Shop on Main Street

By Jon Stein

This weekend's movie will be "The Shop On Main Street." It will be shown at 8:00 Saturday and Sunday nights in ARH.

"The Sleeping Car Murder," previously scheduled for Friday and Saturday nights, has been canceled so that the Friday night showing would not conflict with Moratorium activities. Because of the state of my budget, I decided not to show the movie at all this week and hope to bring it when more students will have an opportunity to see it.

One of the most widely acclaimed films of recent years, "The Shop On Main Street" is the tragicomedy of two people in Czechoslovakia during the early days of World War II. One is a simple good natured carpenter who has been "Aryan controller" (the term "Aryan" was used by the Nazis to signify non-Jewish descent) of a supposedly profitable Jewish drygoods shop. The other character is an elderly widowed proprietor of the shop, a headstrong, but engaging old woman oblivious to the war, who cannot understand the position of the new arrival.

Tragedy strikes when the Nazis give orders for the deportation of all Jews. The carpenter first risks his own life by trying to hide the old woman, then panics under the excruciating conflicts of the circumstances.

Totally without pretension, and with two great performers creating unforgettable portraits, it stands as one of the finest films of our time.

Opportunities

BANJO FOR SALE: Five-string reverb back in excellent condition. A terrifice. Must sell. Contact: Ken Shalness, Loose 632 ext. 362.

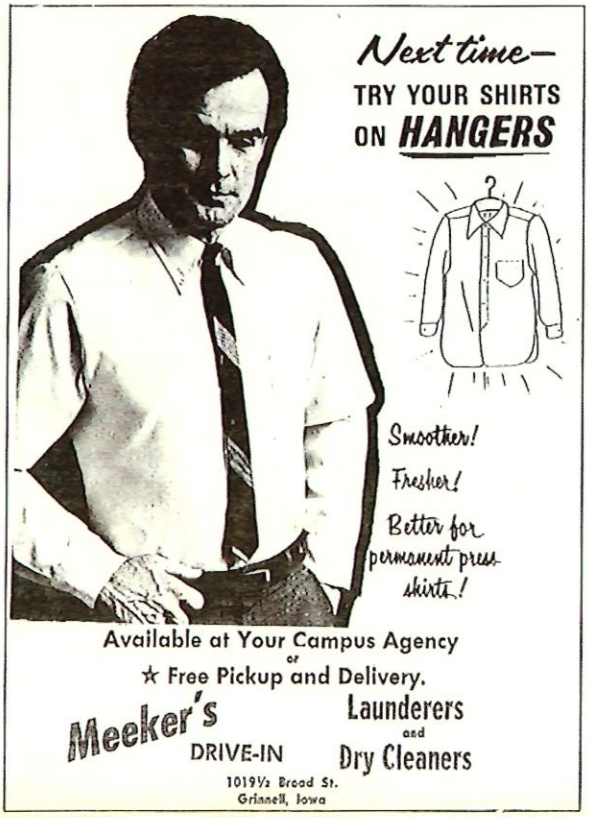
FOR TYPING in my home — call 236-4407.

WANTED: Business Manager for the S&B for 2nd Semester. This can be a 2-credit independent. Salary. Present Business Manager will tell all she knows, introduce you to all her advertisers! Talk to Lynn Adams if you have questions. Written applications should be made to Committee on Student Publications, Mr. Cleaver, chairman, immediately if not sooner.

EDITOR OF the S&B is open for second semester. $250 Salary. Apply to Mr. Herbert Prescott (Journalism) immediately. For information —Mike Brandon.

Handmade Candles
Some Scented
Various colors and shapes.
Call Freda 6-6071.

Pine Kitchen table — like new $10. Also kerosene lamps, chairs, dishes, novelty items. 1005 Chatterton St.



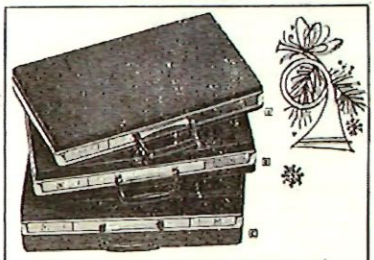
Next time—
TRY YOUR SHIRTS ON HANGERS

Smoother!
Fresher!
Better for permanent press shirts!

Available at Your Campus Agency
or
☆ Free Pickup and Delivery.

Meeker's DRIVE-IN Launderers and Dry Cleaners
1019½ Broad St.
Grinnell, Iowa

New Burlap
Clipped
Corduroy
New Plaids
R & J
Fabric
5th and Broad



Samsonite Classic II Attaché

Obviously, the gift for your favorite executive

The prestige business case that projects an image of success from the word go. Sleek. Elegant. Hidden locks. Lightweight magnesium frame. Richly handsome exterior of resilient Samsonite Absolite that's scuff and stain-resistant. Built-in expandable file folder. In Scotch Briar, Deep Olive, Jet Black and Oxford Grey.

☐ 2" Statesman $27.50 ☐ 3" Commuter $30.00 ☐ 5" Diplomat $32.50

January 31, 1970

A WORD EDGEWISE

by John P. Roche



The conservative case for an essentially isolationist foreign policy is on its face very strong. It rests on the proposition that remarkably few things could happen in this world which would vitally affect our national interests. We should therefore disengage behind, in Walter Lippmann's phrase, "blue water." A few solid commitments would remain: the Monroe Doctrine is usually taken for granted, and we would retain alliances with insular powers such as Japan, Britain, Australia, etc. Outside of Latin America, we would view with friendly disinterest events in the developing world. What concern of ours is it whether the black tribe or the white prevails in Rhodesia? Whether Communists or non-Communists in Vietnam? Arabs or Jews in Israel?

If one extracts moralism as a basic component of foreign policy, the conservatives are impregnable. Our continental fortress is only vulnerable to the Soviet Union, but for 25 years the U.S.S.R. has been hoping that the U.S. would agree to a spheres-of-influence division of the world. If we settled for the Western Hemisphere, Britain and Western Europe, Japan and Australia, and abandoned moralism (that is, the Cold War) the sources of conflict with Russia would presumably vanish. In short, the two superpowers would go about their business in their own baliwicks. (If the New Left historians are correct in asserting that the Cold War arose from American provocations, this should bring detente in short order; here, as elsewhere, the New Left provides conservative advance men.)

The high priest of this view of national interest is the distinguished historian and diplomat, George F. Kennan. Back in 1951, Kennan presented the essence of his position in a little book that was a tour de force, "American Diplomacy." With a surgeon's scalpel, Kennan opened up American 20th century diplomacy and found it to be suffering from a pervasive malignancy: Moralism — or, in his precise formulation, "the legalistic-moralistic approach to international problems."

With regard to Japan for example, Kennan's tightly argued thesis was that an intelligent approach might have avoided Pearl Harbor. But failing to appreciate the forces that drove the Japanese to expand, and carried away by sentimental attachment for China, we "hacked away, year after year, decade after decade" at the Japanese encroachment on the Asian mainland. "Had we been over a long period of time more circumspect in our attitudes towards the Japanese, more considerate of the requirements of their position," he wrote, "there was a possibility that the course of events might have been altered." When we disregarded "power realities in the Orient," we bought unnecessary trouble.

Kennan's central argument is profoundly pessimistic. Most of our interventions, he suggests, have created problems greater than those they were designed to meet. This was inevitable, perhaps, because they are founded on moralism, the crusading fervor, rather than on rational calculation of real interests. In fact, we cannot shape the world to our ideals, we cannot alter history; thus he observed that "the great misfortune of the West, I suspect, was not Hitler but the weakness of German society which made possible his triumph."

This leads one to assume a spectator role in the world — except where vital interests are at stake, say in Latin America. (Lippmann, for example, supported our action in the Dominican Republic in 1965, while condemning Vietnam, because the Western Hemisphere is vital and Southeast Asia trivial.) It is an argument with great intrinsic appeal to the American people — who, after all, did not go to war with Nazi Germany until Adolf Hitler declared war on us — but for the last 25 years the moralists have held the initiative. Then came Vietnam and the desertion of the liberal intellectuals, which will be examined in a later column.

April 10, 1970

Religion Discussion Plagued By Failure in Definition

The Board of Religion this week brought to the campus three seminarians, holding radically different theological views. Sunday, April 5 the topic of discussion was "theology and the Community". Allan Wallerstadt, the moderator, valiently attempted to suggest the necessity for a working definition of community. The issue was never resolved and plagued the sessions, (attended by less than 30 students), both evenings.

Each participant presented a short talk on their personal religious views and relations to their community. James Moore of Trinity Evangelical Divinity School, Deerfield, Illinois, supported the "classical protestant orthodoxy, preached in the 19th century evangelical revivals", feeling confident that his conviction spoke for his school, a tight-knit community. He was especially concerned about the alienation of today's youth and saw a need for a new faith, the faith "found by Luther." He maintained "For modern man attempting to remake himself and his world, the Christian answer holds great promise: when you cannot overcome your condition, God can."

Ted Means of United-Theological Seminary of the Twin Cities stressed the diversity of views held at United and emphasized the tenacity of his own position. Presently, he was questioning the G. O. P. values he grew up with and reinforced by his near "monastic" undergraduate years at Cornell College. He does not accept the divinity of Christ but considered him a model after which to pattern his life, a statement which caused several to question his "Christianity."

Monday evening the program was entitled "Theology and College". All in some way advocated structural changes within the university and saw major faults in the Grinnell community. Jim suggested the college provide students with "defined focal centers of learning among which they must choose and arrange their experiences". These would be "neo-fraternities and neo-sororities — each having its guiding philosophy, its curriculum, and its student—faculty steering committee." Ted delineated the characteristics of a community, emphasizing openness and trust and formulation of decisions by the community as a whole. Grinnell is not a community in that it is a hierarchical structure, and doesn't allow adequate individual freedom.

Stephen Mallinger of Hebrew Union College-Jewish Institute of Religion,Cincinnati, Ohio, defined his community as that of all Jews, stressing the impossibility of losing one's Jewishness. "Once a Jew, always a Jew", if only by virtue of circumcision. He acknowledged that it is a little more difficult to join the Jewish community, for a convert must be accepted by the entire community.

Well, the theologians got down off their pedestal and the discussion rapidly degenerated into a bull session. Personal gripes and dissatisfactions about the educational processes and Grinnell community were aired. The words God and theology disappeared for the rest of the evening.

The program's purposes may have been accomplished by exposing the seminarians to Grinnell College and the Grinnellians to students with a theological background, through individual meetings. Theology, however, was not examined during the panels. One participant evaluated the panels as "abortions, theologically speaking." I am inclined to agree.

February 26, 1971

Falk Speaks On Environment

by Bill Knecht

This year's Rosenfield Lectures hosted Prof. Richard Falk, Albert G. Milbank Professor of International Law at Princeton. The lectures spoke to international environmental problems and to the causes and possible solutions of the Middle East Crisis.

An informal discussion was held Tuesday morning in the South Lounge on the topic of the environmental crisis and international efforts in this field. Falk expressed "pessimism" about this situation, to use his own words.

Basically, he explained, the problem is one of conflicting self-interests. Right now, competition between industrialized nations is such that pollution control is an unprofitable venture which reduces profit margins. According to the dictates of free enterprise, at this moment it makes economic sense to pollute.

Falk feels that the nature of the problem being what it is, that is the destruction of international air and water resources, that only an international solution would be effective. However, he points out that international control of anything is directly opposed to the concept of the Sovereign Nation-State, classically the predominant form of international authority. In essence, States claim the exclusive right to authority within their own borders. In a sense, international control of pollution would involve meddling with the internal affairs of nation-states. Falk feels that to realistically expect such things to happen is self-delusory. As long as nations are sovereign, we are going to have pollution. And in the foreseeable future, nations are going to remain sovereign. In other words, the problem is basically unsolvable.

As an inadequate but more realistic approach, he feels that it is going to be necessary for the developed nations to take individual unilateral action. This collides directly with the profit motive of industrialists, but is more feasible since it works within the borders of each nation state, where legislation and enforcement are possible. Leaders are already talking about the problem, and he feels that the solutions lie in "getting political leaders to believe their own rhetoric."

Underneath it all, Falk shares the apocalyptic belief that it will take an eco-disaster of immense proportions before people will be moved to act in unity and numbers sufficient to effect a solution of the problem. As long as the problem remains someone else's it is easy to gloss over. This is an element of human nature and he sees no reason why it should change in this case.

Falk turned to brighter topics in his first lecture: Background of the Middle East Crisis. The lecture was delivered in Herrick Chapel, with a single shaft of sunlight penetrating a single window to fall directly on the speaker, casting disturbing spiritual implications on the subject matter.

Falk's pessimism about the environment extends to his appreciation of the Middle East situation. Noting that both immigrant Jews and displaced Arab refugees have legitimate moral and historical rights to Palestine and the Holy Land, he sees the conflict as one so deep as to be irresolvable. In a very real sense, the struggle

(continued to page 2)

Policy Commit

The newly-approved Subcommittee on Educational Policy is already in full operation, having had its second meeting Tuesday afternoon. The group, approved on an experimental basis by the faculty, is a full subcommittee of the Executive Council and contains five students. It is the first formal representation of students at that high level of academic decision-making.

The five students are Andy Loewi, SGA president; Mark Ashcraft, science division representative; Nancy Graham, humanities; Janet Sachs, social studies, and Greg Beckman, at-large (appointed by the Senate).

The first decisions made by

April 30, 1971

Grinnellians Form Baha'i Club

by Jeff Dick

Many Grinnell students and members of the Grinnell community are presently investigating the Baha'I World Faith and there are now several opportunities for further investigation.

The Baha'i Faith is considered a World Faith for a number or reasons. Baha'is, members of the Baha'i Faith, live in more than three hundred countries of the world. They are people who formerly had differnet and conflicting religious backgrounds. Some were Buddhists, Jews, Muslims, Hindus, Catholics, Protestants, or had no religion at all. But in the Baha'i Faith, they have found a sense of unity that makes the competition of sects and denominations seem unimportant to them. Baha'is are people of different national and racial backgrounds, but the Baha's teachings have given them a jiachings have given them a higher loyalty - the loyalty to humanity. It develops world-mindedness. Also, the Baha'i Faith does not have any priesthood or professional clergy, and an ever-increasing number of people throughout the world have found it to be a practical, spirital religion with the mission of uniting the world in one common faith and one order.

Basically, Baha'is believe in: One God, the oneness of mankind, independent investigation of truth, equality of men and women, elimination of prejudice of all kinds, and universal peace upheld by a world government.

These are just a few of the beliefs that make up the foundation of the Baha's World Faith. Baha'is know from increasing experience that this Faith can save men and women from the hatreds, the pessism, the corruption, and the materialism of an age. They know because they have seen it and experienced it. They invite you to investigate this Faith and share in this spirital adventure.

A Grinnell Baha'i Club has recently been formed for this purpose. The members of the club meet every Tuesday for a PDR dinner and also for study classes that have been arranged during the week. Also, every Thursday night at 9 p.m. in Younker Lounge, some of the Grinnell Baha'is are present to talk about the Faith as well as many other things of interest to the individuals attending. On Sunday, May 9, at 4 p.m., there will be a Baha'i program which all members of the Grinnell community will be invited to attend. There will probably be Baha'is from other parts of the state present as well.

Rock Cre

A group of fifteen students, headed by Tony Wheeler, will study the environment of the Rock Creek lake watershed this summer under an $18,000 grant from the National Science Foundation (SNF).

Students in anthropology, economics, biology, and chemistry will study and try to correlate biological and chemical levels of pollution with the economic and social utility of the lake area to its users.

The project is one of approximately 125 interdisciplinary studies in the area of the environment by five to fifteen undergraduates students, which are funded by the NSF this year under a new program.

The five students who organized the proposal to NSF and who have been doing independents this semester in preparation for the summer's work -- Wheeler, Anne Walter, Peter Doering, Jim Faulwell, and Mike O'Connor-- will work on the project for twelve weeks this summer. Ten other students will work for ten weeks.

Wheeler told the S&B that believes the project has very "ambitious" and "far reaching" goals. If the group can achieve their aim of develop-

KPFT, KDNA Speak On Radio

(continued from page 1)

gave a political but sensitive perspective on media. In a

Jenny Stone of Solidarity Films and the crowd from Cold Shor in Minneapolis ex-

October 1, 1971

The Metropolitan Grinnell Area

by Jack Doppelt.

Because Grinnell admits so many students from the metropolitan New York and Chicago areas, the College must somehow provide an alternative existence for Big City Folk.

It seems that the town of Grinnell just doesn't make it. The complaint that "they roll up the streets here at 7:00 p.m." doesn't even apply, because the guy who is supposed to do the rolling goes to bed at 6:30. This is much different from New York, where everyone gets involved in the rolling.

To prevent Grinnell students from forgetting their upbringing, I will remind you of what you are missing. If the Grinnell Chamber of Commerce takes heed, we may fill some of the necessary voids.

I would not have deemed progress at all conceivable in Grinnell had I not detected the first two warning signals of urbanization. That's right--a pool hall and a Pizza Hut! Right here in Grinnell, Iowa!

The first big step on the road to the depths of degradation. It took a long time to get here from River City.

I must concede, however reluctantly, that there is a movie theatre in town. Its popcorn isn't bad, but the closest the movies have come to four stars was an astrology documentary and "Patton". This month the selection featured:

"Million Dollar Duck"--Sequel to "Goose that layed the Golden Egg".

"Le Mans"--A foreign racist film.

"The House that Dripped Blood"--taken from the children's book "The Little Red Schoolhouse."

"A Man Called Horse"--Concerning the escapades of one of the Cartwright Brothers.

"The Reivers" - Documentary of the effects of Marijuana.

"Night of Dark Shadows"--Which can't even compare with the rendition Tom Safley can do.

"They Call Me Trinity"--Sequel to "They Call the Wind Maria".

"There Was a Crooked Man"--Slanted version of "The Hunchback of Notre Dame."

The only good movie, "Willy Wonka", was cancelled. Before we cast unwarranted suspicions, remember Hollywood is experiencing a recession. At least the theater is there. You can always play with a glow ball, develop negatives, or sleep through the movies without feeling you've missed something.

But how about those who deserve a break and want to get up and get away? There's no McDonald's. What are we supposed to do with the dollars we get change from--go to a movie? By the time Grinnell gets a Mc Donald's franchise, McDonald's will have sold 10 billion hamburgers. Economic priorities should be re-evaluated. If Pizza Huts take precedence over McDonald's, Grinnell must have a trade agreement with Italy and an embargo with Scotland.

Grinnell also lacks a zoo for Sunday afternoon outings. I've heard some townspeople claim that the college students are all the animals the town can cope with but in the light that we haven't been fed any peanuts yet, I can't categorize us as zoo members.

People have complained of no lake. Little do they know that Lake Nyanza, a Grinnell landmark, carries more pollutants than any industrial factory could ever hope to produce. As soon as I locate the beach, lifeguard stands, and blue water, I'll let you know.

Enough aesthetics. According to a Clark basement consensus, Grinnell is devoid of cathouses. Yes, I can see the problem. The town doesn't even have a pick-up strip. The closest thing to it is Broad Street and that's only in name. Rumors have it that the Post Office with its pick-up window slots posted ingoing, outgoing, and special delivery, has some underground connotations, but I can't buy that. That would be more far-fetched than the rumors of bingo games in churches.

Speaking religiously, Grinnell is without a synagague. One might be built, but the Jews fear that as soon as the first temple is built, the Romans will come by and destroy it. They foresee that the second coming would be too far off.

There are also no high-rises. As it is, there is a complaint withstanding that Gates Tower blocks the skyline. But Grinnell must consider all the doormen in town who are out of jobs. It's a tough predicament but Grinnell can rise up to meet it.

There is also a noticeable lack of public transportation. New Yorkers have had a difficult time adjusting. I've seen kids jumping in and out of empty streets and dodging parked cars. Habits are hard to break. And what about Chicagoans whose pockets are bulging with correct change? What are they to do? They can't spend it at a McDonald's. Plans for a subway system between campus and downtown should be immediately brought to the surface.

The absence of professional sports is also prevalent. With present league expansions and franchise liquidations, Grinnell could easily procure a team. Gibson's parking lot could serve as the sight for the complex and McNally's lot could house the cars. Grinnell business would boom.

That is Grinnell in a nutshell. For now, be content with the Horn--and fun-seekers, McNally's is open 24 hours a day.

October 8, 1971

DesMoines Rally

The Jewish Community Center of Des Moines has procured for Grinnell students free transportation to and from the large Des Moines rally this Sunday in support of Soviet Jews. The rally will take place on the front steps of the Capitol building in Des Moines, adjacent to the highly publicized Foreign Food Festival.

Students will leave the South Campus parking lot at 1:00 p.m. Sunday.

November 12, 1971

Finds Novak Colorful, Not Rigorous

by Janet Smith

Michael Novak, this Sunday and Monday, delivered the Gates lectures entitled "The Meaning of Education". He announced in the first lecture two intentions: to argue the truth of the aphorisms that politics begins in mysticism and mysticism ends in politics and that the central role of education is overlooked.

These themes, however, received little attention. He gave much more emphasis to the "experience of nothingness". The first theme was not mentioned until the third lecture. Education entered his lectures as a tool to help one realize and sustain this experience.

The first lecture "Seven Seals of Identity" was the explosion of myths we, as Americans, all hold which annihilate the "experience of nothingness". The second "The Experience of Nothingness" described more fully the experience itself and how one came to experience it. The third, "The Power of Politics" asserted and intended to demonstrate that political problems are theological and vice versa.

The lectures were marked by a lack of philosophical rigor and a dependence upon insightful anecdotes revealing amusing aspects about American and European society. His "arguments" seemed more to be "impressions" and were supported by broad generalizations. Consequently, he was much more convincing as an entertainer and commentator on American society than as a theologian.

In his third lecture he defined theology as the study of personal and communal visions of identity: the study of the various ways societies and persons create and act out identities. A dubious definition indeed.

To synopsize the "main points" of his lectures is not to capture the essence of his presentation. His delivery, a colorful conglomeration of insights, really is more representative of his ideas, and can hardly be duplicated. The first two lectures, anecdotes and all, were essentially a restatement of his book **Experience of Nothingness**, the third in large part a reiteration of his article in the September issue of Harper's magazine.

Before an attempt is made to trace his thought, a definition of the "experience of nothingness" would be valuable. He gave none explicitly, but implicitly suggested that this is a feeling of the meaninglessness of life, that all values we hold are invented and imposed upon us by society. And as he constantly quoted Nietsche, Sartre and Camus, we may assume it is quite like the existential feeling of the absurdity of life.

Seven Seals

The enumeration of the seven seals of identity gave unity and direction to the first lecture. The first seal was the contrast between American and European experience of nothingness. Due to optimism, American society contrives to cover up the experience of nothingness; we have a constitutional obligation (sic) to be happy. Europeans, however, after the shocking experiences of the world wars on their home ground were forced to see the emptiness of all value and consequently constructed the philosophy of nihilism.

Secondly, Americans have a revolutionary heritage; Jefferson believed there would be a revolution every generation. This commits the nation to rootlessness and to attempting to achieve transcendental values never to be realized; such as equality.



photo by Dan Henry

Entertaining? Gates Lecturer Michael Novak delivers one of his speeches last week in Herrick Chapel.

The third seal was the American commitment to the middle class and the little man, an attitude unique in history. The practicality of this class is indicative of the impoverished imagination in American life. Everything is evaluated in economic terms.

Fourthly, the American consciousness demands that we live in the middle range of emotion. This is a result of our devotion to wealth and power as the highest values: we want to marry ourselves to machines. The consequence of this is a feeling of isolation.

He mentions education, the fifth seal, as the religion of America. This is the belief that progress is a divine force urging on American society. We believe we can achieve success by teaching people to store and analyze information.

The sixth point was labeled "imperial ideology". Americans believe their lives are more important than any other lives. We do not realize that our values are American and not Universal.

Finally Americans have the sense of an overwhelming desire to choose. The mobility of our society makes us feel as if we can go anywhere, do anything.

Nothingness

Novak did not, explicitly, make any value judgements on these myths; he simply acknowledged them. In doing so he estimated that he had demonstrated how basic to this nation is the "experience of nothingness". Moreover he concluded that what we call real is not very real and that this recognition is the heart of humanity.

The astute Grinnell audience, having followed his lecture closely, anticipated the points he would address next. They succeeded in eliciting the points of his second lecture in the discussion following the first. So many excellent questions have not been posed after a lecture since the Rubenstein lecture series.

Charming Evasiveness

Unfortunately, he met them with a charming evasiveness. The most disconcerting reply was in answer to the query why he selected the values of honesty, courage, freedom and community. While he assured us that he had stronger reasons, he maintained that an admission that they are arbitrary should be adequate. Hardly a philosophical attitude.

The second lecture dealt with the fertility of the experience of nothingness. Honesty, freedom, courage, and a sense of community will lead one to the experience, and a devotion to these qualities will keep one there. The condition is a desirable state, though conducive to suicide, insanity, despair, and fear. It is the "realist" response to life. Young people approach it with their doubt about the worthiness of their future vocations, older people by reflection upon the worthiness of their past lives.

He delineated three cultures in American Society; culture being that from which one gets one's sense of reality. The neighbor culture results when one takes the approval or disapproval of one's neighbors as a gauge of reality. The book culture is a dependence upon weekly installments in magazines and books to inform one how to think. The electronics culture--T.V., radio, and music--causes one to view reality as fluid and subject to rapid change. One begins to feel that none of these is real. He recommends that each individual act with honesty and freedom and create a set of values for himself, knowing that one's choice may be wrong.

By the third lecture the humor had worn a little thin, and the disconnected series of generalizations became wearisome. The progress of the lecture was a little ambiguous. We have come to a new time in history, we don't know what we are doing or how to do it. We are in a political malaise because of a deficiency of vision. Political problems are theological. Theological problems are political. There are so many conflicts in American society and so many difficulties in our associations with different cultures because we do not recognize the various theologies.

The body of the lecture, then, was a listing of different ethnic characteristics. These characteristics were supposedly revelatory of the underlying theological differences of the ethnic groups. Yet he centered only upon superficial ethnic traits; Italians talk with their hands, Jews know more about their maladies than doctors, and the Irish don't complain. We are to recognize the underlying differences here and consider them in political action--compromising so that no group is slighted.

He closed with the statement that politics is the province of middle-aged. The young should cherish t youth. Moreover, the youth hav monopoly on wisdom and are no more moral than anyone else important, though, that the youn tough to be able to meet the fusions of politics when we r middle-age. There was little t sition between the former lech and the last. He did not sug why one experiencing nothing would become involved in polit

Many Unsatisfied

The delivery was the pith of presentation. He described an perience many people confront, did so entertainingly.

However he did not really re this to religion or theology. though he was billed as a Cath theologian the influence of el Catholicism or theology upon work was perplexing indiscerna One would suppose religion m provide an answer. Novak left m unsatisified as to how to deal the experience.

KDIC Schedule

Biweekly KDIC special pr gramming guides are availa at the post office, on a count near the faculty mailboxes.

It's not too early to select your CASPARI Christmas cards.. These are imported fine arts designs you find in museum shops

FREE pack imported gift tags with every box--your choice.

Come out soon and see the extensive selection of gifts at

TOWN AND COUNTRY

2020 Fourth Ave., just past EAST HOSPITAL.

Open Mon. thru Sat., 9:30 - 5:30

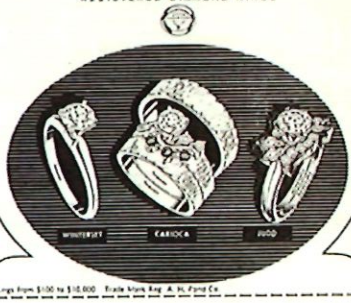


When you know it's for keeps

Happily, all your special moments together will be symbolized forever by your engagement and wedding rings. If the name, Keepsake, is in the ring and on the tag, you are assured of fine quality and lasting satisfaction. The engagement diamond is perfect, of superb color, and precise cut. Your Keepsake Jeweler has a selection of many lovely styles. He's in the yellow pages under "Jewelers."

Keepsake®

REGISTERED DIAMOND RINGS



November 19 1971

Scoffs Noted Researcher

by Smarf

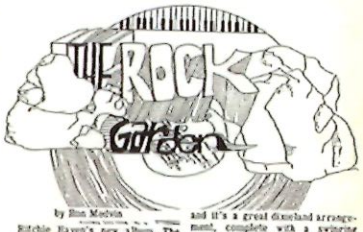
"The word 'problem' ", writes Borges, "may be an insidious pitfalls principia. To speak of the 'Jewish problem' is to postulate that Jews are a problem; it is to predict (and recommend) persecution, plunder, shooting, beheading, rape, and the reading of Dr. Rosenberg's prose." A similar transformation of the merely verbal into the dangerously real has occurred at the University of Iowa, where large-scale rock concerts have been temporarily banned.

The reasons given for the ban include (predictably) fire hazard and the potential for violence due to heavy drug use--which are as characteristic of Elk's conventions and post-election parties as they are of rock concerts. This in spite of the U of I's Campus Security Director's explicit statement that crowds at two rock concerts in question "did not create any group disturbances."

A more entertaining explanation of the ban comes from the (seemingly ever-present) "noted drug researcher" on-the-spot, who remarks that much of the extroverted behavior at concerts would be eliminated if crowds were smaller. This "noted drug researcher's" objection to "extroverted behavior" is merely laughable if viewed as exemplary of the American intellectual's perennial inability to mind his own business; but the issue is more serious when such nosiness results in restrictions on the behavior of 7000 rock freaks who would never think of imposing their behavioral patterns on a "noted drug researcher."

Banning rock concerts is not, of course, an unusual or difficult activity, any two-bit rural sheriff can do it with impunity because censorship of rock is as all-American as burning **The Naked Lunch** or listening to Perry Como. Every single one of the self-appointed guardians of American banality has at one time or another condemned rock: Frank Sinatra, the John Birch Society, the FCC. It is curious that of the two most popular forms of music in America today (rock and 101 Strings -Frank Sinatra-Mantovani Muzak) the "respectable" one--the Mantovani schlock--is farthest from the visceral and folk origins of music itself, purveying as it does an Ex-Lax regularity of rhythm and having as its guiding principle the avoidance of comfort of any kind. (Hence our "noted drug researcher's" objection to "extroverted behavior.") The glorification of mediocrity has, of course, penetrated certain segments of the rock world: CSNY, Jesus Christ Superstar, and the rest--following in the Time-Magazine honored footsteps of Simon and Garfunkel in expressing the Disillusioned But Still Deeply Concerned Attitudes Of American Youth. It's crap, really, but it sounds good over Hotel and bus station Muzak systems.

The strength of rock--and of the culture behind it--is in discord. The louder, the more discordant and frantic rock gets, the better it is for the straight world to listen to. THIS RECORD SHOULD BE PLAYED LOUD.



by Ron Medvin

Ritchie Haven's new album, **The Great Blind Degree** has turned out to be the Amchitka of the record business. I never expected that such a great performer would turn out such an incredible bomb of an album. It was amazing to me that a Havens album would be so boring that I would have trouble listening to the whole side.

Muzak?

When Havens played at Woodstock, he had his guitar, a back-up guitar, and a conga percussion section. This was also true of his early albums. On his latest he has not only the above, but also a full-piece orchestra with an abundance of shrill strings not to mention a Moog. Havens' distinctive rough voice and his driving guitar is all but buried in this onslaught of canned muzak. And there is no one to blame except Havens himself, for he produced this album on his own.

Havens does a six-minute version of Taylor's "Fire and Rain." It is amazing how many instruments he can put into this one cut to ruin it. He takes this poignant song and turns it into a lively dance number, adding the usual strings and a harp which keeps fading in and out of the song in almost random fashion. The song has a busy sound with far too much going on at once to be able to enjoy it.

Class B background

"Touch Your Children", Graham Nash's song, was so bad it was almost funny. It starts out with the orchestra playing what sounds like a cheap theme from a class B movie. Then Havens finally comes in with a mundane vocal which makes four minutes sound like fifteen.

There are some near-bright spots. "In These Flames" is the only song where the orchestra complements Haven's vocals by playing noticeably in the background. And Cat Stevens' "Fathers and Sons" has no orchestra, but the song is far too long and monotonous. The album on the whole, however, is no doubt Havens' worst effort to date and possibly one of the worst albums I've heard all year. It was high time for a terrible album, but it's sad that such a fine performer had to be responsible!

Pleasant Surprise

Just after Havens had depressed me, I put on a record called simply, **Gilbert O'Sullivan, Himself**. He's been getting a mild publicity push, so I was curious to see what this Irishman had to offer. What I found was a pleasant surprise. It's impossible to describe his style, for there's a little of everything from dixieland to rock on this album. But all the music is happy, and much of his lyrics are genuinely witty, and you can't help but liking O'Sullivan, who looks like a character straight out of Joyce's "The Dubliners".

"January Girl" is his first offering, and it's a great dixieland arrangement, complete with a swinging Benny Goodman clarinet sound. You notice O'Sullivan's unusual singing right away. He has a habit of accenting unaccented syllables and cutting words in half in the most unexpected places.

"Permissive Twit" is a very lousy ballad about a subject which is usually a serious one: an unwanted pregnancy. "Oh Heaven help our Linda/She's really done it now/Whatsmore it's so obvious/I mean her stomachs sticking out/If father tells me/mother/She's bound to have a fit/Followed by a neat convulsion/Thanks to our permissive twit." He goes on to tell us that she thinks the culprit might have been Ronald, or maybe Sid or Len. But she's sure it wasn't Bill or Ron.

There's some orchestration on this song, but unlike Havens' album, it doesn't wreck the song. This is true for most of the album, but the producer does tend to become carried away on some of the orchestrated breaks. "Nothing Rhymed", a song you may have been hearing on the radio is one example. The song could be excellent, but the abundance of violins turns a beautiful sad lament into a Boston Pops exercise.

'50's Sound

The second side of the album has some true shining moments. "Too Much Attention" starts off sounding like a Santana cut, but O'Sullivan handles it well, providing that he can handle serious rock as well as lighthearted ballads. "Thunder and Lightening" is also rock, but this time with a '50's sound, complete with a hard sax solo.

The last two cuts are the most beautiful and serious. "Rhodini Says" is a hauntingly beautiful song with lyrics which gently question those who think "that life is a drag." The music changes a number of times from a slow ballad sound to an orchestrated toccata and fugue. It's an incredibly interesting number. "We Will" is another song which has been played on AM radio lately. It's an orchestrated narrative ballad, his singing is strange, going on and on without a period.

No Corny Gimmick

"Well at my age I think standing still would really suit me best/do we all agree?/hands up those who do/ we all agree?/ hands up those who don't/I see, well in that case will we please be kind enough if not/on Sunday to go to Mass on Monday." The song is partially ruined by an insipid children's chorus, but on the whole the listener is touched by the quiet lyrics and music.

It's hard to say whether Gilbert O'Sullivan will really catch on with anyone. He definitely needs a few listenings before you can judge. What first appears to be a corny gimmick turns out to be a brilliant singer-composer with a brilliant first album.

March 3, 1972

The Scarlet and Black

Jewish Grinnellians Need Unity

by Linda Calkins

by Linda Calkins

The Associated Jewish Students of Grinnell College need more unity and opportunities for establishing Jewish identity, according to Ave Machtiger, chairman of the organization.

The organization itself is loosely structured, and has no regular meetings and no constant membership. A small percentage of the Jewish students on campus is really active; however, when activities or events are sponsored, interest increases considerably.

Holidays such as Yom Kippur and Rosh Hashanah are events for which the organization provides transportation to Des Moines, and on those occasions active participants sometimes reaches a hundred.

One large event sponsored by the group is Jewish Cultural Weekend, this year tentatively scheduled for April 28-30 -- tentatively because Black Martyrs Weekend has also been scheduled for the same time. This would result in a conflict of hours and space.

The committee for this year's weekend is Danny Moss, Eric Queen, and Jack Doppelt. The weekend includes movies, speakers, entertainment and Jewish food, and will feature speaker Steven Schwarzschild philosophy professor at Washington University in St. Louis, and entertainer, Tova Ronni, Israeli singer.

During Passover the group will sponsor a Seder, a meal which has a special order and manner of serving. Present for this will be Rabbi Jay Goldberg, Des Moines.

One of the accomplishments of the group includes getting Saga to serve special foods during Passover for the Jewish students. The students have also asked for and received substitutions when Saga serves ham or pork for those who prefer not to eat it for religious reasons. To insure that this remains in effect, a permanent document is being drawn up in case of personnel change on the Saga staff.

The most important thing for which the group is responsible this year is the hiring of Harold Kasimow, religious studies instructor for next year. His hiring will not only benefit the department of religious studies, helping in the movement to make it a separate department from Philosophy, but will also benefit a wider range of people than those interested in Jewish studies.

Mr. Kasimow will be offering such courses as Introduction to Judaism, Contemporary Jewish Theology, and Jewish Mysticism, and will take charge of the present World Religions course. Once these courses are offered, many Jewish and non-Jewish will probably take advantage of them, but the Associated Jewish Students have been the impetus behind these moves.

In addition to the courses, Mr. Kasimow is sending a recommended book list for the library to increase the present collection which does not offer necessary topics in Judaism. The Library now has little on contemporary Israel or the Kibbutz, but more is offered on European Jews before the Russian revolution and Jewish theology. Included definitely on next year's acquisitions is the Encyclopedia Judaica.

According to Ave Machtiger, Mr. Kasimow has indicated interest in helping to establish the campus unity which is now lacking among Jewish students. He has offered his home as an open house on Friday nights next year for those desiring to rap and discuss problems which are unique to them. This kind of interest and involvement should establish an identity which until now has been totally absorbed into the Grinnell campus life until it is no longer maintained with separate cultural life and activities, a "state of nothingness," Ave said.

Although the group has done more this year than in previous years, it is not dominant and forceful. The hiring of Kasimow was just a start in establishing some accomplishments leading to more permanent things. The basic aim is to fulfill the needs of Grinnell's Jewish students by bringing to the attention of the proper people the necessity of offering Grinnell students the Jewish culture and religious and spiritual fulfillment.

Quotation of the Week

"The trouble with the student power structure at Grinnell is that the students have no power and there's little structure."
Jim Ali

April 28 1972

stood by many audience members

Screen Gems

Flicks Have 'Redeeming Value'

by Robert Simmons

In contrast to the frivolity of last week's films, the Jewish Cultural program has brought in two films of redeeming social value. **Let My People Go** comes highly recommended as a thoughtful and moving documentary depicting the genocide of European Jewry and their uphill battle for rebirth in the Land of Israel. A story about the fight to survive in the face of the people who brought you Dachau, Auswitz, and the lovable little Volkswagen, don't miss it.

The story of **The Fixer** deals with the persecution of Jews in Czarist Russia. A peasant (Alan Bates) is able to hide his identity and escape the horror and restriction of the Ghetto to pass as a Gentile. He is framed for the killing of a young boy, imprisoned and tortured. It is based on fact. The film's director, John Frankenheimer, has spent most of his career examining the reactions of men under stress. In this film, Bates' attempts to resist his oppressors in order to maintain his principles are contrasted with similar battles of conscience among his official tormentors.

The production is quite lavish, having been made entirely on location in Yugoslavia. The performances, particularly by Bates, Dirk Bogarde, and various members of the Royal Shakespeare Company, are outstanding. As a whole, however, the film is too long and rather misguided in its point of view. It aims very high in trying to do many things on different levels, when unfortunately only some of them succeed.

Most people react to Clint Eastwood as a horse opera hack, but he has a real talent for playing the kind of character that is **Dirty Harry**. Don Siegel, the director, is little known here, yet in France he is a cult figure of great stature for his work on just this kind of movie (e.g. **Madigan, Coogan's Bluff**). **Dirty Harry** is the old psycho-killer loose in the city story, but there are a few new ideas that give strength to the characters and make the movie a real treat.

The cliche-realism of San Francisco rooftop locations is a minor flaw in a movie genre that too often tends to be a complete cliche. This is a rather bare, straight to the point production without an excess of showy theatrics. Every now and then Siegel sneaks in a fabulous piece of technique that you really have to watch for to notice. All I cay say is watch for it; a great choice for this week's Strand special.

May 5, 1972

Black Martyrs——

Cone: Radical Christianity

by Steve Nunn

James Cone, the radical Christain theologian who in his book **Black Theology and Black Power** has connected Christianity with the black struggle in America spoke to students and faculty Saturday afternoon as part of Black Martyrs' Weekend.

Cone's basic message was that Christianity is a revolutionary religion for oppressed peoples, whether those peoples are Jews in Egypt or blacks in America. For example he called "the covenant at Sinai a celebration of the God of liberation," and continued, "God comes to those who have no rights."

After casting Christianity and the Christian concept of God as revolutionary, Cone dealt with the question of violence, which he said seemed to some people to be antiethical to basic Christian ethics.

His conclusions were that those who denounce revolutionary violence are hypocritical unless they also denounce the inbuilt violence of the social structure which causes people to be oppressed. He said, where people are oppressed, "violence vs. nonviolence is an illusory issue--it is only a question of whos violence--of just and unjust force."

He added that those who invoke Christian theology against violence should realize that "to be for Jesus is to be for the oppressed. . .the issue is not what Jesus did (two thousand years ago) but what he is doing. . . .God's revelation is liberation." The question of reconciliation could be dealt with only after oppression had been eliminated, Cone said.

Cone elaborated on his position in response to questions after the meeting.

The first question dealt with the role of white liberals in the black movement. Here Cone said the black struggle is a struggle for survival and that people whose survival is not at stake could not realistically be expected to show as much committment to a struggle as those whose survival is bound up in the black experience.

Cone also explained why he thought Christianity had changed from a revolutionary religion into one of the status quo. He attributed much of the change to Paul, who, he said, was "too spiritual to be political." Under Paul, Cone contended, the focus of Christianity was directed away from politics and material salvation to other-worldly spiritual salvation. In this connection he pointed out that "salvation" as originally used in the Old Testament meant "victory in battle."

Cone concluded by saying that he personally believed in God because he could find no other way to account for the survival of black people under the kinds of oppression they have endured.

photo by Nancy Fletcher



JAMES CONE

October 20, 1972

Jewish Speaker Preaches Peace

by Leroy Nash

The Gates Lectures this year were given by Emil Fackenheim, Professor of Philosophy at the University of Toronto, who spoke on the theme of "The Task and Promise of Contemporary Judaism."

In his first lecture, "The Challenge of Modern Secularism," Fackenheim began by noting that secularism in the last two or three hundred years has been characterized by the philosophy of positivism, upon which much of our methods of scientific inquiry are based. Positivism, requires that all explanations of physical and psychological phenomena be explained by (or at least not contradict) facts that have already been obtained.

For the sake of argument, however, let us assume that a miracle has occurred; that is, a phenomenon has been experienced by several people that contradict physical laws, and this phenomenon is due to God. A religious person would have no trouble explaining the event -- it is explained by believing that God exists, (what Fackenheim calls the God-hypothesis). But a positivist would be denied the God-hypothesis. To him the phenomenon must be explained in accord with known facts. That is, the Red Sea may have looked like it was dividing, many people may have thought they saw it divide, but it could not--therefore it did not.

To Fackenheim, then, the challenge that secularism poses to religion may be summed up as follows: when the presence of God is felt, does that mean that God is present or does it mean that the feeling of God is present?

In his second lecture, "The Commanding Voice of Auschwitz," Fackenheim told the story of the sacrifice of Isaac. Why, he asks, does God require Abraham to sacrifice his only son? While Kierkegaard's notion was that both God and Abraham needed the proof that Abraham was a man of faith, Fackenheim maintains that people who believed in false gods needed proof that Abraham's God was the only true God. That is, that Abraham was needed to be a witness to idolators throughout the world that God would reject human sacrifices.

From this time, on, Jews felt themselves to be witnesses to the nations of the world--at the Red Sea and at Mount Sinai. They held fast to their faith even in the midst of persecution because they felt they had to be sacrificed in order for the world to discover God. But "after Auschwitz," says Fackenheim, "does a Jew remain a witness unto the nations, and if so, what is his testimony?"

To the Jew this means that he must seriously consider not bringing his children up in the Jewish faith. How can he if it will only expose them to annihilation, as it has throughout history? Fackenheim answers that "The Jew after Auschwitz is a witness to endurance. He bears witness that without endurance we shall all perish. He bears witness that we can endure because we must endure--and that we must endure because we are commanded to endure."

In his final lecture, "The Witness to Reborn Jerusalem," Fackenheim's message could be summed up in the following sentence: any theology that divorces itself from the politics of its existence is a false theology. The Jewish testimony to the world now is that there must not be another Auschwitz. To prevent another Auschwitz the Jew must: (1) work for the survival of Israel, and (2) extirpate anti-Semitism.

Fackenheim pointed out that black militancy has taught all minorities a lesson--the majority can never recognize its own biases because it operates on them. Therefore, in order to end anti-Semitism (specifically in the Christian world) Jews must show Christians their innate biases. In doing so, not only will Judaism become stronger, but Christianity, which is in the midst of a crisis of its own, (at least partially because Auschwitz grew out of a time during which Christianity was strong in a place in which Christianity was strong), will also benefit.

Hearings: Ne

by Curt Gorrell

Government must be more responsive to the people. This theme was implicit in all testimony and discussion carried on at the ISPIRG public hearing on "Big Government and the Individual" held at Drake University on Tuesday, October 10. There was debate over the computer programing of criminal records

Februay 9 1973

ISRAEL SLIDE SHOW

A color-slide presentation entitled **A Fourth World Religion Claims Israel As Home** will be shown Tuesday night, February 13 in the South Lounge of the Forum at 8 p.m. The slides and narration relate the story of how the Baha'i Faith came to have its world center in Israel and why its major shrines are located there-along side those of the Christians, Moslems and Jews. The slide program is being sponsored by the Grinnell College Baha'i Club.

February 16th 1973

JEWISH CULTURAL WEEKEND

Two lectures, a film, and a vocal concert will highlight Jewish Cultural weekend February 22 through 25. The program is sponsored by the Associated Jewish Students, and was arranged by Danny Moss.

Burton Leiser, Chairman of the Department of Philosophy at Drake University will speak on **Universal Morality, National Liberation, and the Jews** at 8 p.m. Thursday in the South Lounge. At 10 p.m. thesame night, the film **Garden of the Finzi Contini** will be presented in A.R.H. Auditorium. It will be repeated Saturday at 7:30 p.m. in A.R.H.

Friday at 9:30 p.m., the Israeli singer Yacov Dan will appear in concert in South Lounge.

Arthur Green, co-founder of the Boston Havurat Shalom Community Seminary will speak on **Rediscovering Jewish Mysticism Today** at 8 p.m. Sunday in South Lounge to conclude the program.

February 23 1973

Jewish Program Continues

by Danny Moss

This year, the Jewish Cultural Program is featuring two lectures, a film, and a vocal concert: There is no central theme to the Program, and it is hoped that there is something of interest to everyone in it.

Last night, Burton Leiser delivered a lecture entitled **Universal Morality, National Liberation, and the Jews.** Dr. Leiser is Chairman of the Department of Philosophy at Drake University and has authored various works on Jewish law, education, and philosophy.

Professor Leiser's presentation dealt with a controversial political /moral matter. In recent years, leaders of the New Left as well as other "progressive" individuals have levelled a number of serious charges against traditionally-oriented Jews, against Jewish nationalism, and particularly against Israel. Prof. Leiser finds no sound basis for these accusations, and argues the legitimacy of Jewish nationalism as a political movement.

The second lecture of the Program will be of a more spiritual vein and should prove no less provocative. Sunday, at 8:00 p.m., Rabbi Arthur Green will discuss **Rediscovering Jewish Mysticism Today.** Art Green is a member of the Havurat Shalom community, an experiment in Jewish religious and communal renewal, which he helped to found in 1968. He is presently working on a doctorate at Brandeis University on the Jewish mystical tradition.

Art Green's talk will focus on certain central symbols in the language of Jewish spirituality, and what their recovery might mean to the contemporary religious situation. Its orientation will be personal and open to discussion, and will undoubtedly not be lacking in Hasidic stories.

The entertainment segment of the Program will be provided tonight. First, the weekly Oneg Shabbat will be combined with Israeli folk dancing in North Lounge at 7:00 p.m.

Also tonight, at 9:30, a concert will be given by Yacov Dan in South Lounge. Yacov Dan is an Israeli singer, actor, and musician, widely acclaimed in Israel and the U.S. He will accompany himself on the cordovox.

Finally, the Jewish Cultural Program is presently the Academy Award winning film, **The Garden of the Finzi-Continis,** directed by Vittorio De Sica. The setting is Italy in 1938.

OFFICE MACHINES



"Usually when it doesn't work I just pick it up and slam it down, but that didn't help this time."

GRINNELL OFFICE SUPPLY
across from post office

GLASSES
Made and Repaired

April 20 1973

Mayrent: Finds Alston Letter 'Shocking'

To the Editors:

I was shocked and horrified, perhaps naively, to read Washington Alston's letter in last week's Scarlet and Black. I can appreciate that a black student might feel considerable bitterness over the current housing controversy. I can understand that bitterness and anger could easily lead, in debate, to exaggeration and overstatement.

However, having perused the editorial which occasioned Mr. Alston's letter, I cannot understand what Gay Liberation has to do with any past or present oppression of black people, or in the world at large.

I won't argue at this time what kind of "degenerate mentality" needs to restrict and prescribe the kinds of emotional and sexual relations which should and shall exist among other people; what I would very much like to know is what in the world "such moral deprivation" has to do with "what is good and bad for black people."

It seems to be blatantly ironic that the same mind which demands "moral freedom" for himself uses as his example a "moral freedom" which he would deny others. And it seems sad, not to mention irrelevant, that a serious discussion of a serious problem concerning the Grinnell community at large can find no better argument than to attack a group apparently totally unconcerned in the debate and, moreover, specifically unaffected by it.

It is a pretty well established historical principle, I suppose, that those who have been oppressed for a long time often, upon gaining some degree of liberation, turn upon some new minority, but in my innocence, I never expected to find that kind of attitude at Grinnell College.

Mr. Alston has opened my eyes, and I'm not sure that I can, at this time, sincerely thank him for the service.

Sherry Mayrent

S & B Letters

Lenart: Social

September 7 1973

Youngberg Takes On Admissions

(Ed. note--The following open letter to President Glenn Leggett is reprinted here in condensed form at the request of the author.)

Dear Mr. Leggett,

Your recent expression of interest in Iowans, alumni children, and athletics has struck me very badly. I'm not sure you don't envision a new policy to lower the percentage of Jews on campus though I can hardly outright accuse you of antisemitism. I fear that your empty phraseology cloaks such intentions though Grinnell certainly has Jewish alumni, Iowa its Jews, and athletics without a doubt its Jewish participants. It is your application, not your words which would make the difference.

If your motivations are a little deeper perhaps you wish to regain for Grinnell its Iowan and even Midwestern image of long ago. Bad publicity especially in the Des Moines Register has caused Iowans to distrust Grinnell because of its "Big City" atmosphere. It is not Grinnell the town of which I speak. How many of those Iowan students you talk about, students at the local high schools, even come onto Grinnell's campus. There is the Duffy and Steakhouse's clientele and the Longhorn's clientele. The separation is most unusually distinct in Grinnell. The college is pointedly unfriendly to its own hometown. Here is a problem. Perhaps you have a start at its solution. Reducing the thirty percent Jewish constituency down to the usual ten percent and trying to keep out the less conformist element from the big city high schools hardly strike me as the most constructive measures. And, Iowa students and alumni children simply don't exist to solve this school's financial or other problems. Granted the regressiveness of your plans as they might easily be unfolding, their practicality is also in question. Grinnell could be hurt.

Athletics, evidentially your pet fantasy is another issue. If Grinnell can find free time for its scholar-athletes, why hasn't it time for scholar-intellectuals, scholar-artists, scholar-politicians, and the rest of the scholastically oriented individuals in the world? Grinnell is a community of purely narrow minded scholars if that term can be applied with that restriction. I applaud your attempt at a solution. But, again, I think you are making a bad beginning.

Sincerely

Brian Youngberg

Leggett Responds

(Ed. note--The following letter, written by President Glenn Leggett to Brian Youngberg in response to his published letter, is reprinted here at the author's request.)

Dear Brian,

I have read your letter regarding the statement on "admissions" and can say that neither the trustees nor I have the motives or intentions your interpretation of the recent statement seems to suggest. Nor do we believe that the application of the priorities we propose will have the results you think they might.

Sincerely,

Glenn Leggett

Gay Group Plans Open Meeting

October 12 1973

Marchant Views Cuba, Mid East

by Jessica Openheim
and Rob Ramer

Sir Herbert Marchant gave a lecture on the situation in the Middle East in South Lounge Wednesday at 7:30. After the lecture he led and refereed a lively discussion about Israel, the Palestinian refugees, and Big Power interests.

Sir Herbert is one of 60 Senior Woodrow Wilson fellows who visit campuses for a week or more as visiting professors. Marchant, who has served both the academic and the intelligence communities of Britain, was also ambassador to Cuba and Tunisia.

Noting that the U.S. government played a big part in the creation of the Jewish state and in its continuing support, Sir Herbert demonstrated how the existence of Israel affects American citizens. He mentioned that the U.S. government has given $1.2 billion in aid during recent years and that we could be heading for a clash with the Soviet Union over the present situation.

The ex-ambassador pointed out that the Arab-Jewish conflict is of relatively recent origin. He stated that the roots of the problem lay in Britains ambivalent position during World War I.

The British tried to get both the Arabs and the Jews on their side by promising them independence and a national home. But by opening Palestine to heavy Jewish immigration, the Arabs were made to pay for the sins of the European nations.

As the competition for the land of Palestine began causing bloodshed, the British threw the question into the hands of the U.N. Under American pressure, the U.N. opted for partition of Palestine, giving the best land to Israel.

This led to the outbreak of the 1948 war in which Israel thoroughly defeated the Arabs and increased its allocated territory by one third. It also led to the creation of 750,000 Palestinian refugees.

Eight years later another war broke out over the Egyptian nationalization of the Suez Canal. Although Israeli forces occupied the Sinai, with the aid of Britain and France, they soon withdrew under American pressure for a negotiated settlement.

Tensions did not disappear but increased and led to the Six Day War in 1967. This was a brilliant military victory for Israel and led to the expansion of its territory with the additions of the Golan Heights, the West Bank, of Jordan, and the Sinai Penninsula.

This war also led to a modern Diaspora of Palestinians with 1, 250,000 refugees and 1,000,000 living under foreign occupation. The U.N. was at an impasse as the Israelis refused to withdraw and neither side was willing to undertake serious negotiations.

Marchant then asked students to play the role of judges of the World Court and hear the evidence for each side. He then presented the case for both the Zionists and the Arabs. The results were a hung jury and left the audience with a profound sympathy for Henry Kissinger and others trying to negotiate a settlement.

The night before, the visiting Britisher had spoken to a South Lounge audience about his experiences during the Cuban Missile Crisis. He was serving as British ambassador to Cuba at this time and was involved in the negotiations with the Revolutionary Government of Cuba.

Sir Herbert spoke of Fidel Castro as a man of great charisma and some eccentricity. He stated that the Cuban leader had done nothing successful since the missile crisis. At the same time he gave the Cuban government credit for vastly improving living conditions.

One of Marchants main points was that if Kennedy had not appeared so hesitant on the Bay of Pigs that Kruschev and Castro would not have dared place the missile on Cuba. Considering President Kennedy's conduct throughout the weeks of the crisis, Sir Herbert said that he had "only the greatest admiration for the way in which he handled the situation."

Sir Herbert gave glimpses of what went on behind the scenes. According to Marchant, Castro continued to create a storm after the world thought the missile crisis was over. Castro threatened to refuse to allow the missiles to leave as he had not been consulted.

Marchant felt that he could not safely surmise on the future, saying that "Castro is remarkably firmly in the saddle." A brief question and answer period with the audience followed the 40 minute speech.

UFW: Boycott On

CHICAGO, IL--Rumors that the United Farm Workers union boycott on non-union lettuce and grapes has been called off are false, according to Nathan Schumacher of the UFW Midwest Regional Office.

Schumacher said Wednesday in an interview that a proposed agree-

Vandalism:

Vandalism caused a minimum of $725 on campus in the early morning hours Sunday, according to Physical Plant officials.

Watchmen report ten separate incidents between the hours of midnight and 8 a.m. Sunday.

According to Assistant Dean of Student Affairs Bob Jacobs, the da-

Novemeber 30 1973

9 7:30 p.m.--Movie: BLOOD SPORT.

11, 12 7:30 p.m.--CONFLICTS: INCIDENT AT VICHY. This drama probes the reactions of Jews and aliens caught in a roundup by Fascists in Vichy during World War II.

December 7, 1973

KDIC

Sunday

8:30 Eternal Light - A conversation with Milton Himmelfarb, a contributing editor of commentary, and Rabbi Wolfe Kalman, executive vice president of the Rubbinical Assembly (1/2 hr.)

3:00 Eternal Light - A conversation with Eli Evans, an officer of the Carnige Corp., who has written **The Provincials**, a history of the Jews in the South (1/2 hr.)

3:30 The Jesus Show - Handel's "Messiah" (till 6 p.m.)

8:30 Sports Roundup with John Wylie (15 min.)

8:45 Latin American Press Review -News Shorts and a feature on oil in Venezuela.

Monday

8:45 The Rest of the News - "The San Quentin 6" - A Program with interviews with Fania Jordan from the San Quentin Defense Committee and San Quentin 6 attorney Harold Moore (15 min.)

9:00 ISPIRG Show with Kathy Kramer

That's all Folks! We will be back next semester with more special programming, including many surprises - Remember if you want air time - contact Frank Stoler at Ext. 616 or Dale Scherler Ext. 516.

Render: Sees Cultural Conflict

To the Editors:

Contrary to roomer, there are Jews on this campus who observe the holidays of the Jewish calendar. I am amazed that no one in the planning committees of social events will take this into consideration when they pick a date for a major event. The "Spring Fling" coincides with the Jewish holiday of Passover on Saturday April 6th. I had hoped that my letter concerning the selection of the weekend of Yom Kippur, the holiest day of the year for Jews, as parents weekend, would have instilled some semblance of respect for minorities on this campus. I certainly would not plan a party on Easter Sunday or any Holy day and I hope in the future events will be planned with this consideration in mind so everyone will be able to participate in the College's activities.

Robert Render

April 5th 1974

April 5 1974

Cutler: Israeli Experience

by Fran Cutler

Now that Grinnell is feeling the direct effects of the energy crisis, I thought it would be appropriate to write and fill you in on what's happening in the oilest part of the world. Being in Israel has had a profound effect on me.

PERSONAL PERSPECTIVE

Before the war I was merely enthralled with the idea of being in a foreign country. Israel is the meeting ground for cultural groups throughout the world - Hassidic Jews, Oriental Jews, Arabs, Christians, - and yet, one initially has the feeling of being a foreign element, alien to the overall Israeli culture. During the first month of my stay in Israel, I was still very much involved with America, and searched the paper daily for news of the latest Watergate disclosure. Essentially I was a tourist with a home--an American in Israel.

However, after the war, the atmosphere of the country and my attitudes towards it changed radically. Although I was not fighting the battles of the Israeli army in the streets of Jerusalem, I was made to feel as if I was a valuable member of the war effort.

It was during this crisis atmosphere that the country put its best face forward, overlooked the cultural differences between Israeli and American and began to accept us as fellow Jews. The attachment to a country or a people usually comes after an extended period of time--but the experience of the war, the heightened emotions, the common fear and sorrow have worked to accelerate the development of these feelings.

I don't mean to infer that all in Israel is patriotism, excitement, etc., because since the war began life in Israel has become even more difficult. Government price subsidies have been lifted on transportation, bread, milk, cheese, and eggs and the cost of these items has doubled overnight. This is not be mention the fact that there is hardly a person in all of Israel who has not lost a relative or someone he knew, in the war.

For the foreign students life has changed drastically, but everyone is too embarassed to complain, because our problems are minor in comparison to those of the average Israeli family. Many of the professors are still in the army so classes have been cancelled. Then too, 2/3 of the university is comprised of women because 90% of the college-age men are in uniform 75% of the time.

Also our heat and hot water are turned on only about three days a week. When things break, there is no one to fix them. The universal excuse is "because of the situation," or "since the war things have changed." Moreover, the war has accomplished what I though previously was an impossible task; slowing up the world's crankiest bureaucracy. Waiting in line just to be sent to another line is a way of life here.

Somehow in spite of the general atmosphere of sobriety and tension, I feel a strange attachment to this place. Maybe it's because for the first time I am not part of a minority who is expected to assimilate into a protestant society. But there are times when I miss the "Grinnell Experience." Forum dances do not exist in Israel and Israeli meat makes SAGA steak taste like filet mignon.

POPULARITY

ATHENS, GA--Its student election time at the University of Georgia, and one platform contains a plank calling for the re-establishment of the playing of Dixie at all athletic contests.

QUARTER POUND TO GO

CINCINNATI, OH--It may soon be possible to order a Big Mac or a Quarter Pounder on campus. The McDonalds hamburger chain recently opened its first on-campus restaurant, at the University of Cincinnati.

February 7 1975

Photos surpass verbosity

by Michael Chessler

ICP Library of Photographers: Volumes 1-6; Robert Capa, $6.95; Werner Bischof, $5.95; David Seymour - "Chim", $5.95; Lewis W. Hine, $5.95; Dan Weiner, $5.95; Roman Vishniac, $7.95; (All Paper) N.Y.: Grossman, A Div. of The Viking Press, 1974.

Now that the world is slowly getting around to realizing that photography is a legitimate art, many publishers have responded with a myraid of books teaching, presenting and glorifying the photographer and the product. Viking has graciously stepped into the mass of legitimate and bogus publications and taken up the publication of a new series whose aim is to present a number of monographs documenting the lives and works of the great photographers. The series is presented in collaboration with ICP (International Fund for Concerned Photography Inc.) which serves to "uncover and preserve forgotten archives, and to present such work to the public," among other services to photgraphers.

There are currently six volumes in the series, with more to come. The layout and content are fairly consistent, with each volume containing essays on and by the photographer, a select collection of the most important photographs (about sixty per volume), a chronology and various addenda.

The photographs are remarkably well produced, as all of them are in black and white, (except a large section in the Vishniac volume). The pages are uniformly clean and the contrasts come off quite well. The choice of photographs for each volume seems to be an amalgam of the photographer's classic prints, a generous selection of those that should be so considered and a number of prints not previously made public.

As far as I can tell, their choices are thorough enough, but at times I would have liked more pictures and less of the accompanying text of reminiscences. The copious collection of anecdotes serves to vivify the photographer, to make the person on the other side of the lens become real and emrge in our sensibilities as a true creative artist,, yet I was consistently bothered by the peripheral and repetitious nature of many remembrances. All in all, in a photography book I expected, rather wanted, more photographs and less chatter. The biographies could have been easily dispensed with in a couple of pages, supplemented by the helpful chronologies at the end of the volumes, and the anecdotes on times and places could have been reduced to two- or three-line captions.

That is not to say that I am dissatisfied with these books. In fact, I think they are an admirable contribution to their field. I hope that future additions to the series will be less verbose and more visual.

While I recommend these books to the person sincerely (or even tangentially) interested in the art of photography, especially the two volumes cited below, there is one very obvious deterrent: the price. Most of us are all too well aquainted with the price of books in general, and specialty books in particular. I imagine that great costs are encountered in any book of reproductions, especially one which purports to do them well. Nonetheless, these paperbacks are a bit too expensive for my taste. They are slightly oversized (about 8" X 6½"), but I do not think of dimensions so great that these prices are justified. Ironically, my two favorite volumes are the two most expensive ones, with the series range currently being from $5.95 - $7.95.

Now the two positive points: the volumes on Robert Capa and Roman Vishniac. The Capa collection is a thorough tribute to one of the great masters of the camera. The reproductions are excellent, and the choice quite exhaustive. A special treat is reinclusion of his first published photo: Trotsky in Copenhagen in 1931. All of his photos are classics and most of them are here.

The Roman Vishniac volume differs greatly from the rest in that is is not primarily the record of a photojournalist. A good portion of the book is devoted to his famous photomicrography, here reproduced in excellent color, while the remainder are from his heart-rending collection of Polish Jews, most taken at the outset of WWII. The contrasts are exciting and each individual photograph is a masterpiece.

So you now ask (or maybe not), "Should I buy any of these?" For content, execution and reproduction, I would have to say yes. For chitchat and the high price, I would say no. If you have a chance, look at the books; they're good. As to taking them home, that, in the end, is up to you.

November 12 1976

Friedman explains 'touchstones'

by Dave Wick

Last Sunday and Monday nights, Maurice Friedman presented the 1976 Gates Lectures which centered primarily on his two books "The Human Image" and "Touchstones of Reality" and the relation of the theologian Martin Buber to the ideas in these two books.

On Sunday night, Friedman defined his "touchstones" as some experience that a person has had in the past and how it affects who one is at present. He cited the example of how the Jews were freed from Egypt and every year they commemorate that event. In this way, Friedman said, they have related the past to the present.

Friedman alsospoke of "modern Jobs" who were people who rebelled against injustices yet remained non-destructive. These people rebel within the guidelines of the system.

One of Friedman's general thoughts concerned his feeling that people weren't opening up to each other enough. He expressed the opinion that it is just as important to understand the views of others in order to supplement one's own personal view. Friedman stated that one of the consequences of inhumanity was godlessness.

Monday's lecture dealt with relating the ideas of Martin Buber to Friedman's thoughts. Friedman defined Buber as a mystic who gave up his mysticism for the social implications of his Jewish faith. According to Friedman, Buber didn't feel he could find salvation or a god-like state through an individual god. Rather, Buber sees God as man and finds it impossible to know God as a separate being since God is in a state of becoming.

Friedman further explained that because man has to become God, all we can know of God is through our own world. Therefore, man's "touchstones" or experiences in life directly affect his becoming.



Dr. Maurice Friedman speaks to a religious studies class last Monday.

photo by Steve Silberberg

February 25, 1977

Movies this week explore Jewish life

by Bill Waldner

Despite what your calendar tells you, both of the films this week are part of the Jewish Cultural Weekend activities. Both films show, in their own way, the clash between traditional Jewish culture and modern culture, and both films are entertaining and engaging.

The Apprenticeship of Duddy Kravitz stars Richard Dreyfuss (American Graffitti; Jaws) as Duddy, a nineteen year old Jewish boy who is determined to hustle his way out of his middle-class existence and go all the way to the top. The Kravitz family lives in Montreal where Duddy begins working in the dining room of a rather crass resort hotel. On the advice of his grandfather that success in life is ensured only if one owns property, Duddy sets out to make his fortune and buy his land. He out-maneuvers his fellow waiters (much to their displeasure) and attempts to make some really big money by making films of Bar Mitzvahs. The way Duddy sees it, he would much rather make money off of some other scheme, but Kleenex and the home permanent have already been invented.

Dreyfuss does a fine job of acting in this very funny movie, which, though prone to a few excesses, is a well-done and captivating film. Duddy is the kind of non-hero underdog that you can't help but identify with.

The film Hester Street is the first effort of its writer-director Joan Micklin Silver. It is a film about the American immigrant experience, and the assimilation of Jews into American culture. Ms. Silver captures the texture and quality of life on the lower east side of New York. It's almost as if the photographs of Jacob Riis had been made into a film. Hester Street is a fine example of what a talented independent filmmaker can do on a relatively small budget.

The film takes place in 1896 and tells the story of Jake, a Russian-Jewish immigrant who has been in the United States for three years, and his wife Gitl, who has recently arrived. To Jake, who has already become somewhat assimilated into the American way of life, his wife represents the past—the Old Country he has left behind in Russia. Gitl speaks nothing but Yiddish and is still faithful to the Orthodox Jewish ways that Jake has discarded. To Jake, who has fallen in love with another, more "modern" woman, Gitl is no longer a desirable wife.

Carol Kane, with her neo-Raphaelite face and quiet acting style, gives a stunning performance as Gitl, while Steven Keats struggles to maintain an accent in his role as Jake. Hester Street might seem a little slow at first, but give it a chance—it's worth it.—Bill Waldner, c-o Jasper County Home for the Criminally Insane

"jewish cultural weekend"

March 4, 1977

Mixed movies

by Peter Jaroff

The three films this weekend have absolutely nothing to do with each other. That's right—no theme, no axe to grind, no special significance to Blacks, Whites, Jews, Gentiles, Gays or Straights. They were not selected by the Latvian Student Group and are not presented in cooperation with any other campus events. In a year which has seen the film chairmanship besieged with requests from every group on campus for some specialty film, this weekend should come as a refreshing change.

If you enjoyed **Putney Swope** last semester, you might get a kick out of another Robert Downey feature, **Greaser's Palace**, an irreverent look at the Second Coming as it could have happened in the Old West. **Greaser's Palace** is the story of Jessy, a zoot-suited young man on his way to Jerusalem to become a singer-dancer-actor. Jessy is leaving for the Holy Land for "it is written that the agent Morris awaits me." In the meantime he performs a couple of miracles ("I can crawl again" rejoices a semi-successful subject), and encounters some very strange characters. This gospel according to Downey is served up with the director's own brand of humor; audacious, perverse, and sometimes sophomoric. **Time** magazine called **Greaser's Palace** the "most adventurous American movie" of 1972. (Due to the shocking nature of the film, no one will be permitted to enter the auditorium after the film has begun.)

For comedy in a more traditional vein, try **Our Man in Havana**. Carol Reed, of **Third Man** and **Odd Man Out** fame, based this 1959 film on a Graham Greene novel. Alec Guinness is a vacuum cleaner salesman in pre-Castro Cuba who is mistaken for an agent by British intelligence. Guinness decides to go along with his new identity, fakes a couple of top-secret blueprints, and soon finds himself inextricably involved in the island's political intrigue. The comic possibilities of the plot are obvious, and they are well exploited by a cast which includes Noel Coward, Ernie Kovacs, Ralph Richardson, and Burl Ives.

The conventional view of American film during the Depression is that the movies provided an escape from the cares and drudgery of the times. This view ignores the considerable number of Hollywood productions that dealt with serious and contemporary themes. Films like **I Am a Fugitive From a Chain Gang**, **20,000 Years in Sing-Sing**, and **Our Daily Bread**, for all their sentiment and melodrama, did attempt to deal with some of the real problems confronting Americans of the day: injustice, poverty, and corruption.

Wild Boys of the Road (1933) is about teenage runaways, whose numbers swelled as a result of the social and economic dislocations of the Depression. The "wild boys" (and girls, too) take to the roads and railways and engage in running skirmishes with police, railroad dicks, and other figures of authority. **The Nation**, in a rare bow to Hollywood, called **Wild Boys of the Road** "exciting and unusual," and "powerful criticism." Note how the New Deal and the blue eagle of the NRA operate as a new "deus ex machina."

William Wellman, the director, while not as well known as Howard Hawks or John Ford, has had a profound influence on American cinema. His **Wings** (1927) won the first Academy Award for Best Motion Picture. **The Public Enemy** (1931) established the movie gangster idiom, and the original **A Star is Born** (1937) did the same for Hollywood tear-jerkers. With **The Ox Bow Incident** and **The Story of G.I.Joe** also to his credit, it is obvious that Wellman was a director with a high degree of competence that showed itself through a wide range of subjects.

April 8, 1977

Graduation conflict

To the editor: This week a fellow senior pointed out that graduation (May 24th) fell on the Jewish Holy day Shavuos, which commemorates the day the Laws were handed down at Mt. Sinai. It is not my intention to force the administration to incorporate the Jewish holidays into the college calendar. It is my intention to declare my indignation and amazement, because this is not the first time this kind of thing has occurred in four years here. Three years ago, Parents and Alumni Weekend was scheduled on Yom Kippur, the holiest day of the year for Jews. Another weekend had to be scheduled to accomodate Jewish Parents and Alumni. Large parties with big cash expenditures on alcohol and munchies have been scheduled on Passover.

All I ask is that the rights of Jewish students, parents, and alumni be respected by a simple consultation of a calendar or appropriate sources that live in the campus community. As Social Coordinator, I am aware of the scheduling difficulties that can arise, but the academic calendar is laid out months or even years in advance, and some allowance could be made. If graduation was May 25th, instead of May 24th, there would be no problem. I hope these considerations are made in the future. **Robert Render**

OCTOBER 7 1977

Briefs

Jewish urban culture conference topic

The Jewish experience in American cities will be discussed at a conference to be held in both Des Moines and Grinnell Oct. 16-18. Sponsored by the Iowa Board for Public Programs in the Humanities, Grinnell College, and the Jewish Welfare Federation of Des Moines, the conference will feature talks by author and critic Irving Howe, art historian Milton Brown, and sociologist Marshall Sklare.

According to Alan R. Jones, professor of history at Grinnell College, "the conference will be an attempt to describe and interpret Jewish contributions to the social, cultural, and political life of large American cities."

Brown will begin the program with an illustrated lecture on "The Question of Jewish Art in 20th-Century American Painting." Open to the public without charge, the talk will be given in Levitt Auditorium of the Des Moines Art Center at 3 p.m. on Sunday, Oct. 16.

Historian Irving Howe, whose recent book **World of Our Fathers** has been widely praised, will speak at 8 p.m. on Oct. 16. His talk, entitled "American Culture and the East Europen Jewish Immigrant," will be given in Herrick Chapel on the Grinnell College campus.

Marshall Sklare will give talks in both Des Moines and Grinnell. He will speak at Beth El Jacob Synagogue in Des Moines at 7:30 p.m. on Monday, Oct. 17, on the topic "Jews and Cities: Contributions and Changing Perspectives." On the following day, at 8 p.m. in South Lounge of the College Forum, Sklare will discuss "Jews and Urban Politics: Radicals, Reformers, and Bosses."

October 14 1977

doing research on statutory law

Jewish urban history to be conference topic

The Jewish ethnic group in 20th century America will be the focus of a conference to be held in Grinnell and Des Moines Sunday through Tuesday.

Alan Jones, history professor, said the conference "will focus on the early struggles of Jewish immigrants, the evolution of Jewish art and culture in America, relationships with other ethnic groups, and the effects of and responses to social and political forces."

"PART OF the point of the conference will be to present perspectives on evaluating urban culture in the latter half of the 20th century," said Bob Mannheimer, '76, who is coordinating the conference with Jones.

Irving Howe, author, historian and art critic, art historian Milton Brown and sociologist Marshall Sklare will be the principle speakers at the conference.

HOWE IS an English professor, a major translator of Yiddish literature, a leading critical commentator on American culture, an editor of Dissent magazine and a historian.

Howe's 1976 publication, World of our Fathers, is called "a sociocultural study of the experience of the East European Jews who migrated to America in the 1880-1924 era," by the 1976 Book Review Digest.

THE BOOK has been widely praised. The Digest reported that R.L. Schoenwald said in the August 27, 1976 issue of Commonweal, "In almost overwhelming detail Howe adds new material on life on (New York City's) Lower East Side and offer fresh insights. The ghastly living and working conditions encountered in a ruthless society which submerged unnumbered lost souls poorly equipped for the new world, the serious dislocation of family life, the bitter class of the first and second generations, the rise from poverty to the middle class and the strategies of protests devised by those who found this no promised land—these are but some of the themes developed brilliantly."

Brown, a specialist in American painting, has recently returned from Great Britain where he organized two major shows of 20th century American art.

SKLARE has written extensively on Jewish life in suburban America. The Jew in American Society, edited by Sklare was published in 1976. The 1975 Digest calls the book an "anthology of analytical studies about American Jews."

According to the 1975 Digest, a review of the book in the July 1975 issue of Commentary said, "The picture of American Jewish life which emerges from (this) reader is one in which problems and weaknesses clearly predominate—not too surprisingly, since Sklare and most of the contributors . . . are survivalists, and survivalists almost always stress threats to Jewish existence . . . To anyone familiar with the situation of American Jewry, the problems delineated—a rising intermarriage rate, a generally ineffective educational system (and) a seriously disaffected youth population, etc.—will not come as revelation. By bringing together the best available analyses of just these problems, Sklare enables us to see that they do indeed add up to a very real 'Jewish identity crisis.'"

Another review in Book Review Digest, from Contemporary Sociology: a journal of reviews, called Sklare's work "liberal and cautious." The reviewer said he "would have included a good deal more from the critical 'countercultural' segment of the Jewish community as well as from those alienated Jewish 'outsiders' who still have much to say from their vantage point."

There will be an exhibition of Jewish art in the lower level gallery of the Forum next week as well as a production of Arthur Miller's "The Crucible," to be presented in Roberts Theatre at 8:00 p.m., today through Sunday.

The conference is sponsored by the Iowa Board for Public Programs in the Humanities, Grinnell College, and the Jewish Welfare Federation of Des Moines.



October 14 1977

Ionova Irina

Russian prof visits

By Janet Pope

This is the second year that a Russian teacher has been on campus as part of the American Field Service Teacher Exchange Program. Ionova Irina will be here until the second week in November.

Since she arrived in Grinnell on September 28, Irina has been learning about the Grinnell experience, teaching classes and planning lectures that she will give on campus and in town.

GRINNELL was the first college accepted by AFS to serve as a placement institution, explained Russian professor, Sheila McCarthy. Most of the exchange teachers are placed in high schools, McCarthy said. But the teacher that visited Grinnell last year gave such favorable reports that three of this year's six exchange professors are in colleges, she said.

"Traveling is very popular in the Soviet Union now. It's not a problem. You can go everywhere around the world."

In the Soviet Union, Irina teaches at the Institute of Foreign Languages in Kiev. Irina said she studies foreign languages to learn more about different people and to be able to better communicate with them. "I think you have as many friends as you know foreign languages—and I like to have friends," she said. Irina also speaks Spansih.

AT THE Institute, students learn about the culture, geography, political system, history and literature of the country whose language they are studying, Irina said.

Irina said she attended the Institute as a student. Though she said she learned about the political system she refused to comment on governments of the United States or the Soviet Union for publication. However, she said she would be glad to answer any questions that students have.

IRINA has Russian senior seminar and other language classes. She is scheduled to participate in the Russian literature class today.

McCarthy said Irina will visit the elementary, junior and senior high schools in Grinnell. In addition, Irina is scheduled to talk to the Rotary Club and to give a lecture on campus about the educational system in the Soviet Union. She is also holding four hours of conversation for Russian students each week.

THIS IS Irina's first trip to the United States. She has visited Bulgaria and Rumania and plans to go to Germany because she wants to see the Dresden Gallery.

"Traveling is very popular in the Soviet Union now," she said. "It's not a problem. You can go everywhere around the world." She refused to comment on government restrictions placed on the travel of Soviet Jews.

IRINA SAID she likes Grinnell because "it's very beautiful. To my mind, cities are the same throughout the world," she continued. "Everywhere families raise children, mothers love their kids. Everywhere people like to live in peace—there is no great difference."

Irina said she is "well acquainted" with the students of the Russian department. "They're diligent students," she said. "They study hard and do their best to learn Russian."

IRINA IS living in Smith Annex and eating food service meals. She said she enjoys the cafeteria. "Every day I have breakfast, lunch or dinner with one of the Russian students," she said.

"Health is Wealth
Eat Natural Foods"
20 per cent off all vitamins and minerals.
20 per cent off all books.
10 per cent off honey.
Order your delicious apples today!
Van's Health Foods
1501 4th Ave. 236-4437 Grinnell
214 1st Ave. W. 792-1073 Newton



Ionova Irina

Russian prof visits

By Janet Pope

November 4, 1977

Immigrant society declining

Jews pierce culture, lose Golden Age

By Patty Rose

Grinnell College, along with the Jewish Welfare Federation of Des Moines and the Iowa Board for Public Programs in the Humanities, recently sponsored a conference in both Grinnell and Des Moines entitled **Ethnicity and Urbanity: Jews and Cities.**

One of the keynote speakers was Irving Howe, professor of English at the City University of New York. Howe's professional achievements span both political and literary arenas as well as the historical arena, which has earned him the most fame in recent years.

AS AN editor of Dissent Magazine and frequent contributor to it and other radical journals, Howe remains a stalwart member of the Old Left school of politics, which reached its peak of power in the 1930's and 1940's. Howe was one of the few individuals to remain active and concerned during the all-too-silent Fifties and the rise of McCarthyism, as Lillian Hellman notes in her book **Scoundrel Time.**

In the 1960's, Howe, along with his friend and colleague Michael Harrington, author of the landmark work on poverty entitled **The Other America,** continued to develop and refine the concept of "democratic socialism." Together, they edited the book **The Seventies: Problems and Proposals.** Other political books Howe has either authored or edited include **Steady Work: Essays in the Politics of Democratic Radicalism, 1953-66, The American Communist Party: A Critical History, (with Lewis Coser), The Radical Imagination, The Radical Papers,** and **The Basic Writings of Trotsky.** His other interests are foreshadowed in the work **Politics and The Novel,** which couples his lifelong interest in political action and literary criticism.

AS A professor of English, Howe has also long been recognized as an esteemed literary critic, especially of modern literature. Yet his broad-based interests are reflected in titles such as **Thomas Hardy, William Faulkner, Edith Wharton** and **Sherwood Anderson.** Along with Eliezer Greenberg, Howe has edited a number of anthologies of Yiddish poetry, and literature. It was his long standing interest in Yiddish literature and culture that eventually resulted in the massive work entitled **World Of Our Fathers.** Seven years of research culminated in 1976 with the publication of this epic describing "the journey of the East European Jews to American and the life they found and made." It received nearly universal critical acclaim and was awarded the National Book Award for that year. Howe's lecture at Grinnell stemmed directly from this work and was entitled "American Culture and the East European Jewish Immigrant."

Howe began his lecture by qualifying the traditional view of the American melting pot with respect to the American Jew. To Howe, the preservation of a unique Jewish identity and history, apart from the mainstream of the dominant society and culture, forms the integral component of the Jewish will to survive amidst an incredible history of persecution. He sees this manifested in a "shared burden of memory," a haunting historical consciousness of the Holocaust and the prior history of anti-semitism.

This shared consciousness, at least in part, colored the immigration of the 1880's and made it distinct from all other ethnic group migrations of the time, including the Irish and Italians. Although virtually all were seeking a better life, only the Jews were seeking life itself.

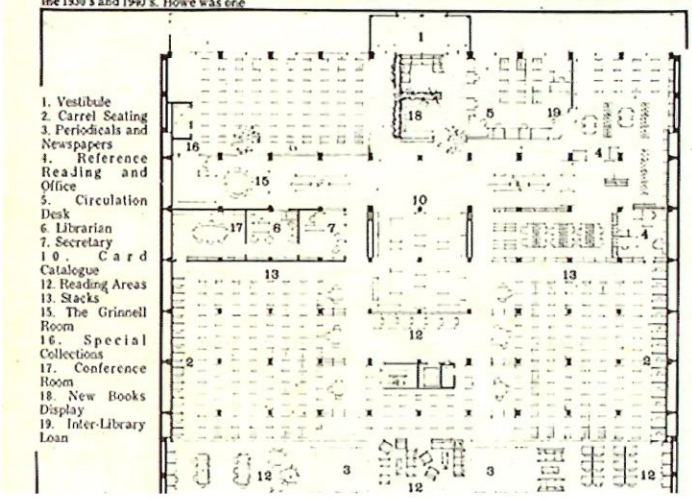
THUS, while some historians have viewed the massive influx of East European Jews in the late nineteenth century as a "collective utopian experiment," Howe is quick to dismiss this as simultaneously too "grandiose and too simple." Yet, he concedes that the migration was a product of collective goals and personal interests. As Howe stated, "The Jews who migrated to America were thinking of themselves first, but they were thinking of themselves as Jews." However, he claims that no other group was as "eager to penetrate American culture."

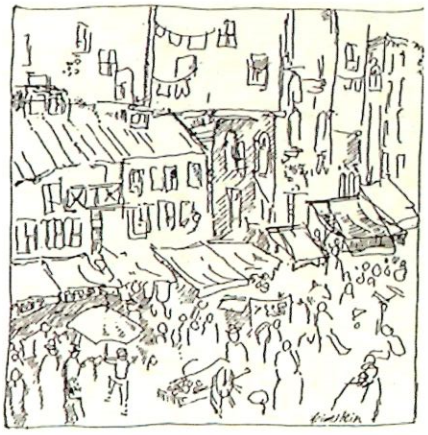
Ironically, Jews were to "retain more cultural baggage" than any other ethnic faction. These trappings of the past, components of the Old World Culture, included first and foremost the Yiddish language and its poetry, theatre, folklore and music. The magnitude and urgency of the migration meant that for perhaps the first time, workers and intellectuals were residing side by side, often working together in the sweatshops. The cramped quarters on the lower east side of New York and the infusion of journalists, writers, teachers and socialists along with tailors, garment workers and other factory laborers gave rise to what has been labelled the Golden Age of Yiddish culture. The emphasis was on verbal expression, and Howe noted that Jews almost literally "talked their way into Gentile society."

DIALOGUE was coupled with the written word, however, and translations of Chekhov, Turgenev and others were readily available in Yiddish. Socialist politics dominated the garment industry and other heavily Jewish labor forces. This rich culture flowered through the late nineteenth and early twentieth century. It forced the dominant American culture and its Puritan desire to create a New Jerusalem to acknowledge for the first time the existence of an alternative—a viable, non-Christian society.

Yet, Howe compared this intense culture to "a tightly coiled spring that finally had to let go." It was with nostalgia and regret that he discussed the decline of the immigrant culture on the lower east side of New York and the west side of Chicago. According to Howe, the death of much of the immigrant population residing in these areas, marked the beginning of the end of the immigrant society. He cynically acknowledged the existence of university programs in Yiddish language and culture.

As to the future of the Jewish community, Howe dismissed such inquiries with a wave of the hand, replying, "I'm not a prophet."





November 11 1977

Calls for union against white oppression

To the editor: The whites of America have oppressed the Black man since he was brought to this country and now the whites are dividing the Black community psychologically.

When I was a child seven or eight years old, my parents couldn't understand why I went around claiming to be white. I didn't understand either why I wanted to be white or why I rubbed cakes of grease in my hair hoping it would come straight. Eleven years later, my six-year old niece broke into tears when her mother insisted that she was black, not white.

During my two years in a predominately white community I came across Blacks that completely submerged themselves into the white community and refused to relate to others of their own race. As for the Uncle Toms that were liberal enough to speak to another Black person, I wouldn't have known if they were Black or white if it wasn't for the color of their skin. They had the same straight hair, stereotypes, fears and deceptive smiles as the whites! It wasn't until recently that I understood why so many Brothers and Sisters wanted to be white.

Individuals of an oppressed race will strive to resemble their oppressors. An illustration of this is when the Germans used Jews to help keep control of the Jewish ghetto. These Uncle Toms marched around acting like Germans and beat on their own people with as much verocity as, if not more than, the Germans.

Another cause of the "I'm white" type of Black is the education system. At my predominately white high school, American history is required for a year. During that time, for about fifteen minutes, we browsed through a book dealing with Black history. The whites have conditioned the Black man into believing that Black history begins when Blacks were slaves and from then on is basically filled with disgrace. My education in Black history basically consisted of Martin Luther King, Fredrick Douglass, Harriet Tubbman, and George Washington Carver. In the eyes of a Black child, those people are no big deal in comparison to the accomplishments he sees by the whites.

The final major cause of Black assimilation is the media. The majority of the people shown in the power positions are white. There are always a few token Blacks to make things look good, but even as a child I could tell that the whites were the ones in charge.

The only hope to overcome the effort to psychologically divide the Blacks is in unity not only of the Black community, but of the entire nonwhite community because we are all oppressed by the whites.

Curtis Cost

Protests generalization from isolated racial experiences

To the editor: After reading "The Biography of Malcom X" I did not feel that its picture of the relationship between blacks and whites in today's society was painted accurately, but still I sympathize with Curtis Cost (S & B, Oct. 14). It seems to me that he has had some bad experiences with white friendships. Not only do I sympathize with him for his experiences, I sympathize with him because he has managed to persuade himself that all whites are akin to those with whom he has had contact.

It seems to me that Curtis is suffering from good old alienation. True, some whites pretend to befriend blacks, only to "turn eyes" as Curtis has put it. However, I, being white, have had fair-weather friends of all nationalities and colors. Disloyalty happens all the time, regardless of color. "Deception," as Curtis puts it, happens to the best of us. I'm sure that Curtis should take this into consideration.

I feel remorse toward Curtis in his view that deception is experienced only with black-white relationships. But I also resent his branding of the white race based on a few isolated experiences. I consider myself average but do not think that any of his statements about whites hold true for me. Prejudice occurs when one forms an opinion of the whole, based on experience with the few. This is exactly what Curtis does.

I feel sorry that Curtis has never had a trusting relationship with a white. But I do not blame this entirely on the white race either. In my eyes, Curtis does not sound too eager to change things. I just hope that someday he meets someone he can really depend on. And if this person happens to be white, give him a chance. **Kevin Koy.** (The same opinion is expressed by Chris Miller.)

"Calls for Union against White oppression"

May 12, 1978

Students protest Nazi march

by Trena Cleland

Tentative plans by members of the American Nazi Party to hold a small march in Skokie, Illinois have resulted in various actions and opinions by participants in campus religious groups.

There appears to be a strong possibility that the proposed march, which has been delayed by lengthy court proceedings, will not take place. The Cook County Court of Appeals recently overturned a Circuit Court judge's ban on the march; the only current obstacle to the action is a Skokie ordinance which requires the group to file for a marching permit a minimum of 30 days before the event. However, the enthusiasm of the Nazis for the demonstration, according to observers, appears to have lost some of its initial fervor due to the drawn-out court deliberations.

PLANS for the march prompted the National Conference of Christians and Jews to advocate the wearing of yellow Stars of David to indicate unity with and support of Jews while the legality of the action was being debated. College Chaplain Dennis Haas and Howard Burkle, members of the Religious Studies Department, sent out an appeal several weeks ago for members of the campus community to participate in the symbolic display. A number of students subsequently wore the homemade stars.

However, junior John Schechter, head of the Associated Jewish Students at Grinnell, while respecting the good intentions of the wearers, called the sporting of six-pointed stars "inappropriate and misguided." His statement on the subject reads:

"BECAUSE there are many and complex opinions held by the Jewish students at Grinnell, I am speaking only for myself. While the ideas of showing solidarity and understanding were admirable, the symbol and the means of showing these feelings were misdirected. The 'yellow star,' because of its Nazi origins, is a symbol that cannot redeem itself. Not only was the yellow star a symbol of shame and degradation, but the star also served to strip each Jew of his identity; the wearers became 'the people with the yellow stars on' whose facelessness made it easy for them to be given tattooed numbers and be murdered. Since the yellow stars were worn unwillingly, it is inaccurate to depict the stars as a positive and unifying symbol in the Jewish communities.

"Furthermore, to wear the stars now is to hand Hitler a posthumous victory: a confirmation of the idea that there are undesirable peoples who must be marked as such. Not only does the wearing of the yellow star make many Jews uneasy for the above reason, but there are students on this campus whose parents are survivors of the Nazi death camps; to some of these students the wearing of the yellow star is a personal affront.

"I SUGGEST that both a different action and symbol should have been chosen by those who wished to demonstrate solidarity and understanding. The action would have been participation in the discussions and service marking Yom Hashoah—the Jewish day of remembrance for the victims of the Nazi holocaust—last Thursday, May 4th, and the symbol could have been a blue and white star, or a white star with the word 'zachor' (remember) on it."

Schechter said that if the march does take place this spring or early summer, the Chicago Jewish Federation will hold a peaceful counter-march in the largely Jewish suburb.

MEMBERS of the campus Christian Fellowship, although not taking a formal stand on the issue, considered it at a recent group discussion of their social action involvement. The consensus, according to senior Ann Brownson, was that "a number of individuals who wanted to . . . would (wear the stars) because they saw reason to support the Jewish students, who have a partially similar heritage to Christians on campus."

Notices which were stuffed into campus mailboxes last week reading, "This is a five-pointed star" bear no relation to this issue.

"The yellow star. . .is a symbol that cannot redeem itself."
—John Schechter

Town-Gown beats goal

by Marikay Kameczura and John Mandel

The annual Grinnell Town-Gown Campaign that began on April 17 and has just ended, attained and surpassed its goal of $50,000 by $2,000.

According to Office of Development Vice-President David Murphy, this year's campaign received contributions from 350 townspeople and businesses. This total surpasses last year's contributions by about $9,000.

"THE purpose of the Town-Gown Campaign," says Dick Poynter, general chairman of the campaign, "is to provide unrestricted funds for the day-to-day operation of facets of the college that local people participate in, such as the PEC and the library. It arose from the genuine warmth of the town towards the college. Each contributes to the benefit of the other—the college creates jobs for the townspeople and Grinnell students are important in the economic development of the town businesses. The campaign was started in 1972 and founded on the premise that the college is good economics to Grinnell."

Poynter also states that contributors included a cross section of the Grinnell populace such as businessmen, professionals, farmers, and teachers "who feel that the college is an economic and recreational benefit to the community." These donations ranged from ten dollars on up.

"THE Town-Gown Campaign helps keep high standards at Grinnell because it provides money for scholarships as well as concerts and other cultural events," comments Murphy. The administration, though, stressed Poynter, is free to spend these funds in any way it wants.

Poynter and 100 volunteers worked on the campaign this year. A few of these people are alumni while the rest are merely Grinnell residents.

Poynter has been chairman both this year and last year. Murphy and the Office of Development are the college's staff for it.



May 12, 1978

had limitless semesters stretching I'd feel worse about not having service. Milky went, too.

David Blatt

S&B's Watergate? Another conspiracy uncovered

Of all the conspiracies it has been my privilege to be acquainted with, perhaps the most evil and insidious is that of the S&B clique which controls campus opinion. This tightly-knit band of staff members, sympathizers, and fellow travelers is concentrated in Smith Hall, where it is convenient for them to meet frequently to launch their dastardly schemes.

The S&B cabal is, of course, tied in with the network of the national media conspiracy directed by the Jews, the Catholics, or the Commies (I can't quite figure out which, but then they're all the same). This is the very same conspiracy that hounded Richard Nixon from office, destroying the best President we ever had.

WE'D HAVE won the Vietnam War if it hadn't been for the likes of Mark Mayer, Debbie Weiner, et al. This should give some indication of the type of people we're dealing with.

THESE ARE no Nervous Nellies of Newsprint, but fanatically dedicated fiends bent on subverting the people's right to know. They know exactly what they're doing, and every letter and comma in the paper has been put where it is for a specific reason. Don't believe them when they say that late nights at the office and tight space limitations force them to cut corners—it's all methodically, deliberately planned to ensure that you and I read and think only what they want us to.

Their object in all of this is to use the S&B as a showcase, to demonstrate to their peers in the media monopoly that they're ready to move on to bigger and better things. You may recall that the S&B has already won an award from Sigma Delta Chi (the elite governing body of the national conspiracy) for outstanding Editorial Manipulation.

WE CANNOT afford to look lightly on what the S&B is doing right now, for it is but a preview of the future. We at Grinnell are the first line of defense. If we don't stop them before it's too late, mark my words that in a few years you'll see Bob Mitchell of the Chicago Tribune performing the same hatchet job on President Bob Dole that his compatriots at the Washington Post administered to Nixon.

These revelations may seem inconceivable, and many people will doubt that the S&B is really a conspiracy. Such is the extent to which this insidious clique has warped our perceptions that we cannot even realize what they are doing. Their barrage of half-truths, distortions, insinuations, and outright lies has indeed had a tremendous effect, and the entire Grinnell community is well on the way to being brainwashed. But let me try to cast a ray of truth through the fog of conspiracy to chronicle some of the S&B's more obvious fabrications.

REMEMBER the controversy over the Forum Grill? Well, if you just think back, you'll remember that those structures have always been there; it's just that nobody noticed them until the S&B decided to make an issue of it to stir up trouble. And by the way, Dave McConnell is perfectly willing to discuss his salary with anyone. But the Forum Grill was a mere plaything to these unscrupulous plotters, who are at present engaged in a concerted campaign to undermine President Turner's leadership. Remember the White Paper? The S&B staff wrote it, distributed it to the campus, and publicized it without A. Richard knowing a thing about it. No wonder he seemed confused when he tried to explain it. The faculty still loves President Turner and thinks he's doing a wonderful job, but the so-called faculty survey, the results of which were compiled and decided upon by the S&B staff *before* they sent out the questionnaires, was designed to sow doubt and distrust between the faculty and the administration.

YET PERHAPS the most horrible and tragic example of manipulative yellow journalism is the premeditated besmirching of poor Bob Greenberg's reputation. By distorting Bob's every utterance at SGA meetings and making up quotations to be used out of context, the S&B has transformed him into the symbol of campus reactionary sentiment. Although Bob really shouldn't be ashamed to hold this coveted position, the fact is that he is really a bleeding heart liberal who fairly gushes with sympathy for oppressed people the world over. He wants nothing more out of life than to hang around the ghettos of Trenchtown with his black brothers, eating cornmeal porridge and listening to Bob Marley and the Wailers, but the S&B has made him into a hero of the right wing. All of my fellow true believers will be shocked to hear this, but it only goes to show to what lengths the sickies we're up against will go to.

And if you don't think the S&B clique is actually a bunch of power-hungry sickies, you should go down to their office late one night. The things they do with typewriter ribbons and rolled-up copies of the Columbia Spectator are simply appalling. Remember that these are the small group of people that control our opinions and will soon, if we don't react now, extend their evil dominion over the whole nation. If that doesn't spur you to action, just keep in mind that the S&B editors censored this column before it went in.

The S&B is currently taking applications for ad manager and circulation manager. These are paying positions. Contact the S&B or Student Publications and Radio Chairperson Jim Stuart.

Attention Professors!
For Sale:
One master's cap and gown, in black and regular size.
Call Helen Shipley
236-6151

MUSIC SHOP
Stereo Equipment
Stylus & Cartridge Replacement
Pioneer, Dual, BSR, Stereos
Technics Amplifiers and Turntables
Guitar and Guitar Accessories
Full Line Song Products
Koss Head Phones
Car Stereos and Blank Recording



The BAR
Presents
DANCING BEAR
Friday and Saturday
May 12 and 13
9 P.M.
THE BAR

September 1, 1978

Carl Frantz

Crisis in the closet

The gay community at Grinnell College, and elsewhere, is facing a serious crisis.

Due perhaps to the complacency and apathy which have been waxing since the early '70's, the gay community at Grinnell has been shrinking annually. I believe, for a number of reasons, that this attrition reflects an increase in the closet population rather than an actual change in the gay population. This reduces gay visibility, and the absence of a visible gay community isolates those students in the process of "coming out of the closet."

Without support from a group or individual, and without any positive role models, a student is likely to keep his-her feelings from him-herself and-or others. This further decreases gay visibility, and we appear to have a vicious circle-feedback loop situation. While this is an admittedly subjective explanation for the present circumstances of the gay community here, it is of less importance now to assess how we got here than it is to determine what to do next.

WITH THE ADVENT of the Anita Bryant "Save Our Children" campaign, this problem has risen to critical importance. Riding on the wave of the liberation movements of the '60's, the gay movement had achieved major successes in the form of equal employment and housing legislation in several major U.S. cities.

However, these victories have been all but eradicated by the "Save Our Children" campaign. Equal rights legislation is being repealed in city after city, and this fall the voters in California will decide on a bill which would permit the dismissal of a public school employee simply for having pro-gay rights sentiments!

IF SUCH NONSENSE were attempted with any other group the public outcry would be horrendous. Unfortunately, as with the Jews in Nazi Europe, nobody wants to help us faggots. In Dade County the "straight" liberals didn't even turn out to vote since their own pet legislation had been removed from the ballot. The stumbling block for most liberals is the fear that gay teachers might "have an effect" on their children. After all, queers may be O.K., but do you want your son or daughter to marry one?

Gay people have a crutch which most other minorities have not had to contend with: the ability to become invisible within society, to go into the closet. It certainly seems safer and easier than fighting back, and if we bide our time it'll all blow over sooner or later. This was, of course, the course taken by most Jews when Hitler came to power, and let's not kid ourselves, it can happen here. Everyone has the same potential for good and evil regardless of race or culture, and there are some very real problems facing our society.

INCREASED WORLD terrorism, an unstable international economic situation, inflation, an energy shortage, overpopulation, pollution, growing violent crime, etc., are serious issues, but homosexuals are more tangible so the fears, frustrations, and anger which people are experiencing are displaced onto us. We are the cause of the fall of Rome. This is not only unjust, but it diverts attention from the serious problems threatening our future.

If things get worse before they get better, and I fear that they will, our position as scapegoat will become serious. Of course we can do what homosexuals have done for centuries: marry, have children, and become invisible. This is what Grinnell's gay students seem to want to do. Personally, I find the idea of pretending to be what I am not, of letting others dictate the manner in which I live my life, abhorrent and psychically cancerous. Of course, coming out is scary, often it is traumatic, and it certainly complicates one's life.

BUT THESE DIFFICULTIES can at least be made more bearable if there is a group to offer support. Most of the problems of coming out have been experienced by others, and it is a marvelous tonic to see that one's problems are not unique and that others have met and survived them. This is exactly what we don't have here at Grinnell, and this is what is desperately needed.

Once you have achieved self-respect no one can take it away from you, though you yourself can lose it. Your job, your possession, friends and loved ones, even your life can be taken from you, but you will live with yourself for your entire life. We can help each other help ourselves, affirm who we are and what we are, and stand up to the taunts of mental cripples who fear anything which threatens their narrow sense of reality.

WE HAVE MUCH TO gain through unity. We can assert our right to be ourselves and assume responsibility for the course of our lives, or we can be invisible and surrender our futures to the whims of society. Is there really any choice?

Gay rights—Nazi Germany

September 22, 1978

Open Space

Holocaust reflected in Cambodia



by Dan Magurshak

We have begun to realize that not too long ago more than six million people were ruthlessly slaughtered. In fact attention to the testimony of the survivors has been transformed into a fad; the Holocaust now functions as material for television, a grabber at the paperback rack, and a backdrop for various literary and cinematic creations.

Nor does this attention to the mass murder of Jews, Gypsies, and Slavs always have positive results. In some cases it elicits only morbid curiosity, an ambivalent fascination with the horrible, a smug self-righteous pride at confronting the disaster, or a sophistical argument which claims that such an atrocity never occurred. The more familiar the Holocaust becomes, the more likely it is that people will miss the point of confronting its historical reality—"preventive remembrance."

AS HUMAN BEINGS who are still discovering the surprising and sometimes appalling capacities and tendencies which they possess, we would do well to "remember" the Holocaust, and other similar atrocities. "Re-membering," however, is not simply "recalling;" it means to understand what occurred and why it occurred, to take the events apart and put them back together in order to grasp their dynamics, in order to understand how they might have been prevented, and how similar events could be prevented in the future. And now that the Holocaust has become "common knowledge," this task of preventive remembrance is incumbent upon us all.

All of this is unquestionably relevant to today's situation in Cambodia. A regime is in power which has, in the past few years, brought about the deaths of nearly two million people through executions, population shifts, and other senseless maneuvers. Unlike

(continued on page 5)

Magurshak – Cambodia question

(continued from page 1)

the Holocaust, this is not a case of genocide, in spite of what the Des Moines Register says; it is not a deliberate and systematic extermination of a "race" or group solely because they are members of that group. The extermination of any people is singularly revolting, and we should reserve the term "genocide" to label only such cases.

BUT MASS MURDER by any name still reeks and perhaps the most pertinent aspect of the preventive remembrance of the Holocaust is that merely to hold one's nose and turn away is actually to encourage the murderers in their heinous enterprise. (See While Six Million Died by Morse.)

On Wednesday of this week, the SGA circulated a petition addressed to Iowa's U.S. Senators and to Congressman Leach. It asked that they take Senator McGovern's suggestion of August 25 that the U.S. officially demand the U.N. Security Council place the Cambodian horror on the next meeting's agenda. If you did not sign this petition, you can write to your own national representatives and urge the same action.

PETITION-SIGNING and letterwriting directed at massive international bureaucracies with vested interests are indeed feeble responses to mass murder, but the individual aware of the crime is left with no more effective alternative.

Perhaps more importantly, the apparent ineffectiveness of such measures is no excuse for merely standing by. Like Hitler, the Cambodian regime may have one ear to world opinion, and if silence is the only response, the atrocities may worsen. Something similar happened once before, remember?

A JOB?

arching for talented
at the Pub on week
usic is fine. Vocalists
en **PAY** you to play
all Tom Kozal x373 or
in box 526.

March 9, 1979

Topol, Peck highlight Jewish Cultural Weekend

by Robin Radespiel

In conjunction with Jewish Cultural Weekend, this week's films deal with the Jewish experience, both in Europe and in America. The films approach the subject quite differently, one being a celebration of humanity and the other a questioning of humanity and condemnation of prejudice.

Fiddler on the Roof (1971, 169 min.) is probably this week's best known film. It was responsible for reviving the American film musical, and became one of the most successful musicals of all time. The film, directed by Norman Jewison, is based upon short stories written by Sholom Aleichem.

THE STORY TAKES place in Anatevka, a Tsarist Russian village, during a time of turmoil and change in the early 1900's. The well known Isreali actor Topol plays Tevye, an aging milkman who must deal with the conflicts he faces between his religious beliefs and the changing times. In his monologues to God, Tevye reveals his strong love for his family, his deep commitment to his religion and community, and his optimistic belief in a better world to come.

Topol plays the role of Tevye with humanity and vitality, although he lacks the humor that Zero Mostel brought to the role on Broadway. Topol has been characterized as "larger than life" and it is clear why because this is largely his film. It is through his characterization that Aleichem's message is revealed; that is, man's ability to constantly adapt to change and survive with hope and optimism. In supporting roles are: Molly Picon, Leonard Frey, and Norma Crane.

GENTLEMAN'S AGREEMENT (1947, 118 min.) is an early Elia Kazan (On the Waterfront, A Streetcar Named Desire) film that views the Jewish experience from a different angle.

Kazan's Academy Award winning film is a powerful indictment of American anti-Semitism, the first in a series of films dealing with prejudice to come out of Hollywood in the late 40's and 50's. The film stars Gregory Peck and John Garfield, with supporting performances by Dorothy McGuire and Celeste Holm.

THE PLOT REVOLVES around a magazine writer (Peck) who masquerades as a Jew for six months to investigate anti-Semitism in the United States. He is exposed to the "gentleman's agreement" that excludes Jews from the mainstream of society when he meets a Jewish serviceman (Garfield). The film explores the problems Peck, as a Jew, must face in relation to his job and his personal life.

Kazan takes an unsentimental approach to the theme and creates a film that is powerful and revealing. The film has some very memorable moments and maintains a significance as being the first of its kind.

THE ONLY FILM to be shown the weekend before break will be Alfred Hitchcock's **The Paradine Case** (1947, 131 min.), in conjunction with the ongoing Hitchcock film series. This film, not one of the director's best known, stars Gregory Peck and Alida Valli, with a supporting cast that includes Ethel Barrymore, Louis Jourdan, Charles Laughton and Ann Todd.

Peck plays a British barrister who falls in love with his client, Valli, who has been accused of murdering her blind husband. When Peck learns of the woman's dubious past, he tries to blame the murder on her former lover and groom, Jourdan. In typical Hitchcock fashion, the plot has numerous twists and unanswered questions, which make the film interesting and worthwhile.

The film's flaws are primarily in miscasting—Gregory Peck as an English barrister (wouldn't Laurence Olivier have been much more appropriate)? Charming Louis Jourdan as a lowly stable boy? Despite these flaws (which Hitchcock, by the way, had little control over), the film still provides good entertainment.

KDIC special programming

Regulate science?

Should scientific research be regulated? That's the topic of this week's Pacifica feature. The tape centers on the recombinant DNA controversy, the major issue being the "right" of scientists to add to scientific knowledge versus the "right" of the general public to determine research policies.

Other programming of interest this week includes "Poetry with Jones," a reading and interview with LeRoi Jones and a special edition of Folk Festival U.S.A., featuring an exclusive performance and interview with John Lee Hooker.

Friday, March 9, 7-7:30 p.m.—The Friday Night Report with Jeremiah Whitten.

Friday, March 9, 7:30-8 p.m.—BBC Science Magazine.

Sunday, March 11, 7:30-8:30 p.m.—Pacifica: "Should Research Be Regulated?"

Monday, March 12, 7:30-8:30 p.m.—Pacifica: "Poetry with Jones."

Tuesday, March 13, 7:30-9 p.m.—Folk Festival U.S.A.: "Blues with John Lee Hooker."

Wednesday, March 14, 7:15-8:15 p.m.—Progressions with Professor Lee Cloud.

Thursday, March 15, 7:15-8:15 p.m.—Jazz with Professor John Jensen.

Police, Ultravox to treat campus

by Pico Brown

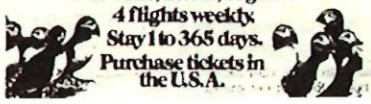
Appearing tomorrow night in Darby at 9 p.m. will be the roots are British rock and roll. I checked out their only album and found it satisfying adrenalin-wise.

Icelandic announces the best deal to Europe:

$334* roundtrip.

(*$167 one way)

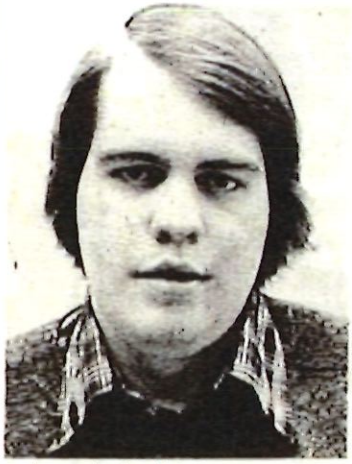
No restrictions.
Chicago to Luxembourg.
Every seat at the same price.
Confirmed reservations.
Free wine, meals, cognac.
4 flights weekly.
Stay 1 to 365 days.
Purchase tickets in the U.S.A.



March 16, 1979

open space

Carter indecision hurts prestige



by Paul T. Carter

Today, Grinnell students are more concerned with academics and their careers in the years to come than current events.

But it's time now to take notice of the events going on around us. For the last three years, President Jimmy Carter has brought American prestige to a perilously low point. The actions of the President are seen as a guide for other countries as to how America will act or react to various situations. Because of Carter's policies, the rest of the world views the United States as quite indecisive.

Why is prestige so important? The answer lies in three pertinent areas—economic, military, and political support.

THE CLOUT THAT the U.S. once wielded in the Middle East, for example, has slowly eroded away. A case in point would be the situation in Iran. President Carter was ill-informed about the situation there, and thus handled it poorly.

With loss of prestige and respect, smaller countries are just not willing to accept U.S. policy. America needs oil. If asserting its power protects the flow of oil, then so be it.

MILITARILY, THE U.S. has not responded to the Soviet buildup of conventional weapons. Some might argue that the U.S. should be a paceseter in the reduction of arms production. But why are the Soviets building up their weapons? The answer can only be for future military conflict.

Politically, Carter appeases people rather than asserts his authority. He stood in public and let the Mexican President attack the state of U.S.-Mexican relations by referring to past injustices. The human rights policy he initiated was an honorable position to take, but he has done little to enforce it. Jews in communist block countries are not aided by the administration.

AMERICAN CREDIBILITY is not as strong as it once was. Today we may appear somewhat strong and the administration tries to project an image of approaching problems in a thoughtful way. But appearances can be deceiving.

Two, three or 10 years from now, smaller countries will think twice before accepting U.S. aid. They might fear that the U.S. will not support them. These countries will turn somewhere else for assistance.

THE U.S. NEEDS its allies to remain strong. Being assertive is necessary in a world where others are testing one's every strength.

Strong leadership is needed at this point in time. Clearly, the present administration lacks the backbone to handle problems. Whether in the future American leadership lied within the Republican or Democratic parties is a decision to be left to the electorate in Nov. of 1980.

Caterpillar proxy on view

By Mark Finkelstein

In late April, the College will vote on a shareholders resolution calling on Caterpillar Tractor Company to reexamine its corporate policy in the Union of South Africa.

The resolution, proposed jointly by the Episcopal, Baptist, and Disciples of Christ churches, is available for student inspection at the Treasurer's Office. Any student wishing to comment on the proxy resolution should write to Grinnell's Corporate Responsibility Officer, David Crosby, at Piper, Jaffray and Hopwood Inc., 115 S. 7th Street, Minneapolis, Mn. 55402.

The resolution calls for "the establishment of a South African review committee to examine Caterpillar activities in South Africa." As reasons for the proxy resolution, the church groups cite Caterpillar's recent testimony to Congress, the company's $65 million in South African sales, and the possibility that Caterpillar equipment is used for military purposes.

Caterpillar's management and Board of Directors are advising stock holders to vote against the proposal.

April 20, 1979

NAZIS, JEWS, HUGUENOTS AND GOODNESS

A lecture by Philip Hallie, '45.

Author of Lest Innocent Blood Be Shed.

April 25th, 7:30 p.m.,

South Lounge.

Summer Jobs in your Field: To men and women in the human services area, education and recreation. Extensive pre-camp and in service training and high level of responsibility will provide experience in child care, group work and outdoor education in a primitive setting with urban children. Find out why we can say that this camp job is different from any other. Write: Trail Blazer Camps, 56 West 45th St., New York, NY 10036.

299. Scarlet and Black: (Hits: 1)
Scarlet & Black | 04/20/1979 | Page 7:
Ask for Sherry. 75 c page 236-8831 Summer Jobs in your Field: To men and women in the human services area, education and recreation. Ex tensive pre-camp and :n service training and high **Jews**' of respon sibility will provide 'xnerience in child care, group work and outdolr education in-a primitive setting urban children. Find out why we can say that this camp job is different from

October 5, 1979

Succahmobile coming

by Nathaniel Borenstein

Rabbi Moishe Kasowitz, Iowa's most eminent Chassidic rabbi, will visit Grinnell this Tuesday with his holiday road show, the "Succahmobile." Traditional Jewish music and mysticism will be his theme.

Kasowitz is a member of the Chabad (Lubavitch) movement, the only one of the once-myriad Jewish mystical sects to not only survive the Holocaust, but emerge from it with sufficient spirit and vitality to address directly the problems of modern man. The rabbi says he has come to live in Iowa to teach that Judaism has more to offer than the Westernized synagogues of America dare reveal.

But, what on earth is a "Succahmobile?" Why, it is a succah on wheels! A succah, incidentally, is a flimsy hut with holes in the roof and fruit inside. The rabbi is touring Iowa to revive the ancient Jewish festival of gratitude for the autumn harvest.

If a flimsy hut doesn't seem like an essential expression of such gratitude, consider that religious Jews have been standing in these huts in autumn for thousands of years. And even if this mystic mystery leaves you unmoved, there will be Jewish food and music to keep you entertained. The rabbbi will be here Tuesday, Oct. 9, at 4:00 p.m. on central campus.

October 12, 1979

commentary/paul carter

Impressions of a papal spectacle

Editor's note: Grinnell student Paul Carter, who calls himself a "non-religious person," was one of the millions who personally viewed the pope's recent visit to America.

On October 4, I considered myself a papal pilgrim, one who traveled to the distant lands of the Living History Farm to witness the mass celebrated by Pope John Paul II. My reason for going was simple: I wanted to see a pope. He, being the spiritual leader of 700 million people, has always raised my curiosity. I had to try to fathom how one man could reap so much emotion in people.

I was not disappointed. The pope appeared to be a symbol of faith for people regardless of their religion. There were Catholics, Lutherans, Methodists, and Jews dispersed throughout the crowd. All seemed affected by the simple words of this common man.

Yet, that was not the whole answer. Did people go for the sense of adventure? Maybe. Were the people curiosity seekers wanting to see someone famous? Possibly. Or, were they true spiritual believers wanting to see a personage who exudes their beliefs? Probably.

The answer that makes the most sense to me was indirectly suggested by a Grinnell professor. Very simply, the pope's visit was a spectacle. American Heritage Dictionary defines a spectacle as "a public performance or display" and "an object of interest or marvel." By labeling the pope's visit a spectacle, one can encompass all people's reasons for going.

In other words, the aura of the occasion and the size of the crowds affected the feelings of the people. As a spectacle, the performance brought a favorable response for the occasion. Religion was not the overriding factor in the crowd so much as the feeling of goodwill and generous thoughts.

Next, we come to the pope's reason for coming to Iowa. It can be construed that the pope came to broaden his constituency and speak about generosity of the land. That is admirable, but empirically speaking, it shouldn't be possible. Most of Iowa is non-Catholic, so following the movements of a pope is not expected.

But after being amongst the masses at the Living History Farm, an empirical outlook is hard to defend. People of all faiths appeared to be moved by the pope's words. This leads me to believe that faith transcends all boundaries and a voice of reason can touch most people.

I have tried to contemplate this unusual visit to mid-America. Looking back, it seems to have been worth the 12 hours I spent waiting for Angel One to land. After all, a curiosity seeker will go to all ends to witness a spectacle.

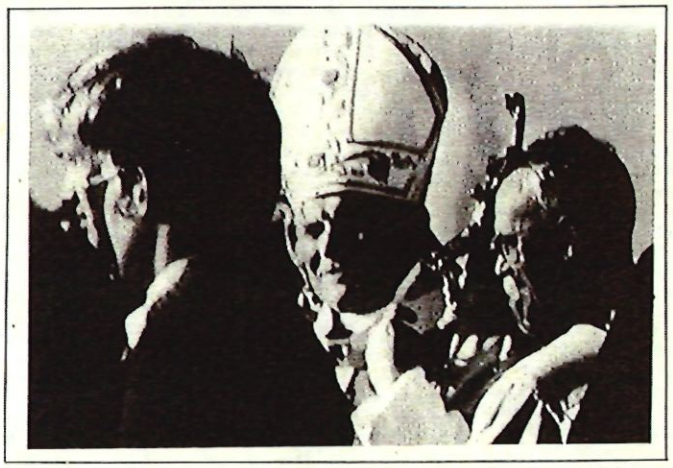


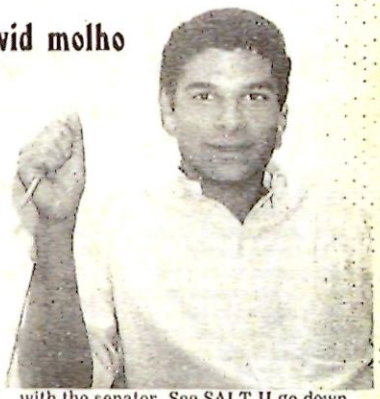
photo by David George

October 19, 1979

ideas

Politics made simple

david molho



As the nation approaches the 1980 election year, the presidential race promises to be very exciting. The incumbent has fewer people agreeing with his policies than any other president in modern times. It seems that every Republican ex-something is running against Jimmy Carter. The Democrats are begging Senator Edward M. Kennedy to run; Governor Jerry Brown of California is planning to run, but is not sure when to launch his campaign.

The field of candidates running for the Republican nomination is already crowded, and combined with the three Democrats running with non-candidacies, the campaign is bound to confuse more than a few people. With every political pundit and his mother analysing this campaign more than a year before the election, it's no wonder that people are confused.

In my civic-minded way, I have put together a simplified analysis of the campaign thus far, and it should help those of you experiencing any difficulties keeping the candidates straight. Just remember these two facts: 1) three Democrats are considering running, and 2) eight Republicans have declared their candidacies, two are considering declaring, and one has already dropped out.

See Jimmy slip in polls. See Phil run. See Jimmy slip some more. See John C. run. See Phil slow down. See John C. raise lots of money. See George run. See Jimmy really slip. See Bob run. See John C. raise more money. See Lowell run. See Lowell quit. See John A. run. See Phil slow down. See Ron change his hair color from orange to brown. See Harold run, again. See Ted lose weight. See Jerry preach. See Jimmy lose support. See inflation rise. See dollar drop. See Russians in Cuba. See Jimmy run around like a chicken with its head cut off. See John C. raise more money. See Dick mail things for John C. See people beg Ted to run. See Ted move to the center. See Bob falter. See George struggle. Lowell who? See Howard ponder. See people try to draft Ted. See Jimmy say he will whip Ted's ass. See Jerry with Tom and Jane.

See Ham snort coke. See Ted's mommy say that he can run. See gold rise. See dollar drop. See stock market drop. See Jimmy drop. See Ham snort more coke. See Miss Lillian say she hopes nothing happens to Ted. See John C. on the cover of Time. See Ted learn how to drive. See Bob learn how to be nice. See Bob fail at learning to be nice. See Ham snort coke all over the place.

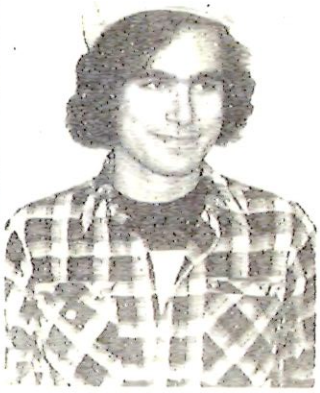
See Ron lead the polls. See Phil get going again. See George in the middle of the polls. Poor George! See Jerry with Tom and Jane, still. See the senator from Idaho get mad over Russians in Cuba. See Jimmy get angry with the senator. See SALT II go down the tubes. See Joan dry out and say that Ted can run. See John C. call himself a protege of L.B.J. Then see John C. not call himself a wheeler-dealer. Isn't John C. funny?

See Jimmy do nothing about Russians in Cuba. See NATO angry. See dollar drop some more. See gold hit a record high price. See Arabs getting ready for another oil price hike. See everyone scream about leadership. See Jesse hug Yassir. See the Jews mad at the blacks. See the Spirit of Camp David dissolve. The Spirit of Camp David was the only thing Jimmy had going for him. Poor Jimmy! See Ham snort more coke. See Jerry worried about getting nuked. Maybe somebody will nuke Tom and Jane. No, we wouldn't be so lucky, darn. Larry who? See Jimmy barely beat Ted in Florida's straw poll. See the first primary four months away in New Hampshire. Isn't this fun? This is politics. And who said politics was confusing?

November 9, 1979

open space/nathaniel borenstein

Reassessing Jewish roots



One of the more frequently bandied-about statistics you hear at this school is that "Grinnell College is more than one third Jewish." Even if we ignore the grammatical nonsense of this claim and examine what people really mean—that more than a third of Grinnell's students are Jewish—this statement, like so many improperly used statistics, can be grossly misleading.

As with most statistical illusions, the deception is in the definition. Of course, we all know what kind of a Jew comes to live in Grinnell, Iowa for four years: one who is not terribly bothered by the absence of a synagogue and the virtual absence of Jewish community life. This is only natural, and Grinnell's Jews certainly have no more (and probably much less) cause to complain of isolation than Grinnell's blacks, for example. Yet the Jews of Grinnell are in serious trouble, though isolation is not the cause.

Isolation, in fact, has never deterred Jews before. Rather, one finds Jewish history bursting with examples of tiny but dedicated isolated communities flourishing in remote areas of the world. As long as the underlying commitment and respect for tradition remained, the Jews were indestructible, even at the hands of Hitler, Torquemada, and the Roman empire.

That tradition, here in Grinnell at least, is virtually dead. Despite all the efforts of Rabbi Kasowitz or anyone else, I am deeply certain that, in its old form at least, it can never be revived.

But if that last sentence has a tragic sound to it, that can only be because the reader misconceives the nature of Judaism and Jewish culture. Certainly it is sad to see centuries of European Yiddishkeit go the ways of the Aztecs. But, given the rich literature and other treasures it has left behind, it is surely far less sad than the total loss of Chinese Judaism in the Middle Ages, or the destruction of Solomon's Temple. To the Western mind, rooted as it is in Christian pessimism, in the belief that man as a tainted or imperfectible creature must fail, this can only sound tragic, in the sense that all human endeavor is tragic and doomed to failure.

That such a view is alien to the Jewish mind should not surprise anyone, although I expect that it will. The 400-plus "Jewish" students of Grinnell come, for the most part, from successful, assimilated families where social success was almost the dominant ethical value. It is precisely such Jews who, having rightly rejected the "religion" of their parents (which was in many cases the worst kind of mixture of Christian values and Jewish ritual), have gone on to declare religion itself outdated, useless, superstitious, absurd, irrelevant, or any number of other things, without any conception of the underlying realities of Judaism. (Many will quarrel with me on this point, but, having lived through them myself, I remain unconvinced that nine years of weekly Reform religious school and a perfunctory bar mitzvah give anything like insight into the essence of Judaism.)

So, an impasse results. On the one side is the entire body of Jewish wisdom; deep, rich, mystical, and often hidden. On the other stand the Jews of Grinnell and millions like them—either completely apathetic or vaguely intrigued, but without any idea of how to explore those riches. And although I may try to make you think otherwise at times, I can only count myself among those mired in ignorance.

It was probably last year, when I was on the 'Grinnell in Israel' program, that I became aware of the extent of my continuing ignorance of the religion I rejected in seventh grade. So now, for instance, I go to Rabbi Kasowitz's class on Jewish mysticism, not because I believe in it or see in it the means for Jewish Renewal, but because I am searching for clues. Clearly, Rabbi Kasowitz represents more of the past than the future; he is even clearly pleased by the fact that the past lives through him. But if Judaism is to survive now, as it has for 3000 years, by evolving rapidly to meet the demands of the times, it can not do so from a position of nearly total ignorance of its roots.

It is for this reason that I invite the silent "Jews" of Grinnell to join me in attempting to remove the quotation marks from our name. This evening at 7:30 in Loose Lounge there will be an Oneg Shabbat after which we shall discuss the Talmud. Rabbi Kasowitz's class on Chassidism resumes Sunday at 3:30 p.m. in Steiner 27. If these terms are alien to you, that's all the more reason to come. The "faith of your fathers" might just be more than the religion of your parents.

SCHOLARS' CONVOCATION

featuring

TONI McNARON

University of Minnesota

"Canons of Literature"

11:00 a.m., Thursday, Nov. 15

Roberts Theatre

Come to this special event!

S & B

FEBRUARY 1980

-

MARCH 1990

February 29, 1980

ideas

An embarrassing discrimination

open space

joel baird



Admissions wouldn't care that they assigned a prospective to stay with a gay student here in Grinnell. Well, admissions doesn't have to sleep in the same room with these people, and it's a wonder as to what the student body and responsible faculty think of this business. Just recently, for instance, someone tried to interfere with this nonchalant integration of gays and straights.

Here's how it worked: Someone convinced a prospective assigned to stay with a gay student to avoid the gay student entirely. Someone offered the prospective another place to stay. The prospective never found out who his intended host was, except for the apparently crucial, apparently damning fact that his intended was gay.

It's a sad melodrama that perhaps in and of itself warrants little attention. But because it is not unlikely that a number of people would think that prospectives have a right to know about who they're put up with, the incident becomes more interesting when offered to the campus community for that cool objective judgment we're becoming nationally famous for. Of course, if a white Grinnell student had decided to warn white prospectives away from black Grinnell students there wouldn't be much of a debate about right or wrong.

In the Kingdom Come, every minority gets its chance to be recognizably oppressed. Until then it could be popularly thought that this early-bird guardian of moral order did the right thing. Perhaps the situation justified itself. Like most high school kids in an imposing new environment, the prospective did the first thing he was told to do and decided not to stay with the gay student. Who wants to be open-minded about queers the first day of school? And there is that Civil Rights era adage, "open-minded is one thing but sharing a room with one is another."

The venereal mind could argue that gays are particularly offensive in the context of overnight stays. The stereotypical image is that of a sex-crazed monster always about to propose an act of oral outrage to the first body that lies prone nearby. Psychologists suggest that nine times out of ten, this fear is little more than wishful thinking. Regardless, the expression of such a fear, based on an unexamined prejudice, is an act of the most absolute egoism.

Few people risk rejection—fewer people risk rejection as monstrous deviates. Assuming the very worst could happen, transposing the issue with racial values makes the injustice of proposition fear apparent. Imagine the darkened room with a white and a black talking quietly. And the black says, "Would you like to be black with me?" What would we think of the reply, "My god what a disgusting suggestion! What kind of animal do you think I am? Do I look black!?" Gays are about as likely to proposition straights as Jim Crow is to make a pass at Cornelia Wallace.

The venereal mind would argue that gays are particularly offensive in the context of overnight stays. The stereotypical image is that of a sex-crazed monster...

Should a host student's sexuality matter to us when considering prospective visiting policies? If this concession to narrow thinking and narrow feeling is made, what other restrictions should be placed on host students and how would they be fairly enforced?

If one can agree that what happened was right, perhaps we shouldn't leave it to the righteous concern of a single student next time. Besides, this musical bed business is procedurally embarrassing for Admissions. Here are good people who might find that students haggling over the moral character of a given prospective host ruins the rhythms of the office.

If prospectives do have a right to know that they've been assigned to a gay student, Admissions ought to try to outline some reliable spotting techniques for detecting these types of people. These could be shared with the campus so that if there are any oversights (we will have to watch our neighbor carefully), if a prospective has been housed with a gay student without foreknowledge, some vigilant student can hoof it over to the forum corridors or maybe wait in the parking lot to intercept the unsuspecting visitor before it's too late.

A noble way of doing what is only right. If gay people are offensive to the kinds of prospectives Grinnell is attracting, there is still hope. This same screening procedure could be applied to many other groups as well, and with more ease—Blacks, Jews, and Christian Scientists, to name but a few. We are, after all, our brother's keeper, and sometimes we run out of ways of keeping him down.

Well, what if a bright prospect doesn't come to Grinnell because s/he was housed with a gay student? How bright can someone that uptight be and what kind of community would they make? If they should be catered to perhaps gay Grinnell students should be discouraged from representing Grinnell in any way. This solution suggests a secret police shocked with the arduous task of finding out just who the gay people are. We could begin our conversations like this: Just how well do you know so and so?

Views on this problem would be interesting for current students and alumni to hear about.

"blacks Jews and Christian scientists to name a few"

October 17, 1980

Bagels and the Jewish Experience

Debbie Malina

With the long-awaited arrival of the real bagel on the Grinnell campus comes a renewed attention to the College's Jewish population. This population sometimes appears to be much larger than it actually is, especially to those who had never met a Jew before they came here and found themselves surrounded by them. I hope this wasn't an unpleasant experience for these people and that they were pleasantly surprised to find that Jews do not have horns after all (And if we did, they wouldn't be contagious, because Judaism is not a missionary religion.).

The size of the population is a matter of opinion. It is (or was last year, anyway) either approximately 35 percent or eight percent of the total student body, depending on how one looks at things. If you are a Nazi, a member of the PLO, or just a regular, ol', ardent antisemite, you will probably accept the 35 percent figure. This is the percentage of students of Jewish heritage. The eight percent is the percentage of students who, when polled last year, considered themselves Jewish. It is also the percentage which attends only Rosh Hashana and Yom Kippur (High Holidays) services (hence the name "two-day-a-year Jews"). The percentage of students which attends Associated Jewish Students meetings (about an hour a week) regularly is considerably lower — one to two percent as a liberal guess.

Now, I'm not saying that I know that the rest of the Jewish students do not practice Judaism at all just because they're not at AJS meetings, but assuming that the other six to seven percent of the eight percent practice Judaism on their own (there are no synagogues in town and no other Jewish group on campus), that still leaves 27 of the 35 percent who don't concern themselves with it.

As far as the Gentile 65 percent of Grinnell is concerned, I've encountered only one or two true antisemites here. Perhaps there are more hiding behind Grinnell-brand Liberal facades. (I would not be surprised if some of these people didn't even buy bagels because of their connection with Jews. We must pity these people.) But it is not the non-Jews that I wish to discuss. It is the "Jews."

The 35 percent makes itself apparent in certain respects. Certain "Jewish" neuroses are evident (I have them too), and there are even some characters verging on Jewish stereotypes (the potential Jewish mother, the rich, stingy Jew, the Jewish American Prince(ss)). Then there are the members of the species of American Jew who will recite to you a list of famous, influential, intelligent Jews in history, as if their being Jewish allows them to share the credit. Or perhaps they believe they are defending Jews against future attacks. (If so, they are probably defeating their own purpose — they are only alienating more people.) There exists also the Jew who bitterly bears the burden of all the persecution of Jews in history, and he, also is constantly on the defensive.

But for the most part, the Grinnell Jew's only Jewish characteristic may be that he/she likes bagels. Many have been raised with little or no religious training. Others have gone through the American Jewish compromise: They belong to a synagogue (their parents give money), where they attend services twice a year. They go to Hebrew School, where they learn prayers whose meaning they do not know. They go on and become Bar- or Bat-Mitzvahed (entry into the Jewish adult world), and a few continue through Confirmation, complaining all the way. Then they sever their ties competely. (I even know some families who actually only remained members of a synagogue until their youngest child was Bar- or Bat-Mitzvahed.)

When, after this upbringing, these "Jews" reach rebellion age, they understandably reject what little of Judaism they had, along with their parents' other values. Most of them being at least second-generation Americans, they do not even allow themselves the chance to experience the beauty, the unity, the warmth of Judaism. Judaism may serve only as an excuse to miss school on the High Holidays. Some scorn Jews and become the worst antisemites.

Throughout history, Jews in different countries have gone through this assimilation process (though probably not to the extent of commercializing Chanukah, a minor festival, making it into a competition with Christian neighbors at Christmas time with expensive presents and even — I shudder at the thought — "Chanukah bushes"). Often the only thing which caused these Jews to remember their Judaism was the persecution which followed — in which all of our 35 percent would be included (along with some others with just one Jewish grandparent), whether or not they were in the eight percent who practiced Judaism.

... if Jews did have horns, many of these people would have lost theirs by now.

Now, I'm not recommending any persecution to bring these Jews to their senses. But the fact remains that if Jews did have horns, many of these people would have lost theirs by now. They are missing something very special (no, not the horns!). Trying to put even my limited Jewish experience into words would flatten it out — it is something that just has to be tried. Even sharing a few Hebrew songs on a Friday night invokes a feeling which cannot be gained from any other part of a Grinnell Experience. By writing Judaism off, these Jews are depriving themselves and depriving other Jews of support and strength. Without their concern, Jews may lose Israel and Judaism completely. And the rest of the world stands to lose something too. Just imagine life without such wonders as bagels, Kosher corned beef, Jewish mothers, Jewish guilt, the Jewish noses, tushes, nudniks, and mashugunas!

MD on TM

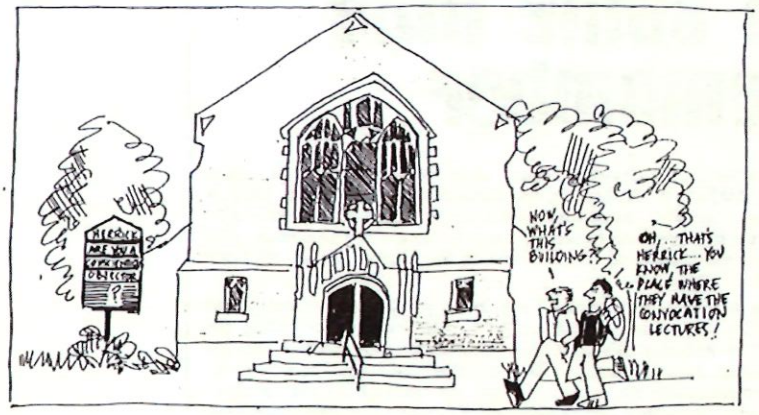
Doyne Loyd, M.D.
Qualified Instructor of
Transcendental Meditation
will speak here on Wed., Oct. 29th
4:00 p.m., Science Bldg. lecture room 171
"TM and Preventive Medicine"
7:30 p.m.- Interductory Lecture
on TM Program with emphasis on
health benefits of TM practice
Burling Library Viewing Room.
For further information on this or
future lectures contact Carol Royce,
236-3393 or 236-6181, ext. 681.



Is another Great Awakening occurring?

Religious participation on the upswing

by Marilyn I. Clark and
Marty Medotto



Does religion play an important role in the lives of Grinnell students today? According to our survey of campus religious organizations and the student attendance at six town churches, religion is making a slow but steady return.

When Grinnell College was founded in 1846 it had strong religious ties with the Congregational Church. In fact, all the college presidents until President Main (1906-31) were ministers. Over the years, however, the college has stopped receiving monetary funds from the Congregational Church. Today, according to Dennis Haas, Professor of Religious Studies and College Cahplain, "The college only maintains historical ties with the Congregationalists."

Haas, a member of the United Church of Christ-Congregational, has been at Grinnell for 16 years. He said that "in the early 1960's, attendance at the Sunday chapel worships in Herrick totaled almost 500 and that a 100 member choir accompanied the service." By the late 1960's attendance dropped to its lowest level of 20-30 students each Sunday.

This year, however, attendance has increased over last year's average of approximately 40 students each Sunday. Almost 75 people attended each of the first and second chapel services this year. Haas observed that "this high figure is usually attained only at the Easter service.". Thus it appears that more people are becoming involved with chapel services than they have been in the past few years.

The increase in religious participation on campus is reflected in the growth of campus religious groups. One of the more prominent groups on campus is the Associated Jewish Students (A.J.S.). This is a student-run group which holds weekly meetings, special Jewish holiday dinners and a Jewish Cultural Weekend once a year. According to Harold Kasimow, associate professor of religious studies and faculty advisor for A.J.S., approximately one-third to one-quarter of all campus students are of the Jewish faith. In the last three years Kasimow said, "The group has become more religious in its focus. Although the type of group varies each year, it now focuses more on prayer than singing and story-telling." Rachel Drucker, an active member, said, "The type of Jews that are involved in A.J.S. are aware of their Jewish identity and although they may not be religious, want to have some association with others."

Attendance at the group's last two Friday night meetings averaged 25 people each time. According to Rowena Rappaport, "This year the two meetings have gone well. Last year there was a feeling of tension in the group and no one went regularly, only on High Holidays." Finally, Aaron Miller, when asked what he wanted to see occur this year, responded, "I want a little bit more organization and a more aggregate involvement of the Jewish students on campus."

According to Haas, another active group on campus involves the Catholic students. Upon hearing this, Walt Stone, assistant professor of political science and advisor to the Catholic student group, expressed surprise because, he said, "Only 10-15 percent of the Catholic community is involved in the group." Nevertheless, this group is planning community service activities involving St. Mary's Parish. In addition, the group held a picnic last Sunday at Merrill Park and approximately 20-25 individuals attended.

Another group which has many active members is Christian Fellowship. This is a transdenominational group, although the majority of members are from traditional Protestant churches. Approximately 50 people are actively involved. The Fellowship offers large group meetings in which 30-40 members attend talks by outside speakers from other colleges and seminaries, small group discussions for Bible study and prayer meetings six days a week at noon.

According to Kevin Lang, "Most typical members attend one to four meetings a week, although some attend eight or nine meetings." Lang further stated, "The focus of the group is entirely religious. We concentrate our meetings around prayer, Bible reading and theological discussion." Although Scott Miller said that "large group attendance has increased from 20-30 last year to almost 40 this year," this is due, in part, to the bad image the group believes the campus holds about them. Lang said, "Many people are afraid to come to our meetings because they think we are a closed society." Jim Bell, however, said that "this image will change as the members now involved become more comfortable with the group."

Three smaller religious organizations have seen an increase in attendance this year. One group is the Quakers. This group meets for silent meditation periods but is not affiliated with a formal institutional point of view. This year Bob Cadmus, assistant professor of physics, who coordinates the group with his wife, said that "a number of people this fall have expressed interest in the group." In the future Cadmus hopes that attendance increases and that the group is able to include any interested people from town."

The Baha'i group on campus also has had greater student interest. The Baha'i faith is based in part upon the belief that Baha'u'llah is the prophet for today, that there is complete equality between men and women and that all religious faiths are based from the same God. According to organizer Cynthia Chessick, "At the first meeting seven individuals came but at the second meeting we had 12 show up." Chessick added that "anyone can join the group regardless of creed."

Finally, the only group which has not experienced an increase in attendance is the Christian Science organization. Diane Robertson, assistant professor of biology, who along with her husband and four other students, are the only active members said, "Our number has remained relatively constant over the years."

The increase of student participation in campus religious groups is mirrored in the larger number of students attending the services of six churches in town.

After calling these churches we found out that the Catholic Church has the greatest attendance. Rev. Harry Linnenbrink, Pastor of St. Mary's Church estimates that 60-70 students attend the two services held there each Sunday. St. Paul's Episcopal Church has the second highest attendance with approximately 20 students attending service. Last year, however, up to 50 students came occasionally. This is an increase over past years. First United Presbyterian Church has the third highest attendance with almost 20 people attending services. Other churches in town such as St. John's Lutheran Church, First Baptist Church and United Methodist Church all report attendance of between six to 12. As a whole, the pastors of these churches indicate that church attendance is on a slow, but increasing trend.

The success of the Catholic, Episcopal and Presbyterian churches in attracting people could be due, in part, to their close involvement with the campus. That is, Rev. Linnenbrink works closely with Stone, Rev. Daniel Ogata of the Episcopalian Church sponsors many events which are campus-oriented and he has a daughter, Lynn, who is a student. Also, the Episcopal paster receives half of his salary from his diocese to act as chaplain to the college community.

Clearly, however, it is too early in the semester to conclude that religious awareness and attendance on campus has definitely increased. Yet all the campus religious organizations that we surveyed report a marked increase in student awareness and participation in their activities. Moreover, the six churches in town that we contacted show an increase in religious service attendance over that seen in the last few years. It remains to be seen whether this trend toward religion continues.

January 29 1982

FDR at 100: Take some time to remember

Tomorrow marks the 100th anniversary of former President Franklin D. Roosevelt's birthday. Although no students and perhaps only a minority of the faculty, administration and staff can personally remember FDR's historic reign, we all need to take out a few moments and realize the impact this one person had on the United States and our own lives.

An avalanche of FDR memorials have been published recently and each recounts the successes and failures of his four presidential administrations. The articles describe the concern this aristocrat had for the common people, how he fought polio, the distrust he held of intellectuals and the organization and creativity he showed in his first 100 days in office. Each also mentions the public relief projects he implemented, his role in labor union history and the way he was able to pioneer communication with his countrymen through radio.

These articles also recall his manipulation of the press, the schemes used to blackball his opponents and his attempt to pack the courts. Included, too, are the possibility that he made concessions to Stalin at the Yalta Conference of 1945 because of his failing health, the wiretapping of his meetings and his affair with his wife's secretary. He also interned Japanese-Americans, overlooked the Nazis' war against European Jews and began the build-up of bureaucracy that now characterizes the U.S. government at all levels.

But negative or positive, what Roosevelt accomplished and what he stood for were radical changes in the United States. FDR introduced the idea that government should be responsible for the welfare of its citizens. Implicit in his public relief projects was the premise that each person is worth caring about. And he provided a hero figure that Depression-era Americans could put some faith in. Although belief without action is a dangerous consequence for Americans, not since John F. Kennedy have they been able to believe in a president long enough to let his policies survive the cynicism of public opinion polls.

Above all, perhaps, FDR was flexible. He began his first term with a "Reagonomics" philosophy but revised it once he saw it would not revitalize the American economy and people. Thus, the New Deal was born. Ronald Reagan should heed Roosevelt's advice: "It is common sense to take a method and try it. If it fails, admit it frankly and try another. But above all, try something."

Grinnell College played an important role in the FDR era as up to 40 Grinnell graduates worked in his administrations. Five Grinnellians held key positions, including Harry Hopkins, '12, who served as Commissioner of the Works Progress Administration, Secretary of Commerce and Special Assistant in World War II.

Grinnell is also playing an important role in allowing the campus community to remember and celebrate Roosevelt's presidency. Yesterday's Scholars' Convocation by Richard Lowitt of Iowa State University and tomorrow's talk by ISU's George T. McJimsey entitled "Hopkins and Roosevelt" at 2:30 p.m. in South Lounge, sponsored by the Rosenfield Program, are great opportunities to think about FDR's impact. A special on FDR will also be shown tonight at 7 p.m. on ABC TV stations. We hope you have and will take advantage of them.

"over looked the Nazi's war against the European Jews"

September 24 1982

Images of Middle East often vague

Struggle for peace linked to many tensions

by John Hanson

Tragic headlines proclaiming bloodshed, broken cease-fires, mounting tensions and escalating death tolls in the Middle East appear almost daily. Yet, according to Corrine Whitlatch, deep misunderstandings concerning the plight of the Palestinians, Israel and other Arab states still plague a distant American audience.

As a member of American Friends Service Committee, a Quaker-sponsored pacifist organization, Whitlatch made a study tour of Lebanon, Israel, Gaza, the West Bank and Egypt in 1981. She presented her findings last Sunday in her presentation, "A Compassionate Peace: A Future of the Middle East."

Through her presentation, Whitlatch hoped to create greater awareness among Americans of the horrors of war and perhaps dismiss a few of the many myths found outside the war-torn region.

"Too often people give up trying to understand . . . There is almost an inherent attitude against these people," claims Whitlatch. She feels people at a distance from the conflict pass judgement too early on those living in the Middle East. "People in the Middle East are just as desperate as we are to get on living normal lives," she added.

Even before the United Nations Partition in 1947, creating a Jewish state, tensions in the area were high. Zones of influence set up by France, England and Italy at that time divided and scattered many Islamic groups, such as Khurdistan Moslems.

Within a year of Israel's creation, the first of five major wars broke out between non-relenting Arab nations and the young Jewish state. Such previous unknown areas as the Gaza Strip, the Golan Heights and the West Bank gained international attention as strategic areas of conflict. In 1967 Israel conquered the Sinai and strengthened its hold in Gaza, Golan and the West Bank all during the Six Day War. The Arab-Israel War in 1974-75, Lebanese Civil War, acts of terrorism and smaller clashes have left the region in instability ever since, and the recent Israel invasion into Lebanon only adds to the list.

The effect of so much armed conflict is only intensified by the geographic boundries of that part of the globe. "It is hard for us to comprehend the size of the area. Part of Israel is only 10 miles wide," Whitlatch pointed out.

The hardest problem one encounters when looking at the long conflict is that both sides lay undeniable moral claims to the region. "We have two different people claiming the same property," added Whitlatch.

Rising from the ashes of the Holocaust, the Jews of the world sought a place where they could live out their religious beliefs without being persecuted. The state of Israel gave the Jews that chance to speak out for themselves. The securing of those 'sacred' rights occupies the leaders of Israel to great extent.

The Palestinians on the other hand can find no justification for having to pay for what others did to the Jews during World War II. Whitlatch was quick to point out in her presentation, that areas of conflict are not only restricted to or fueled by the P.L.O.-Israel confrontation.

Conflicts stemming from tensions arising between wealth and poverty, westernization versus traditional values, secular rule against religious and the presence of modern cities against a rural backdrop abound in the Middle East. "Such tension can be seen as one of the factors leading to the murder of Anwar Sadat," mentioned Whitlatch. One of the slides in Whitlatch's presentation showed a billboard advertising men's underwear in an Egyptian city. The male model, however, was blond-haired and all-American looking.

In Whitlatch's view, one great source of conflict and creator of tension is the amount of military arms in such a tiny place. "It is extremely easy for the U.S. to sit back and criticize the Arabs, Israel and the P.L.O. for what they do or do not do, but, we must remember how much we sell arms and equipment to nations in that region."

Without such strong U.S. military support one can debate whether Israel could remain the fourth strongest military power in the world or whether the P.L.O. would be devoted to such an armed cause without the support of the Soviet Union and others.

Turning to the goal of achieving peace, Whitlatch did seem rather optimistic. As she pointed out, the anti-war fever is finally beginning to manifest itself in the Middle East. "We all hope to achieve our greatest ideological goals, but we do have the ability to compromise. . . for a better future."

Lately, much protest directed at Israel has come from within the Jewish population itself. Many view Israel's desires on the West Bank for instance, as caged



Corrine Widatch. Photo
rett.

aspirations. "Israelis are b
their government that peac
achieved through negotiatio
continual acquisition of la
Whitlatch. Such groups as
much like the U.S. 'Freeze' r
the 'Group of 27' are making
such ideals. More political c
will be needed in the futur
popular complaints.

Addressing Lebanon direc
feels that a major step in
many factions together will
Lebanese realize that they
members of the same nati

aspirations. "Israelis are beginning to tell their government that peace can only be achieved through negotiations and not the continual acquisition of land," claimed Whitlatch. Such groups as 'Peace Now,' much like the U.S. 'Freeze' movement and the 'Group of 27' are making stands behind such ideals. More political clout, however, will be needed in the future rather than popular complaints.

Addressing Lebanon directly, Whitlatch feels that a major step in bringing the many factions together will be to help the Lebanese realize that they are in fact members of the same nation. "Somehow the Lebanese must become aware that they are 'Lebanese' not Moslem groups versus Christian groups."

Israel's ability to develop into a true nation of the Middle East will also be crucial. The number of Jews now born and raised in Israel, compared to the amount of Jews who came from Europe, is slowly increasing. The growth of the Likud Party of Menachem Begin versus the older Labor Party reflects this slow change. Without such assimilation, claimed Whitlatch, the chance for peace will remain dim.

Whitlatch's advice to the U.S. is to push for more policies such as Camp David. "It showed that the Middle East can help to run its own affairs." The U.S.-Israel Alliance, in her mind, should not be reduced. As she put it, the "U.S. needs a democracy there."

Summing up her presentation, Whitlatch believed that one should not always expect stability, "but we can prevent man from being destroyed. There is a chance for peace."

The future of the Middle East is perhaps still filled with many more surprises, but as we follow the turn of events, the message of Corrine Whitlatch's presentation, "real people live there" must not be forgotten.

February 11, 1983

The Israeli Question

David Kopelman

One of the first things one hears when discussing Israel with an opponent of Israeli policy is, "Oh my Lord, what moral monsters! How can you support such barbarians? They murder innocent women and children!" Without going into the United States' own "morally reprehensible" acts, let us consider the above question for a moment and then disregard it.

First, we must assume that all agree Israel is at war with the Arab world. Accepting this, we must also realize that a war can only be fought by two parties, or more in the case of the Arab-Israeli conflict. Third, in war, as in all violence, some innocent people are bound to get hurt. It is strange how Syrians and Palestine Liberation Orgainzation terrorists who hide out in hospitals and schools with machine guns can convince the world that they are innocent victims of Israeli aggression, (which they have the audacity to term Nazi-like), while the Israelis, surrounded by aggressors who outnumber them 10-to-one, are portrayed as a cruel and ruthless millitary machine.

One thing is quite certain: both the PLO and the Israelis are cruel. Cruelty is an unavoidable ingredient of war, and anybody who does not believe this is naive. Thus, any argument that has as its premise that the Isrealis are cruel is probably valid, but quite irrelevant.

The crucial problem with our way of thinking is that we try to impress upon the Middle East, half a world away, the same sets of criteria that we apply to ourselves. This is a foolish, and I might add dangerous, way to view the issue. The United States is not surrounded, at least not directly, by a bevy of nations poised to destroy it at the appearance of weakness. Nor is the United States faced with the reminder of six million lost relations, who to the United States were foreign victims of the actions of bad, bad man. Few Americans found themselves on Cyprus in 1947, bereft of all their belongings and waiting to be shipped to a land even farther away, in a desert (reminiscent of the American Indian), in a land that hated them.

From the frying pan into the fire, from a Europe bent on the destruction, to a land of dust surrounded by enemies. In 1948, when first attacked, Israel defended itself against impossible odds, surprising not only the Arabs but the rest of the world as well. The world was surprised that they won. Surprised.

Keeping all of this in mind, that there is a war in the region and all of the countries, including Israel, participate in it, and that the Jews are only defending what nobody thought they could keep, why should we support them? It is my contention that we should support the nation for at least three reasons: It is a democracy, it is the only stable government in the region and it aggressively halts Soviet adventurism in the region.

Israel is a democracy, the Arab states are not. While the general policies of the Israeli government are not always shared by the United States, the fact remains that Israeli policy is a function of its people. The Knesset is the people's voice, peoples' voices are heard and peoples' rights are respected. In other parts of the region, the destinies of millions are decided by the whims of kings, sometimes cruel, sometimes not.

In Israel, they have newspapers to censor. In Arab states they have censors for newspapers. In Israel, the prime minister is subject to a confidence vote (which he seems to face quite often). It is in the interests of democracy everywhere to guard against totalitarianism and authoritarianism, such as is practiced by the Arabs and their "Ally," the Soviet Union. And please, the fact that the United States supports other dictatorships has no relevance whatsoever to this argument.

Unlike other governments in the region, Israel's government is stable. The Saudi government, for example, is based on hereditary monarchy, and when the current king dies, his heir will inherit the throne. Unfortunately, there are at least five different people who claim they are the heirs, all claiming they were born first. Since there are not birth records, guns will probably decide the outcome of events.

Iran and Iraq are at war, Jordan's king is facing serious political problems, Syria is stable, (or at least as stable as Arab governments get), but in the Soviet camp, Libya is run by a madman, and Egypt has recently had its president assassinated. Alone among them, Israel has an elected assembly that is effective and not dependent on its prime minister, who can easily be replaced. Also, Israel will never betray us; it has too much to lose, and has the intelligence to realize it.

The Israeli government is the only government that can effectively counter Soviet interventionism. The great bear to the north has increasingly become a threat since the dissolution of the Iranian government and the invasion of Afghanistan. Syria has been heavily supplied with Soviet weapons and weapons experts. Israel's army is the only one in the area that has ever shown itself capable of repulsing attack. The Soviets would win, no question, but not without heavy losses and possible nuclear retaliation.

One more note. I have heard some Zionists support Israeli bombing, while at the same time criticize Arab bombing. I do not subscribe to this. Bombs are never moral. However, in a war, bombs are used. It is either immoral for both to use them (my opinion) or moral for both. There can be no double standard. We must support Israel for ideological reasons, not for the morality of its bombs.

February 25 1983

Purim party for fun

by Robert Valenti

The first celebration of Purim in several years at Grinnell will take place this Saturday in Gardner Lounge. "Great," you may say. "But what is Purim?"

This ancient Jewish holiday is an annual commemoration of the victory of the Jews over a would-be murderer about 2300 years ago. The word "purim" means "lots" in Hebrew and indicates how Haman, the evil minister of Persian King Ahasuerus, set the day for the extermination of the Jews in Persia. The tale of Purim tells of how Queen Esther, a Jew, managed to turn the will of the King against Haman, thus preventing the genocide of the Jewish people in that kingdom.

The event is traditionally celebrated by a festival usually held in late winter, which is what will take place this Saturday evening from 10 p.m. to 1 a.m. in Gardner Lounge. In accordance with the ancient style, the practice of giving gifts to friends, charity, parading and heavy drinking will all be followed at the party. There will also be helium balloons, wine, punch, veggie dip and hamantachen (cookies, literally "Hamans ear's"). The wearing of costumes is encouraged.

There will be music, but according to Ellen Tachau, party organizer, it will be played much more softly than usual. "This party will be qualitatively different from other all-campus parties. It will be lower key and hopefully more festive and friendly." The members of Chalutzim, the Jewish group on campus, hope that they will be able to expose Grinnell students to a holiday which is specifically oriented to having fun.

The festival will be followed on Sunday by a reading of the megillah (story) of Purim from the book of Esther in Main Lounge, beginning at 10 a.m. This unique opportunity to experience this aspect of the Jewish culture is open to all who are interested. The traditional booing of Haman will be encouraged, and noisemakers, bagels and cream cheese will be provided free of charge by Chalutzim.

According to Ilene Weismehl, a freshman who is coordinator of the event, "People are very enthusiastic about the Jewish group." This seems to be the opinion of many members of the group, whose activities this year have included frequent Shabbat dinners and parties.

Tachau stated that the Jewish group has been revitalized this year. "It's hard to be Jewish at Grinnell, because you'll offend a lot of people. There are so many ideas of what it means to be a Jew. There are even different ideas of what Purim means."

Tachau says that the group is larger this year than in previous years and has grown in both size and spirit. "This Purim party is in a way a celebration of that too," she concluded.

1983

April 15 1983

Blow-Up

Twenty years after The Bicycle Thief, DeSica's neo-realist film of the 40s, Michelangelo Antonioni said if he had made Bicycle Thief, he would have asked "more about the man and less about the bicycle." DiSica and his colleagues worked through statements and protests of social injustice, while Antonioni and his colleagues pose questions and present "slices of experience," leaving the viewer to make up his own mind about what the film is about.

Antonioni's statement expresses not only the transition from Bicycle Thief to Blow-Up, but the modern cinema's reaction against a cinema of straightforward social purpose. Antonioni's is a cinema of personal relationships and antiheroes, an amoral cinema, where through a series of happenings and generalizations, the viewer comes to make his own judgment. The work of Antonioni presents recurring themes: the impermanence of love, the difficulty of communication, the ease of betrayal and the denial of conscience. All are aspects of modern society which he seems to note again and again while insisting that moral advances must accompany technological changes.

Blow-Up is the story of a British fashion photographer (David Hemmings) who, while taking pictures in a park, photographs a murder or does he? The more he blows the photos up, the more the incident is obscured. The film features amazing cinematography, fascinating use of color and an excellent musical score by Herbie Hancock. There is also a cameo appearance by the Yardbirds with Jeff Beck and Jimmy Page.

This is one of the landmark films of the sixties. Its presentation of issues of "truth" has rarely been equaled in film history; the entire reality and morality of the film lies in the viewer's eye. Anyone who enjoys fine cinema should not miss it.

— — D.K.

Jewish Cultural Film, Gentleman's Agreement

To some, the movie Gentleman's Agreement may seem dated. Gregory Peck stars as a gentile man who masquerades as a Jewish man in order to explore anti-Semitism. As he goes further and further along in his charade he begins to realize more and more the insults and degradation a man has to go through just because those around him consider him to be Jewish.

It is a powerful and insightful movie about racism and hate on the same level as books such as, Black Like Me, and Soul Sister.

But it is also important, especially for this campus, because it presents a world problem that is all too easy to forget — even at Grinnell. Anti-Semitism has been the most vicious, most destructive, most prevalent form of racism throughout history. When you live on a campus that has a large percentage of Jews you tend to forget that the Jewish population is one of the smallest and at the same time one of the most abused racial populations in the world.

Racism is bad, in whatever form it comes. It's hurtful and painful and as great an injustice as one human being can commit towards another. But it takes movies like Gentleman's Agreement to remind us that racism exists in many forms.

— — M.G.

February 10, 1984



The Klezmorim: a zany evening of musical fun

Grinnell will get a taste of the wacky, jazzy, bluesy, and slightly loony world of Klezmer music when the widely acclaimed group "The Klezmorim" comes to town Saturday night, 8:45 p.m., for a concert in Herrick Chapel. The group will appear under the auspices of Jewish Cultural Weekend and should provide a highlight for this weekend's activities.

The six-member ensemble, founded in Berkeley, Calif., in 1976 by clarinetist Lev Liberman, puts on a performance that is a "zany mix of music-hall comedy, circus and cartoon music, and surrealistic images from 'The Late Late Show' all served up in a good-time party atmosphere which evokes the verve and spontaneity of an after-hours jam-session." Or, to be more specific, The Klezmorim is a group that defies categorization, their genius resting in their ability to combine the virtuosity of a classical chamber ensemble with the energetic, rocking rhythm of a New Orleans jazz band. Their unique brand of antic-laden esoteric performance has been described as "loony-tunes cabaret jazz," and their music has been aptly characterized as "the vodka-soaked sound of a steam calliope gone mad."

Comprised of a clarinet, saxophone, trumpet, trombone, tuba, and percussionist, The Klezmorim have made over 25 North American tours with appearances at hundreds of major concert halls, college, universities, festivals and clubs. They have made radio appearances with the Canadian Broadcasting Company and on Garrison Keillor's N.P.R. hit "A Prairie Home Companion." In addition, they have done work on movie soundtracks, including, among others, Neil Diamond's "The Jazz Singer." The Klezmorim's third album was nominated for a Grammy in 1981, and in February of last year the group twice sold-out Carnegie Hall.

Herrick may not be Carnegie, but The Klezmorim will always be The Klezmorim. Check these guys out. . . oy gut!

February 10, 1984

Film, film, film...

by Scott Sutherland

FIDDLER ON THE ROOF

As part of Jewish Cultural Weekend, "Fiddler On The Roof" (1971) is the panoramic story of Tevye (Topol) and his family as they struggel to regain their identity in the face of increasing political unrest in pre-revolutionary Russia.

The charm of "Fiddler On The Roof" rests in the intimacy of the relationship we forge with the genial Tevye as he comments on life in the Russian shtetl of Anatevka. As a result of this relaitonship, we are more apt to emphathize with Tevye as we weighs his mixed response to the marriages of his three daughters, as he ponders his preedicament as one of the many poor, down-but-not-out Jews living in a ghetto among hostile Russians, and as he questions the fairness of the lot given him in life by his good buddy, God.

Topol, though not as genial and not quite as endearing as Zero Mostel (who played Tevye in the Boradway musical), nonetheless comes through with a winning performance as the bear-like milkman of Anatevka. His wife (Norma Crane) and his five daughters compliment each other well, and the ensemble scenes are done with vigor and energy. The supporting cast is huge and decked-out in elaborate costumes, and is seen with regularity in the frequent production numbers.

"Fiddler On The Roof" is a warm, earthy look at simple Jewist folks who have a penchant for bursting into song and dance when the mood hits them right. It's a nice change-of-pace film that will show Friday, Feb. 10 (tonight) at 9:30 p.m. in ARH, and Sunday, Feb. 12 at 8:00 p.m. in SL. 150 min.

TAXI DRIVER

Executing an abrupt about-face from the genre of "Fiddler On The Roof" brings us to "Taxi Driver" (1976), the grim saga of cabbie Travis Bickle (Rober DeNiro) and the acute alienation that drives him to murder in an attempt to define who he is by means of an apocalyptic catharsis.

Critics have likened the hapless Bickle to a contemporary 'underground man,' ala Dostoevsky. In Dostoevsky's "Notes From Underground," the underground man wallowed about in his own sickness and his own spite. "I am a sick man... I am an angry man. I am an unattractive man. I think there is something wrong with my liver," wrote Dostoevsky's anti-hero. Travis writes in his diary, "The smell of flowers made me sick. I think I got stomach cancer."

In the spirit of Dostoevski, Travis is also embued with an ideal of beauty and goodness. In this ideal he finds two women who are polar opposites: Betsy (Cybil Shepard at her best), the creature of society who seems to float above the murk and slime of the city, and Iris, the twelve year-old prostitute (Jodi Foster) who is a victim of the ugly side of the city. Travis, hopelessly confused, tries to win Betsy with slime by taking her to a porno-movie and tries to save the tainted Iris with virtue when he tries to persuade her to return home to her parents. Predictably he fails on both counts, and the tension within him makes a quantum leap when he fails to connect with either the society belle or the child prostitute.

The settling for Scorsese's tense drama are the mean streets of New York City, garish neon-lit boulevards populated by the jackals and carrion of the city's underworlds. Pimps and weirdos and hookers and pushers are all part of the world that Travis occupies, a contemporary hell that exits on the fear, frustration, despair, and alienation of human-beings living on the finest of edges.

Scorsese's version of modern-day hell and the awful results that alienation have on a struggling cabbie will be shown Saturday, Feb. 11 at 11:00 p.m. in ARH and Sunday Feb. 12 at 7:00 in ARH. 114 min.

THE GOSPEL ACCORDING TO ST. MATTHEW

For goers of more esoterie filra, Pier Paolo Pasolini's "The Gospel According to St. Matthew" (1964) is a must-see. A realistic portrayal of the life and words of Christ, Pasolini's film has been acclaimed for communicating a profound spirituality and has been debated for its portrayal of an activist Christ.

In true neo-realist fashion, Pasolini transposed the narrative to the narrow streets and barren hillsides of southern Italy, and populated his biblical landscape with the faces of local peasants and non-professional actors. The film creates a style that is, like its central figure, full of violent contradiction. Paslini has created a Christ more rebel and touching than a Marxist messiah, and more authentic than the customary Hollywood Christ.

This film that TIME magazine described as "direct, provocative, and eloquent" will be shown Monday, Feb. 13 at 7:30 in SL and Tuesday, Feb. 14 at 7:30 in the ARH audio-video room. 135 min.

GANDHI

It took Sir Richard Attenborough twenty years to finally get his film on Mohandas Gandi on the Screen, but the final product was well worth the wait. Starring Ben Kingsley in the role of the mahatma, "Gandhi" (1982) went on to win eight oscars, glowing critical acclaim, and, for Kingsley, praise for his protrayal of Gandhi; in the words of one critic, "possibly the most astonishing biographical performance in screen history."

"Gandhi" is this semester's fourth offering in the ongoing Interanational Director's Series, and tells the story of how the young barrister in South Africa, Mahandas K. Gandhi, eventually becomes the symbol of not only India's but the entire worldwide movement of nonviolent resistance. The idealistic young Gandhi, with his clipped British accent and his starched white collars, is contrasted t the later Gandhi, clad in a dhoti and often receiving visitors as he sits working at a spinning wheel.

The gist of the film concerns India's fight for independence from the British during the early decades of this century, an the inportant (how's that for understatement) role that Gandhi played in the eventual success of this movement in 1948. The film deals with the Hindu vs. Muslim conflict very well, and presents with tragic irony the events that lead to Gandhi's assassination by a Muslin extremeist in the year of India's newly-gained independence.

The life of one of this century's or for that matter any century's greatest men makes for a compelling film, not only for its artistic and professional merits bot for the story of the man it is about. Gandhi had a vision that all peole could learn from, and that vision is admirably represented and told with great sensitivity in the film. If you see any movie this year, by all mbans see "Gandhi."

"Gandhi" will show Wednesday, Feb. 15, at 9:00 p.m. in ARH. 187 min.

March 2, 1984

A view of the controversy

To the Editor:

For several weeks I have been reading about the controversy brewing over the selection of a qualified candidate for the position of Professor of Afro-American Literature, and I now feel compelled to write to vindicate Dr. James Kissane's stance on the issue.

Erudite AND sensitive, Kissane is a paragon of unimpeachable integrity and equitableness. His stance is the result of what he believes to be the most beneficial move for all those concerned, both white and black. I do not question the sincerity of those who have so sedulously propagated misapprehensions about Kissane; I only wish they would have used more objectivity in forming their opinions. There are two important points that must be emphasized if one is to understand why Kissane acted as he did.

Firstly, it is time that we realize what the idea behind "affirmative action" is. Simply stated, the idea is this: we should allow minorities into positions for which they are not always qualified so that we might appease that portion of the population. It is well-known (and documented), for example, that minority students at selective colleges are, on the average, not as well-qualified to attend those colleges as the attending white students. One may argue with this statement all he wishes, but argument will not change this fact, which is irrefragable.

There are, of course, other factors in the selection process that may contribute to the success of an individual in college (or other positions, for that matter), but these factors are not as important as the main factor — ability. Even if the point that minorities usually have fewer opportunities than whites to better themselves is broached, it must be remembered that this point does not change the fact that minorities are generally less qualified. Certainly we should work to make sure that minorities have the same opportunities as whites, but giving jobs to those who are not as qualified as others is no solution.

Secondly, I wish to point out what I believe to be a serious mistake on the part of President Drake. By not emphasizing the importance of selecting the best available candidate, and by emphasizing only the importance of selecting the best available BLACK candidate, Drake is in effect saying that excellence isn't as important at Grinnell as appeasement. It seems to me that this kind of appeasement will only exacerbate the polarization of the two races that has been continual for over 300 years. Although some students and administrators do not agree with me on this point, I wonder what other students (both black and white) who have not publicly expressed their opinions think about the matter. I have talked to several, and I find that many consider the college's policy to be an instance of reverse discrimination, as Dr. Kissane pointed out.

Being born black doesn't give one an inherent understanding of Afro-American literature any more than being born white does, and it is ludicrous to assume that a person's skin color, by itself, can have any effect on his abilty to perceive the world around him. No one makes any objections to blacks teaching English literature or other areas in which the main body of the material to be studied was written by whites; why should anyone care whether a white teaches literature written by blacks? One may argue that a black has more understanding of oppression (and its significance in literature) than, say, a white, but remember that many white people (among them, the Irish, the Germans, the Russians, and the Jews) also suffered great degradations. Certainly they can identify with suffering and sorrow as much or more than a black person can.

Not all minority groups have suffered greatly, either. Anglo-Saxon Protestants have also undergone a great deal of travail, for that matter. Thus, this point, were it to be made, is nugatory and there is no reason to believe that a black person could do a better job than a white person in the capacity of Professor of Afro-American Literature. Similarly the point that only blacks can understand their culture is equally baseless, and for the same reasons. If an Irish professor can teach German literature, why can't a white professor (of whatever nationality) teach Afro-American literature? Some Grinnellians, however, seem to think that non-black people cannot understand black culture, and their myopia cannot be ignored. This myopia will be propagated as long as the search for a black professor continues.

Now, it may work. There is no reason to believe that the English department will not find eventually a qualified candidate who is black. Even if it doesn't, however, there will be a point that is being missed sorely by many of those involved in or concerned with the issue. As Dr. Kissane pointed out, a candidate's eligibility for the position should not be based upon his skin color but upon his qualifications for that position. What it comes down to is this: shall we choose a candidate who is less qualified (and black) for the position so that we might appease a special interest group on campus (for that is what the faction of black students is), or shall we choose the best candidate (white, black, Chinese — it doesn't matter) to make the school better as a whole? We will have racial unfairnesses on this campus as long as this administration kowtows to such factions. Only by eliminating such biases can we extirpate all racism effectively.

It must not be assumed that black students are the only ones who would take the course in Afro-American literature; white students would take the course, too, so why must only black students' opinions on candidates be solicitated? I disdane to drape grim reality with pretty phrases. We are faced with a hard, ineluctable fact. Unless all of us unite (all races, religions, and temperaments) soon and husband our talents and energies for something that will prove beneficial to us all, the racial polarity which has been heretofore ineradicable will continue, and multipolarity may spring up in its stead. We cannot palliate racial tensions and unfairnesses by basing a candidates's eligibility for a position upon his skin color and not upon his qualifications. — Todd Harold Fox

March 9, 1984

Israeli and Palestinian nationalists concur at presentation

by Elliot Spagat

When a Palestinian nationalist and an Israeli nationalist get together to discuss issues, you might expect a fiery debate.

However, when Palestinian nationist Rita Giacaman and Israeli nationalist Tamara Berger spoke to a Forum crowd this past Tuesday at 4:15 p.m., a similar message was conveyed. The dialogue, sponsored by the Rosenfield Public Affairs Program and titled "Perspectives on Peace," called for a mutual understanding.

The most plausible solution to many Mideast problems, according to both speakers, lies in creating an independent Palestinian state bordering Israel. This means a return to the boundaries prior to the 1967 Arab-Israeli War.

Both speakers agreed that the American public is grossly misinformed on the Middle East situation. The women are in the U.S. to persuade Americans of the need for change in U.S. foreign policy.

Calling the United States "Israel's watchdog" in the Middle East, Berger criticized the American government for giving arms instead of badly needed social assistance. Berger asserted that Israel is today totally dependent economically and politically on the United States. Consequently, important Israeli policy decisions are made by the U.S. government without the consent of the Israeli people.

Giacaman, who feels U.S. foreign policy is crucial to Mideast peace, posited that the United States should not feel they can solve the Palestinian statehood problem themselves. The Reagan Plan, which calls for Palestinian migration to another Arabic state, and the American involvement in Lebanon indicate a "miscalculation" of world affairs, she said. She suggested negotiations with all nations involved, including the U.S., the U.S.S.R., Syria, and the P.L.O.

Berger emphasized that Israeli society is not as Western and democratic as it is alleged to be. With a 200 percent inflation rate, schools and hospitals continually shutting down, and a high infant mortality rate, the Israeli government spends about 60 percent of its revenue on developing its military.

This, according to Berger, is catastrophic. "Israeli citizens are led to believe that using force and power is the only way to survive," she said. However, she was optimistic in noting that since the 1973 Yom Kippur War, mainstream Israeli society is increasingly questioning Israel's righteousness in military affairs.

Both admitted that creating a Palestinian state existing side by side with Israel will be difficult to realize. Berger felt that the absence of a women's movement and a grass roots peace movement is one reason for their lack of support. Giacaman told the audience that most Palestinians would rather be treated equally within Israel than try to establish independence. "The average Palestinian's dream is to live in a non-sectarian, secular state when Jews, Moslems, and Arabs can live together peacefully," she said.



Israeli nationalist Tamara Berger and Palestinian nationalist Rita Giacaman spoke Tuesday in South Lounge. Photo by Mike Williams.

September 28 1984

A moment of prayer... and goats...and ganja...

by Ethan Cohen

Let's take a moment from the normal drudgery of the S&B for a short prayer:

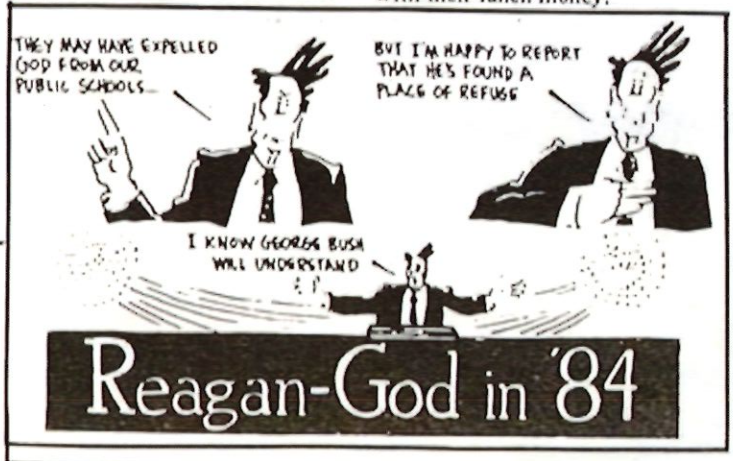
"Oh Given Diety x,

Please save us from the wonk-headed conservative-geeks. Love, hugs and kisses,

Us Folks"

Perhaps you're offended by a prayer appearing in your school newspaper. Perhaps you feel you have a right to read in peace. Well, you don't, this is the editorial page. Ha! You might think that there are places where you can be free from the opium of religion. Well you're wrong again. It's a new era. Hysterical minority fringe elements rule the day. Before you write this off as a bit of hysterical reaction itself, think about one thing: who really wants prayer in school? Do kids want prayer in school? Of course they do! I always see kids on the street running around praying wildly. Parents are constantly scolding their children for praying too much and neglecting their school work. I heard that a lot from my parents. Kids squirm a lot in church or temple. Why? It's because they are praying so hard their muscles begin to convulse.

. What I can't understand is why kids can't pray before they go to school or during lunch. I guess it's just like going to the bathroom, sometimes you forget to go before you leave home. Maybe they could put in prayer rooms next to the bathrooms. Of course in large cities kids would be afraid to use the prayer rooms. They might get stopped by Moonies or Krishnas and be forced to buy little flowers with their lunch money.



Andrew Paul might not feel that prayer rooms are necessary. In **The Outcry**, Andy gave voice to a neat idea of his: have a minute of silent prayer before class. I'm not sure how kids of mine would feel about that. If they're anything like me, a minute will be far too long a period to devote to silence. Will my kids be allowed to use their minute to discuss baseball, or the size of their goats? No! Silent they will remain, for all the other rights and concerns are sublimated to the need to save the souls of America's next generation. And what about bringing their goats to class? I will encourage my children to "practice a personal religious ritual in school." Being of New Guineau extraction, I will want my children to continue the tradition of ritual goat slaughter. This might not fall into Andy's requirement that prayer not disturb other students. Will Muslims be allowed to face Mecca and bring prayer mats to school? Will Rastas be allowed to smoke ganja? (Soon all school children would be Rastas.) Or will prayer in school be limited to Jews and Christians? I bet there are some teachers who would resent the goats of my children. Perhaps we'll have to put slaughtering rooms in next to the prayer rooms. Or maybe we could let the whole issue drop. Then conservative parents could devote their energies to real concerns, such as raising good decent Americans.

October 19 1984

'Kope's journey'

by David Kopelman

Did you know that the sun dial always reads 1:40 after dark? I found this out the other evening on one of my long walks. I take these walks to sort things out so to speak. There is nothing more refreshing at times than to wander the darkened corriders of this ancient institution and let one's mind float adrift in night air. Women seem to understand this better than men, although I rarely meet either after 2:00 a.m. or so.



Instead, I am all alone, with nothing but the wind, and sometimes the drops of rain to add to my footsteps, or my skateboard wheels on the pavement.

A woman asked me last week why the sun dial hadn't been adjusted to daylight savings time. I smiled, and then so did she. I guess that is what Grinnell is all about: asking stupid questions and then smiling and remembering not to ask them again. I remember as I humorously (or at least I thought so) explained to her that the sun hadn't been told about daylight savings time. Now that I think of it, is it not odd that a sun dial does not change with the seasons? It says a little something.

What do you think about when you go walking? There is so much to think of, is there not? I sometimes wonder why I have had it so good, and others have had it so bad. I actually cry sometimes over things like that. Well, sometimes I cry, other times I just thank God that I'm alive and I'm not being tortured. Did you know that there was once a theological difference in Russia over the number of fingers one should hold up at mass, and that thousands died by self-immolation as a result of this dispute? Did you know that six million Jews and six million others died in gas chambers less than forty years ago? Did you know that only yesterday a Moslem was killed for the umpteenth time this month in Indonesia for his or her beliefs? It is all so stupid.

History just keeps going it seems: I'm just trying to shed some new light on the subject. Thomas Carlysle once wrote that the revolution in France was bad, that it did not serve a useful purpose to destroy old institutions. Burke agreed with him. I'm not so sure. Was it not Jefferson who said that it was the right of the people to do what is best for themselves if their government does not serve that purpose? History is the record of change. Sometimes it is sudden, sometimes as slow as the hours spent on the examination in 40 B.C. at the capital of the Han Empire.

At all times history is in the process of creation. I am a creation within it as is this that I write. The question is: how can I turn what I do, what I am, into something that can help those that have already suffered and those that are still suffering? It seems that at the present time I cannot, and it plagues me.

I have stopped here on one of my walks to let loose some of my ideas, some of the silly things I think about late at night. It is helpful to write it down. There are no answers here, just a lot of questions. I'll never get a job walking around at night, but if I didn't walk around at night a job would be just as oppressive as prison.

Where the hell does the time go? One minute I was 8 years old and standing on a street corner, and the next I was in some college half-a-million miles from nowhere feeling that angst that no one should suffer. Is it the lot of all living things to be intermittently confronted with their own worthlessness in the face of the whole of creation? How can I break the bonds of my own language, my own culture? Do I want to break those bonds? When I was fifteen or so I was given the phlacteries of my religion, the Tzfillin. While the Rabbi said the prayer in his mobile van that he worked out of on Central Park West in New York, two cretins passed by and said, "ah, fuuuceckkken Heeecebes!" and then threw milk into the van. Is this what I have to look forward to? Maybe I ought to just quit and become a garbageman.

"Isolated incidences" aside, the world is a very beautiful and ugly place. I guess no great people ever got there without suffering. I once met an old black man in a bus station. He had a harmonica. I asked him to play. He said he didn't want to bother anyone. After both my prodding and an old lady's who recognized him as a master gospel/blues player, he did, but then, just as he was getting going, he halted. "Better stop," he said through his bulbous lips and looking at me through his blind eyes (he had a cane), "I'm gettin' too happy." I'd better stop too.

I am so tired. It is getting late now. The electric clock says it is 2:40, but I know different. It is 1:40 by sun dail time.

February 12 1985

The Two Of Us

Wednesday, February 13, 9:00 p.m., ARH and Monday, February 18, 9:00 p.m., ARH.

The fourth in the series of foreign language films at Grinnell is the French film **The Two of Us** (1967).

Directed by Claude Berri, the film centers on the relationship of two men in German occupied France.

The story begins with a Jewish couple, who in order to escape placement in a concentration camp, pose as Alsatians. The couple disguise their son Claude (Alain Cohen) as Christian and take him to the country to live with a Catholic family.

Claude becomes friends with an elderly gentleman, Gramps (Miahel Simon) who accepts Vichy propaganda and claims to hate Jews, English, Bolsheviks, and Free Masons. Despite the old man's prejudices, Claude and Gramps become inseparable.

The Two of Us won several foreign film awards for its beautiful protrayal of the two unforgettable characters and their friendship. The film is in black and white and does have English sub-titles. — **Kate Worster**

April 5, 1985

April 5, 1985

The Nazi seduction of the masses

By Scott Hildula

Surprisingly to most students of Nazi history, the Nazis deliberately made their propaganda entertaining, historian Bruce F. Pauley said. "Their rallies were so entertaining that people actually paid to get in."

Pauley, currently a professor of history at the University of Central Florida and a Grinnell graduate in the class of '59, was on campus this week to deliver two lectures on Austrian Nazi anti-Semitism and Nazi propaganda.

While conducting research in Austria on Nazi propaganda prior to 1933, Pauley gained some interesting and surprising insights into the early part of the fascist movement.

"[Between 1918 and 1933] the Nazi propaganda leaders were telling lower level propagandists not to lie," he said. "This surprised me. Finally I decided that they were saying that because they didn't want to get caught in a lie. Of course one can exaggerate, give only part of the truth, or distort the truth . . . which they did."

The Nazis had to base their propaganda on the truth prior to 1933 because competing forces could have exposed them, discrediting their cause, Pauley said. At that time, there was a free press operating in both Austria and Germany.

"After 1933 they didn't have to worry about getting caught in a lie because no other newspapers or competing parties could challenge them," he said.

Pauley attributes the well developed propaganda machine as being very instrumental in the Nazi rise to power. While accusations have been made that the Nazis were actually being funded by capitalists and other sources, he said, the propaganda was self-sustaining.

"Sometimes they were able to charge as much as $1.75 for one admission," Pauley said. "That may not sound like much today . . . but it is equivalent to $15-18 in today's money." While this may have been the fee for the best seats in the house for a speech from a star like Hitler, it nonetheless is indicative of their effectiveness at raising revenue.

"If you have thousands of people attending a rally and only paying a nominal fee . . . you can see how they made a lot of money," Pauley said. "This was something new in German politics. Previously German politicians delivered lectures to inform the public. The Nazis were not concerned with informing."

The Nazi rallies were grand, gala events, he said. The rallies featured dramatic events like people parachuting out of planes and marching music. Illustrative of the Nazi ingenuity was the Nuremberg Rally of 1934.

"Albert Speer got the idea to shine all of these powerful search lights — anti-aircraft lights — thousands of feet into the air," Pauley said. "He called these 'pillars of ice.' "

The Nazi rallies were especially successful in the rural areas. "You can imagine a small town with maybe one movie theatre and a travelling road show that came through once or twice a month," he said. "[The Nazis] had dances, movies, slide shows and violin concerts. You can imagine the impact. People were swept off their feet."

Hitler was especially gifted at exciting masses at the rallies. Pauley sees a lot of parallels between Hitler and the fundamentalist preachers of today. They use emotion in both cases and the feelings of sin and guilt, he said.

"They use a lot of the same techniques. Both the fundamentalists and Hitler will begin a speech by talking about how awful things are," he said. "The fundamentalists talk about how we are all going to hell and how awful things are. They raise the question as to how we are going to endure this [which makes the audience feel really terrible].

"Hitler would start by talking about the Treaty of Versailles and how cruel that was . . . how the Jews were destroying Germany . . . how cruel the Allied blockade was and how the Marxists were destroying Germany," Pauley said. "He would say that everything in Germany was just rotten. Then, like the fundamentalist, he would say, 'But there is hope.' In the case of the fundamentalists it is Jesus Christ to end all of this misery. In the case of Hitler it was the Nazi Party."

To say that the German people are more easily fooled . . . or suffer some special character flaw is wrong, he said. "The German people were down in the dumps and needed uplifting."

Pauley has found that there were varying degrees of anti-Semitism in Germany during the 1930s. Just because one was a Nazi did not necessarily mean that he wished all Jews to be killed.

"There were some anti-Semites who would choose not to have a Jew as a friend, or would not join a club that had a Jew as a member," he said. "Some thought that Jews should not be allowed to be civil servants or lawyers or doctors. But it might be okay for them to be businessmen, they thought. They [the Jews] were good at that. But they shouldn't be in a position influence the children of Germany or Austria.

"Harsher anti-Semitics would say that 'we've got to ship the Jews out . . . let's make life so harsh here in Germany that they will want to move out,' " he said. "Just a fairly small number said that Jews had to be killed."

"In fact support for the Nazi party would have been seriously erroded had the leaders came out early talking about killing Jews," he said.

"One of the insidious things about belonging to the Nazi Party Speer wrote, was that the party always took things one step at a time," Pauley said. "Once you got used to one half-step, the party took the next half-step."

Hitler did the same thing in his foreign policy, said Pauley. His early foreign policy was very cautious. "His first major foreign policy step was to conclude at treaty with the Vatican — now who's going to object with that? The second major move was to conclude a non-aggression pact with Poland.

"How could any . . . even the most virulent anti-Nazi . . . say that this was wicked?" he said. "In fact, the most [hard-core] Nazis hated these moves and thought that Hitler was losing his mind."

When Hitler began his hard-hitting campaigns against the Jews, he really wasn't doing anything that had not been already done to the Jews in pre-modern history, Pauley said. For this reason many of the Jews chose to stay and endure the short phenomenon of Hitler's chancellorship.

Scholars' Convocation and Gates Lectures
present
Paul Van Buren
Temple University
Wednesday, April 10
8:00 p.m.
"A Theology of the Jewish/Christian Reality"

Thursday, April 11
11:00 a.m.
"Jesus Christ as Shalom Between Jews and Christians?"

April 5, 1985

Halting Mexican Immigration

On Thursday, April 11, Grinnell College will welcome United States Congresssman Romano Mazzoli (D-Ky) to campus. Mazzoli, who will be a speaker in the Rosenfield Program's Immigration Symposium, will make a case for the massive immigration reform bill which he co-authored with Senator Alan Simpson (R-Wy), and was approved by the House of Representatives last year.

The bill attempts to halt illegal immigration to the U.S. There are many reasons for its popularity. Some feel that immigration is flooding our domestic labor pools, thus cheating Americans out of jobs. Others feel that we are faced with a situation conducive to social unrest and general "lawlessness." Still others feel that it is not good for the U.S. to be continually besieged by a "large unassimilated cultural minority." For example, Colorado Governor Richard Lamm suggests that continued immigration will result in a "vast cultural separatism." Whatever the reason, there is a popular unstated sentiment that "America" is ours and we ought not have to share it with others.

Immigration legislation in 1965 abolished the practice of setting immigration quotas according to national origins in favor of "preference categories." These categories favor citizens of countries with a low demand for immigration visas.

James Fallows, editor of Atlantic Monthly, who will also participate in next week's symposium, said of these categories: "The Ethiopian, the Turk, the resident of Calcutta or Rangoon . . . [now stand] on equal footing with the Englishman and the German." However, contrary to Fallow's assertion, current immigration law discriminates against people on the basis of socio-economic background. For example, married Mexicans with relatives in the U.S. wait an average of seven years for their visa, whereas their French counterparts get visas right away. It's no wonder many Mexicans decide to immigrate illegally.

The version of the Simpon-Mazzoli Bill passed last year in the House of Representatives provides only for superficial changes to this fundamentally inequitable application of immigration law. The Bill, which will be reintroduced this year, is seen as a model of generosity, primarily because it offers amnesty for illegals who can prove that they have been in this country since 1981. But fundamentally, it is a restrictionist bill which under the guise of halting illegal immigration, seeks to curtail overall immigration in the long

Robert Curley and Todd Perry

run. But for Simpson, chief sponsor of the Senate bill, this was "a one-time legalization. This is it. School's out."

Three major points of contention have arisen over the provisions of the bill. The most debated provision, the Panetta Ammendment, allows large agricultural interests to employ foreign labor on short notice when domestic labor is insufficient or when U.S. laborers see conditions unfit for working. The ammendment would allow growers to bring in otherwise illegal aliens who would consequently have no rights during their stay in the U.S. Henry B. Gonzales (D-Tex.) referred to the ammendment as "rent-a-slave."

Another provision, the Roybal Ammendment, would have serious right to privacy implications for the country's workforce. It omits language in the bill calling for a presidential study of a "secure system" to determine employment eligibility. Representative Sala Burton (D-Cal.) believes that the worker identification provisions of the ammendment would create institutionalized racism: "The most detestable thing in the world is to have an ID card. The Jews in Europe, in Poland, where I was born, were wearing yellow stars. Is that what we really want?" In reference to Japanese internment during World War Two, Representative Norman Mieta (D-Cal.) warned: "The U.S. has abused its authority once and could abuse it again if some national identification system were created."

Further provisions address the problem of enforcement of the bill. One ammendment provides for stricter punishment of employers who hire illegal aliens. Representative Robert Garcia (D-N.Y.) points out that this ammendment would be discriminatory because employers, out of the fear of workers' use of false identification, would be deterred from hiring "foreign-appearing" workers. Another ammendment would double patrol forces on the Mexican-American border. However, as the Immigration and Naturalization Service (INS) points out, our Mexican border is far too extensive to significantly slow down immigration.

Many believe that immigrant workers are undermining the American economy by displacing "American" workers and filling the welfare roles. Very few illegal aliens apply for welfare benefits for fear of being identified. Provisions of the bill give legalized immigrants the right to emergency medical treatment but not comprehensive health care. These same immigrants earn money and spend it in the economy. In the words of Garcia, the bill creates second class citizens out of immigrants by creating a separate legal status for them, depriving them of legal and economic privileges enjoyed by American "citizens."

We, who arrived as immigrants, do not have the right to bar others from the privileges which we have been given. True immigration reform will abandon legal-illegal as well as political-economic distinctions; the question of immigration policy is above all a moral one. A Mexican farmer has as much right to enjoy this country's affluence as a German doctor.

The Simpson-Mazzoli Bill would ultimately fail to alleviate the racist and classist characteristics which have always typified American immigration policy. Is this what we want to offer the world on this side of the "Golden Door?"

May 20, 1985

Grounds for Thought

by Ellen Weinstock

(Writer's note: I though I would write something mushy, telling everyone how sorry I am to be leaving this place. But you already know how wonderful this place is.)

I am a Jew, and an atheist. I am a lucky person who has never wanted for anything, who has been materially, in the top fraction of a percent of the world's good things and who has been allowed to say anything that came into my head at any time.

My mother was an immigrant from Hitler's Germany. She was an elementary school student who was kicked out of public school in a town near Wurzburg, Bavaria, for being a Jew. Her uncle, a teacher of the deaf and mute, was told early in the reign of Hitler that his charges would be killed for their defectiveness, and that he had better abandon them. He did not. He was killed. Her elderly relatives said that the German wouldn't forsake them, they who has sent their sons to battle in the Kaiser's army, who had been good German citizens. They, too, were killed.

My grandfather, by the great good fortune of his foolish sense of humor, realized that he must leave. He was a traveling salesman for the family cloth business. One day, someone in another village asked him for a handkerchief. He said, "No, because Hitler used them all to blow his snotty nose." They threw him in jail overnight. It was then that he realized that they were serious. By another stroke of good fortune, my grandmother had relatives in New York, who able to sponsor their emigration to the United States. They came to America, where they lived among other immigrants in New York City, never to be victims of discrimination.

In New York, it seemed in my childhood, there were no anti-Semites. In my mostly-Catholic school system, my crime was atheism. We had social studies talks on the Holocaust, impressing upon us the enormity of World War II, the vast horror of it, the necessity of not letting it happen again. Even as we learned this, Idi Amin was butchering one-fortieth of the citizens of Uganda — Christians, Asians, Jews, the Lango and Acholi tribes, intellectuals, those who voiced any dissent. In Burundi, East Africa, 2000,000 Hutus out of a total population of four million were murdered in three months of 1972, because of the tribe to which they belonged. In neighboring Rwanda, the Hutus, a majority, killed over 100,000 Watusi. Systematic murder was taking place in Pol Pot's Cambodia, and in Papa Doc's Haiti. Evil had not died when Hitler did.

This was all very far from home. Anti-Semitism died in America long ago. I went to Israel, where my cousins told me my place in the world was the Jordan Valley, not the decadent United States. They told me I must fight for Judaism, but I would not fight. I am an American.

My brother, when I told him I thought Zionism preposterous, said, "We have to take care of our own." Not me, I thought, I am an American.

When Ronald Reagan made his statement that the Waffen SS were merely victims of Nazism, my first feelings were elation. His famous ability not to be held accountable for his own gaffes seemed to be cracking. The Des Moines Register printed a dozen or more angry letters. Then, in May 12, a reader wrote: "Thirteen million people, by the best estimates, were killed by the Nazis, of whom 6 million were Jews. In other words, 7 million were of other faiths.... Only the Jews consistently reconstruct and forever relive those horrors. All others want to forget and reconstruct." Out of the world's five billion people, approximately ten million are Jews. In other words, that six million represented a substantial number of Jews who would have been alive today. We should reconstruct, yet, and we have, but should we forget? Not me, although I am an American.

On May 13, a letter from my mother arrived with a newspaper clipping which said that the synagogue in my hometown had been vandalized. The vandals has stacked prayer books and American and Israeli flags in the center and set fire to them. This was in New York, where the population prides itself on its open-mindedness. Can I forget this? Not me, although I am an American.

An American Civil Liberties Union poster on a friend's bulletin board down the hall says: "'Eternal vigilance is the price of liberty." If we are to prevent further recurrence of evil, we must use our power of persuasion and education to make our fellow citizens aware of how easily the world can turn back to genocide for Haitians, for Cambodians, for Hutus and Watusi, and even for Jews. We must be aware of this. We are Americans.

November 1, 1985

Cutting through the propaganda to solve the Palestinian problem

Marc Breindel

Good intentions mixed with ignorance made a deadly combination. This point was driven home to me by an editorial read on KDIC's Saturday morning news show the week before break. The editorial dismissed PLO terrorism as merely symptomatic of a much larger problem, "Namely the injustice of the present situation in the Middle East."

The "injustice" the reader of the editorial perceived was that "The Palestinian people were thrown out of their native land by Jewish settlers in the 1940's . . . And some Palestinians have chosen to use violence to fight the Israeli encroachment." This statement simply has no basis in fact. The speaker's misconception of the situation in the Middle East led him to mistake the victims for the villains, labeling the Jews as the antagonists.

The Soviets use the same method of role reversal as a tactic to mark the Jews as Nazi collaborators and to persecute them. I'm sure the student who wrote the KDIC editorial did not realize the implications of his rhetoric, so I would like to explain them here.

The Palestinians, far from being evicted by the Jews, were actually attracted to the Jewish cities founded in the late 19th century. In 1867 Mark Twain called Palestine a "hopeless, dreary, heartbroken land." Then, the Jews began to immigrate to Israel, escaping Arab and European persecution. Ninty percent of the land the Jews bought and settled on was uncultivated, and the small Arab population there had remained stagnant for hundreds of years.

Suddenly, as Jewish towns developed, bringing jobs and prosperity, the Arab population flocked to Palestine. Between 1893 and 1947 the number of Arabs in Palestine jumped from 483,000 to 746,900. The figures are even more illuminating for the period of the Palestine Mandate (the Mandate granted the Jews a homeland in 7% of British-owned Palestine): from 1920 to 1939 the Arab population rose in Jaffa-Tel Aviv 134%, in Haifa 216%, and in all the Jewish territories combined 97%.

A commission from England found in 1937 that "the increase in Arab population is most marked in areas affected by Jewish development . . . large import of Jewish capital into Palestine has had a general fructifying effect on the economic life of the whole country . . . The expansion of Arab industry and culture has been largely financed by the capital thus obtained . . . Jewish example has done much to improve Arab cultivation."

Unfortunately the Palestinian Arabs' prosperity was soon to be torn from them by their Arab cousins. In 1947 the UN ended British rule of Palestine and divided the territory into two countries, one under Jewish rule, containing only Jewish-occupied land, with almost indefensible borders and without Jerusalem. The rest of the territory was designated as Palestine. The Jews accepted this division in 1948 and declared their designated territory a state.

However, the surrounding Arab nations would not allow any Jewish state to exist, and immediately Egypt, Syria, Jordan and Iraq invaded. At that time the invading Arabs told the Palestinian Arabs to leave the area while Israel was driven into the sea; 586,909 Palestinians left, only 160,000 remained.

The war against Israel failed, yet 660,000 Palestinians have returned to live under Israeli rule. Those Arab Israelis enjoy full, equal citizenship; there have always been Arabs in the Knesset (Israel's parliament); Arabic is an official language in Israel, along with Hebrew, and many schools are taught in Arabic (it is therefore not surprising that the literacy rate has gone from 5% in 1948 to 95% today). Perhaps the United States should follow Israel's example of egalitarianism by offering Spanish-speaking students in public schools the choice of studying in their native language, or even by simply providing bilingual instruction.

Israel's treatment of her Arab citizens is a far cry from the treatment of Jews in Arab lands. In Syria, for example, Jews are subject to barbaric disabilities and economic restrictions, forbidden to leave the country and not even allowed to move more than three kilometers from their homes without a special permit. Similar conditions are imposed upon Jews throughout the Arab world, and as a result over 800,000 Jews have emigrated from Arab countries to Israel since 1948; sadly, 30,000 have not escaped.

The next untruth which was told was that "Israelis live and prosper on land once owned by Palestinians." The land the Jews bought in Palestine had been owned by the Ottoman Turks, who mercilessly taxed and terrorized their subjects in Palestine. The Palestinians (some of whom were Jews) never ruled themselves, and in fact the name "Palestine," or "Philistina," was given the land by the Romans in an effort to eradicate "stiff necked" Jewish resistance to conquest by the Roman Empire.

Yet another misnomer propagated by the editorial was that "Today, most Palestinians are either refugees or are living under Israeli military rule." The truth is that 70% of Jordan is made up of Palestinians, representing a far greater percentage of the Palestinian people than are living in exile, or on the West Bank. And why shouldn't Jordan house most of the Palestinian population? Jordan occupies 72% of what was once Palestine. If the Palestinians want a homeland, perhaps they should regain control of Jordan, in which they comprise the overwhelming majority of the citizenry, and which covers most of Palestine, anyway.

The refugees do, indeed, have a serious problem. Yet, they are not homeless as a result of "Israeli encroachment," but rather they were created by Israel's belligerent Arab neighbors in the 1960's as a weapon with which to crush Israel. These refugees are Arabs who have been denied citizenship in every Arab country, even though many of them only lived in Palestine for several generations or less. In Black September, 1970, 12,000 PLO members were killed in Jordan, the only Arab country which had originally accepted Palestinian refugees, and the rest were expelled. In the last 5 months, 4,000 Palestinians have been slaughtered by Shiite Moslems in Lebanon.

These refugees deserve a home, and there is much room for them in their 72% of Palestine. But the non-Palestinian ruling class in Jordan, headed by King Hussein, will not accept the PLO for fear that the Palestinian majority will take control of the country. Therefore, the PLO's function is not to bring the Palestinians home, it is to destroy the Jewish state.

Finally, I would like to question the thoroughness of the research which went into the KDIC editorial. The author admitted that, in the recent Achille Lauro incident, "The Palestinians were wrong to hijack a ship and kill one American." But, then he qualified that statement by noting that Israel had also used violence in bombing the PLO headquarters in Tunisia. The speaker did not, however, mention that the Israeli raid was in retaliation for the murders of sixteen civilians this year (the PLO has never attacked a military target).

Apparently that student did not realize that 1985 has seen the highest number of PLO killings of Israeli citizens since 1979, or else he might not have said accusingly, "And yet, the reaction of the United States government, if not to condone the attack, was that it could understand Israel's reasons . . ." Hopefully now he, too, can begin to understand Israel's reasons for defending herself against PLO terrorism.

February 21 1986

Study Break

by Gary Knoblock

Study Break. Entering the Forum, I didn't expect I would be traveling to Germany, into my childhood, and into the soul of humanity. I walk through the corridors. Passing the Negative Space student gallery, I decide to go in.

Looking at the works of art on display, I am not particularly struck by them. Wire has been shaped into the forms of people doing various actions.

Slowly I begin to notice that the little wire figures have individual personalities. Upon examination, some figures make me smile, some make me embarrassed because they are doing such silly things, others make me sad. And the emotions which I feel directly because of the figures leads to memories or images I have connected to those emotions.

A spot in my chest feels a little warmer. I realize the little figures have done what art does best: make me feel human. I have spent too long in Burling this morning working toward long term, non-tangible results — grades — and have not until now taken the time to enjoy being alive today.

The warm feeling reminds me of my experience living in Munich last semester. There I dove head first into the easily accessible wealth of that city. For example, I spent long hours in the opera in awe of the beauty people are capable of creating, while enjoying all the different emotions — happiness, anticipation, sorrow — I would feel during a performance. During the performance — and for days afterwards — I knew I was alive.

My attention drifts farther away from the wire people. Because of the history of the holocost dominated by attention while living in Germany, I begin to think about Jews.

For some reason, the first few lines of a poem my mother had tacked by her bed when I was a child comes to mind.

WHEN THEY CAME FOR THE JEWS, I DIDN'T SAY ANYTHING.

WHEN THEY CAME FOR THE POLITICAL OPPOSITION, I DIDN'T SAY ANYTHING.

Strange, I don't know why the poem came to mind. Worst of all, I cannot remember how it ends.

My attention returns to the exhibit. I notice that not only are there wire people, also news stories on the walls. The exhibit seems to be a multimedia event to get people both feeling and thinking. There are stories about the Iowa farm plight and AIDS...

More of the poem comes to mind.

WHEN THEY CAME FOR THE HOMOSEXUALS, I DIDN'T SAY ANYTHING.

WHEN THEY CAME FOR THE PRIESTS, I DIDN'T SAY ANYTHING.

WHEN THEY CAME FOR THE PROTESTANTS, EVEN I WAS SURPRISED, BUT I DIDN'T SAY ANYTHING.

And with a cringe I remember the last line.

WHEN THEY CAME FOR ME, I CRIED FOR HELP, BUT NO ONE SAID ANYTHING.

THERE WAS NO ONE LEFT.

Later that week the true power of the poem struck me numb when I heard that the exhibit had been vandalized. Little heads had been violently ripped from little necks, innocent neuter figures were made to rape other innocent neuter figures, and one had been lynched in the bloodthirsty tradition of the Ku Klux Klan.

Most atrocious of all however, was the pile of wire limbs and torsos with the AIDs article laid across it. Little people had been murdered and humanity had received a kick in the teeth from this obvious and outrageous anti-homosexual display.

March 7, 1986

Stoops Conquers Oral History

by May-lee Chai

What is an "oral historian?" The phrase brings to mind the founders of our perceptions of civilization — Homer, the Jews who preserved the "books" of the Bible orally, the poet/troubadours of Europe, the slaves of America.

However, one does not have to content oneself with written descriptions of these artist/scientists — because one is currently living in Grinnell.

Mrs. Rose Stoops is one such "oral historian" who can recount the lore of Grinnell history with the spellbinding vividness and wit of Odysseus combined with the modern desire for accuracy she has honed after over 20 years as head of the Grinnell Historical Museum.

Stoops, who will retire from her museum tour duties in June, was born in 1896. A native Iowan, she has lived in Grinnell through various times in her life and moved here permanently in 1951 when she married Grinnell philosophy professor John D. Stoops.

Through her keen observations, extensive "files", and innumerable correspondences with Grinnell alums, she is recognized as a prime source of information by professors and residents.

Stoops has witnessed the metamorphosis of the College from a strait-laced, church affiliated school to its present state of diversity.

"Back in 1902, a woman graduated from Grinnell and said while she was at college you couldn't walk with your date on Sunday. They were very strict on that sort of thing."

"Men were kept on North Campus and women on South. I think there were visitation rights in later years. (Approximately) after 1965 we have had the co-ed dorms."

Students themselves have changed as radically as the living arrangements.

Stoops told of an incident that occurred when a female student who was rooming in a boarding house came in rather late one evening. When she was berated for her behavior she replied, "Well, but I came here to get a husband!"

Laughing, Stoops added, "And she did get a husband. A very respected minister of the Congregational Church.

However, Grinnell's reputation seems to have preceded it even back then. Stoops remembered in the late 1920's, before she moved to Grinnell, "There was quite a scandal here. And it was because of..." she paused dramatically before whispering, "women smoking!"

She recalled an anecdote involving alum James Norman Hall, class of 1910, author of Mutiny on the Bounty.

While he was here, students considered their professors somewhat "naive." Hall worked as a waiter in the downtown Hotel Monroe where the waitresses, unbeknownst to the professors, "were not only waitresses but served as conveniences for the travelling salesmen."

Of course the 1960's was a period of tumult and demonstrations by students "like all young people across the country."

Once the college had to close "early before commencement in order to avoid demonstrations of some sort.

"There was some test seniors were supposed to take and one girl, from a family of demonstrators, refused to take it. I think she got up (during commencement) and apologized to her parents for not receiving her diploma."

American court history buffs may remember reading about the rest of her family. It was her parents that sent their children to school in Des Moines wearing black armbands to protest the Viet Nam War. The childen were sent home. The Supreme Court later reviewed the case, Tinker v. Des Moines, 1969, and ruled in favor of the family.

"There were marches, meetings...Students dressed in the most freakish manner. One young fellow wrote an article to the local paper saying townspeople had slammed the door in his face. People were really afraid of them (the students)."

This was a far cry from the reports of an alum from the 30's who told Stoops," We used to wear silk stockings to class. We dressed up for college then!"

Of the current student body, Stoops said she has "the general feeling it's more conservative."

Still, she noted "They haven't given up. They still protest things if they feel they are morally right." She cited the recent movement on campus for the divestment of funds in South Africa as an example.

Stoops is able to recall anecdotes involving many of the interesting visitors and alums of the college. She tells of James Norman Hall being given a lucky Iowa chestnut while in Grinnell and shortly thereafter getting his novel, Mutiny on the Bounty, published. She can speak of Horace Greeley and his unusual method of writing "hieroglyphics" while standing up, leaning on a bureau.

As for local celebrities, she recounts the infamous size of Grinnell College President Main's bathtub which has caused a later president to refer to a bath in it as a morning "swim." The tub, by the way, is still in Grinnell House.

Stoops, who first got involved with the Grinnell Historical Museum in 1981 and has served as Director of the Museum Auxiliary since 1958, recently announced her retirement as curator. However, she will give tours of the museum "at least once a week."

The Museum which has free admission is open from 2-5 p.m. on Fridays and Saturdays. Those clubs and groups wishing to relive history via a Rose Stoops tour are advised to make an appointment in advance.

Last Day for
Shuttle Tickets
today—March 7—5:00pm
GRINNELL TRAVEL CENTER
Have a great
Spring Break!!
808-5th Avenue 236-7508

April 4, 1986—first mention of chalutizim AND THEY SPELL IT WRONG

Chautizim Sponsors Talk on Jews and Farm Crisis

by John Harrison

During the current farm crisis that is plaguing rural America, there has been a rise of ultra-right hate groups in rural communities. Based on anti-semitic and racist ideology, groups such as The Order and others have gained recent popularity among financially stricken farmers. In the face of this growing trend in America, the Grinnell Jewish Organization, Chautizim, will present two very timely lectures on the current farm crisis and the rise of ulta-right anti-semitic organization in rural midwestern communities in conjunction with Jewish Cultural Week.

On Thursday, April 10, at 7:30 p.m. in South Lounge, Daniel Levitas will speak on "The Farm Crisis and the Radical Right: Racism and Anti-Semitism in Rural America." Levitas is the research director of Prairiefire Rural Action, Inc. Levitas has been monitoring activities of the far-right, racist and anti-semitic individuals and organizations in the midwest and has conducted a number of briefing sessions on the rise of the rural ultra-right hate groups.

On Saturday, April 12, at 4:00 p.m. in South Lounge, Frank Hornstein will speak on "Land and Social Justice in the Jewish Tradition." Hornstein is the assistant executive director of Jackson Heights-Elmhurst Jewish Community Council. Hornstein is an expert on issues of Jewish theology of the land and Jewish concept of justice. Hornstein has also been involved with the issues of Jewish responsibility to farmers during the current agricultural crisis in America.

April 11, 1986

Jews and Rural America

During the farm crisis plaguing rural America, ultra-right hate groups have gained strenth in rural communities. Based on anti-Semitic and racist ideology, groups such as The Order and others have gained recent popularity among financially stricken farmers.

In the face of this growing trend in rural America, the Grinnell Jewish Organization, Chalutzim, will present two very timely lectures on the current farm crisis and the rise of ultra-right anti-Semitic organizations in rural midwestern communities in conjunction with Jewish Cultural Week.

On Saturday April 12th at 4:00 p.m. in South Lounge, Frank Hornstein will speak on "Land and Social Justice in the Jewish Tradition." Hornstein is the assistant executive director of Jackson Heights-Elmhurst Jewish Community Council. Hornstein is an expert on issues of Jewish theology of the land and Jewish concept of justice. Hornstein has also been involved with the issues of Jewish responsibility to farmers during the current agricultural crisis in America.

April 11, 1986

Cycles of Hatred

Violence begets violence. It takes two to tango

Ali ElSaffar

The history of the Arab-Israeli conflict is well described by both of the above expressions. From the period surrounding the creation of Israel, and continuing to this day, bloodshed has stained the soil of the Middle East. Both parties, motivated by strong emotions, have had their reason skewed. They are too closely involved in the conflict to recognize that the reasons for their conflict lie in mistakes and misperceptions in both parties.

Instead, they put the blame for the problems of the Middle East on the other side, and believe that they are justified in attacking the other when the other unjustifiably attacks them. The existence of these beliefs on both sides is what has kept Arabs and Israelis fighting for as long as they have.

The causes of Middle Eastern bloodshed have their roots in the end of the 19th century. At that time, Palestinians living in what is now Israel felt threatened by Jewish settlers, who were beginning to enlarge the Jewish community in Palestine. Upon whom should we lay blame. On the Jews, for not being more sensitive to Palestinian concerns? Or on the Palestinians, for not being more understanding toward Jewish settlers? Israelis will claim that Jewish settlers never threatened the Palestinians, and that the Palestinians, without provocation, attacked the Jews. Arabs will claim that Jewish settlers wanted a state of their own from the start, and never intended to be understanding toward the Palestinians.

Both sides will site historical evidence backing up their points of view. But the biased evidence of either side, is irrelevant. In any conflict between two parties, both share a portion of the blame. This is an indisputable fact about human nature. To those who raise the question "What about Hitler? World War II was entirely his fault," I respond that the harsh peace terms imposed by the West after World War I were the primary impetus for the rise of Hitler. Any other conflict will bear similar analysis. Historical evidence that purports to the contrary is simply biased.

In 1982, Israel invaded Lebanon. Why? Because fighters of the Palestinian Liberation Organization were shelling Northern Israel. Why was the PLO doing that? Because Israeli jets had bombed Palestinian targets prior to the invasion. Why did Israel bomb the PLO? Because Israel's ambassador to Great Britain was shot, by the PLO, said Israel... It is impossible to blame the violence on one side. The history of violence will lead the historian around a vicious circle of ever-escalating violence, emanating from the original problem, Palestinians having felt threatened by Jews.

Indeed, the continued violence has much exacerbated the problem, to the point where Palestinians, embittered at having lived under Israeli military occupation, at having lived in Palestinian refugee camps, or at having known a victim killed or maimed by Israeli forces during the many years of war, are willing to strike out, as terrorists, at any symbol of Israel. Israelis have similar feelings toward Palestinians.

The embitterment at the continuation of the conflict is long and deep. It will be by no means easy to resolve. But resolution of conflict, letting bygones be bygones, is in the realm of possibility, as was demonstrated when Anwar Sadat and Menachem Begin signed a peace treaty in Camp David with the aid of President Carter in 1977. The United States can again be instrumental in bringing peace, but only if it acts as an impartial mediator. Unfortunately, our present policy is so impartial, that such mediation is impossible.

The United States brands Yasser Arafat, leader of the PLO, and Moammar Khadafy, leader of Libya terrorists. At the same time, we give huge sums of military aid to Israel, which it uses to attack Arabs. I do not defend Arab terrorism, but I strongly object to the United States aiding Israel when it reigns terror on Arabs, while condemning Arabs for reigning terror on Israel.

The problem is that we, as a nation, have made the grave mistake of looking at the Middle Eastern conflict through Israeli eyes. Worse still, through our support of Israel, we have become a part of the Middle East conflict. As a result, Americans are now as much a target of terrorists as Israelis are.

What bothers me is that the Reagan Administration and much of the country, rather than reasonably asking ourselves why our airplanes are being bombed, our citizens are killed, and our military forces are being attacked, have instead made our policies on the basis of unreasonable emotion. We are mad at those who have attacked us, and so we have returned their attacks with attacks of our own. But worse than merely acting on feelings of anger, we think our actions will actually reduce terrorism! If we thought about the problem, and realized that terrorists attack Americans out of rage toward an American policy that only sees one side of the story, we would see that American counterattacks do nothing more than augment the Arab rage. We thus enter the cycle of violence.

I wish we in the United States would look at the problems in the Middle East with the same enlightened eye with which we view the problems within our country. Take, for example, inner city crime. We recognize that the reasons for higher crime rate in poor areas of inner cities is that social conditions there are so bad, that young people do not receive the proper guidance and support to lead productive lives. We punish those who commit crimes because we do not want to encourage the criminal lifestyle, but we recognize that putting young criminals in jail is not the real answer to crime. The real answer is in improving the social conditions in inner cities. The analysis of the problem is the same for the Middle East conflict. Whereas those Arabs who commit terrorist actions should be condemned, (as should the Israelis when they attack) the

Continued on page 12

Pointing Fingers on the West Bank

The West Bank is often discussed between two sides each with finger extended. One side points to the Israelis and says: "Give to the Palestinians that which is rightfully theirs." One side points to the Arab word and asks: "Why have you abandoned your own people?" And in between these accusing positions remains a people without a home, without a spokesperson, and without very much hope. Extremists offer easy solutions. A variety of Arab leaders propose driving Israel into the sea; Meir Kahana and his party propose a similar end for the Arabs living in Israel; between these extremes decision makers scrutinize the intricacies of viable peace plans.

Ilene Weismehl

I write now to the concerned Americans, sometimes called the new left, who have gravitated to the West Bank issue as an emblem of human injustice. This is a plea to those who perceive the issue as a clear moral dilemma between Palestinians and Israelis. This is a request that concerned Americans reserve moral outrage until they have grappled with the complexities inherent to the Palestinian cause.

It is true that there are infringements of human rights and that instances of terrorism have occurred in the West Bank. In response the concerned Israeli has protested and demanded that their government account for injustices. The Israeli government has also publicly denounced all Israeli terrorism occurring in the West Bank and continues to stand boldly for human rights as it searches for a solution in the West Bank. An example of this occurred in July of 1985. Thirteen Israeli terrorists were tried and many given life sentences for terrorist activities in the West Bank. Those tried were prominent army officers and West Bank pioneers. This action was supported by Israel's military law demanding that each soldier be held accountable for his actions; he cannot justify terrorist action or blame it on a superior. Israel's public announcement of guilt in regard to terrorism coupled with the conviction of national heroes was an action demonstrating Israel's continued commitment to human rights, justice, and law.

As was mentioned earlier, the Palestinans in the West Bank stand silent without an official spokesperson. The only member of the Arab world speaking for them are the PLO. The PLO has claimed responsibility for West Bank advocacy as easily as they claim responsibility for terrorist attacks. I wonder if the Palestinian parents and children living n the West Bank would condone the murder of Israeli parents and children for the sake of land. If Jordan opened its borders to the refugees, would the Palestinians go there? If Israel gave the entire West Bank to the Palestinian people would they be satisfied?

It has been said that the PLO defends the rights of the Palestinians to live in the West Bank. It has been argued as well that the PLO is using the Palestinian cause to undercut the existence of Israel instead of working for a positive solution to the problems on the West Bank. If they cannot physically drive Israel into the sea as was promised upon Israel's birth in 1948, then what better way to destroy the country than to unchallenge its morality. Israel is tormented by unreal inflation and unemployment. Add to that a potential security problem and some human rights questions and the country is divided from within.

The Israeli people are hurting today. Most citizens are not blind to the plight of the Palestinian neighbors. They can empathize with a feeling of homelessness; Jews remember when after World War II every country, including the U.S. closed its doors. The Israeli people want peace with their neighbors and peace in the country. But they also know what it feels like to raise children in bomb shelters and to lose children in battles and on ambushed school busses. The Israeli citizen holds their government responsible to protect human rights and to eradicate Israeli terrorism where it manifests itself. And when there are incidents when a PLO attacks an Israeli town or shopping center or school, the Israeli military will retaliate against PLO military outposts.

I write to concerned Americans who are morally outraged by the Palestinian cause. It is time to recognize the complexities of this issue.

Stalemate

from page 7

el-Sadat, and Israel's Menachem Begin, the Camp David Accords and an Israeli-Egyptian peace treaty were signed in 1978-79.

The spirit of Camp David, however, has not spread. Both Syria and Jordan have yet to sign a peace accord that concludes the Seven Day War. The Israelis at the same time, have made few advances towards granting some form of autonomy to the West Bank and Gaza — an important part of the spirit of Camp David. The Israeli expulsion of the PLO from Lebanon did not stabilize Israel's northern flank and may have served the Palestinian cause through an improvement of international opinion.

The present status of the Arab-Israeli peace process can be described as, at best, stalled. The most recent peace initiative showed the most promise toward achievng a successful resolution of the conflict. Unfortunately, the initiative collapsed.

King Hussein of Jordan was able to broker a deal in which it looked as if the PLO would recognize UN Res. 242 and the Israeli government would sit at the same negotiating table as PLO leader Yasser Arafat. The U.S. government granted several important concessions to the moderate Arab initiative:

1. The U.S. and (hopefully) Israel would participate in the Arab format of an international peace conference which might include the Soviet Union,
2. The PLO would be invited to attend,
3. The PLO would ask for self-determination on the West Bank and Gaza,
4. The U.S. and Israel would open a dialogue with the PLO immediately.

Israeli Prime Minister Shimon Peres seemed to be willing to risk the stability of his governing coalition and his own political future by meeting with the PLO. It appeared as though a deal would be cut that, granted some autonomy to the occupied territories while the mainstream (Arafat's Fatah faction) PLO would recognize UN Res. 242.

For reasons that are not clear, Arafat suddenly broke with Hussein and backed out of an agreement that he had never explicitly acknowledged. Hussein's personal credibility took a major blow (at the same time a U.S.-Jordanian arms deal was failing in the U.S. Congress), Peres cautiously back-tracked and U.S. officials began what they called "a total re-evaluation of policy."

While a period of reflection may be helpful to all the parties involved, any stability that now exists is a temporary phenomenon. The Arabs must act because the Israelis continue to consolidate their control over the West Bank and Gaza. The Israelis on the other hand, are faced with a crisis of democracy in determining whether the substantial Arab populations in the occupied territories have rights as Israeli citizens. Continued occupation is also a burden on the recuperating but fragile Israeli economy.

Arafat, as always, is challenged from his own ranks. If Arafat or his Fatah faction were to lose influence in the PLO, a new and potentially more radical representative of the Palestinian cause might emerge (e.g. Syria).

Shimon Peres, in particular, faces a unique opportunity. His Labor party's conservative coalition partner, the Likud Bloc, is presently suffering from internal conflict. Under a coalition agreement, Peres is to turn the office of Prime Minister over to Likud's Yitzhak Shamir in October Forces in Shamir's Herut party (in th forms of David Levy and Ariel Sharon) are moving to replace Shamir with Levy. This split in the conservative ranks has strengthened Peres' hand and may allow him the possibility of constructing a coalition that excludes his Likud partners. Without Likud interference, Peres would have more flexibility to come to a diplomatic agreement with the Arabs.

These developments necessitate immediate diplomatic solutions. King Hussein is a moderate Arab who is willing to make concessions for peace. Shimon Peres and his Labor party seem to be the only possibility for achieving flexibility on the Israeli side. Yasser Arafat, although difficult to deal with, is probably more moderate than any alternative Palestinian option. The U.S. government, should not step back now. Peace in the Middle East will not come quickly but opportunities should not be missed because of past frustration.

Cycles

from page 7

real road to peace and the end of terrorism lies in the resolution of the Palestinian problems. Supporting Israeli militarily is like putting a bigger police force in our inner cities, without improving the schools, resolving the housing problems, reducing the level of unemployment, and working to improve the attitudes of the troubled people in such areas. Increased force does not address the problem, and will not solve the problem.

There are two sides to any conflict, both of which share the blame, and both of which together, must receive it. Taking sides in such a conflict makes us a part of it, and does nothing to resolve the problem of violence. To resolve the conflict in the Middle East, the United States must play the role of mediator. If we act in any other capacity, we will never solve the problem; if we continue to act the way we do now, the problem for the people of the Middle East will not only get worse. The problem for the people of the United States will get worse because the United States is presently acting violently in the Middle East. And violence only begets more violence.

October 31, 1986

Jews Rejoice in Festival

By Janet Silverstein

While Grinnellians were on break, Jews around the world were celebrating Succot. Succot literally means "tabernacles," "booths" or "temporary huts" and refers to the temporary dwellings of the children of Israel during the forty years of wandering following their exodus from Egypt. During the Succot one is to "dwell in booths" to commemorate this period in Israel's history.

One builds booths or "sukkahs" which must have at least three walls but a fourth side which may be and often is left open. [It's usually made by connecting long pieces of wood.] Families say blessings and eat bread and anything additional that they choose, not necessarily but traditionally eating a meal, each day of Succot. Blessings are said over "four species," — a citron (called "etrog" in Hebrew), a palm branch (lulav), a myrtle branch (hadas), and a willow branch (arava) and with them "rejoice before the Lord." This is done by waving the species in all directions to "indicate the presence of God everywhere."

Not only does Succot commemorate the historical period of the exodus, but it is also a celebration of faith in God, that God will somehow fulfill one's needs, and that one must be grateful to God. The sukkah symbolizes God's protection and the open, "insecure" ceiling symbolizes one's faith in God.

The holiday always comes five days after Yom Kippur, the holy day in which people pray to God and ask that he fulfill all of their needs.

The Jewish prayer book calls Succot "the season of our rejoicing" and the Bible repeats three times in connection with Suc-

Continued on page 9

Features cont.

Holiday

from page 4

cot "and you shall rejoice in your festival." The holiday coincides with the final harvest of the year where people are naturally more grateful and thankful to the Lord.

Decorating the sukkah with colorful fruit and designs, eating family meals inside the sukkah, as well as singing and dancing at religious celebrations are all traditions for "rejoicing" during this holiday.

Following the seven days of Succot is "Shmini Atzeret," a one-day festival which concludes Succot. This holiday is also a "season of rejoicing," according to the prayer book. On this day, one leaves the succah and returns to one's permanent dwelling.

The day is also known as "Simchat Torah," Rejoicing of the Torah, as it marks the end of the annual torah reading and the starting over of reading the torah for the coming year. This is celebrated by marching with all torah scrolls seven times around the snyagogue, waving flags, and by much singing and dancing.

.....

London

from page 4

be a step above the average lunch at Quad students spend as much time as possible actually IN London. A homework assignment of two or three hours a week in some of the world's most renowned art galleries may seem a bit harsh, but we try to take it in stride.

GIL profs will take any opportunity for a Field Trip. Mr. Lee's Humanities class has been reading Rudyard Kipling and studying the British Empire in India, so of course we HAD to go see Kipling's country house, and the Chinese- and Indian-style Royal Pavilion in Brighton. Being the nice people that we are, we invited everyone else along. Well, sure the weather was gorgeous, the scenery enchanting, the extra hour we had to spend on the beach afterwards delightful, and the whole trip paid for; but it was really the chance to learn something about the Empire firsthand that lured everyone along, right?

Classes? Papers? Tests? Don't we Ever do any Work? Well, yes, those inescapable elements of the Grinnell Experience haunt the lives of Grinnell-in-Londoners, too. We have late nights, cram sessions, and moments of acadmemic panic, just like any other Grinnellians. Thanks to Mr. Caulkins and his Tandy 100s this year we can even have computer problems as well. So it's really just like being home in Grinnell . . . . except that it's on the other side of the Way Out.

November 21, 1986

Issues and Perspectives

US— Israeli Relations

From the Army to Hebrew U.

by Laura Allender

When I was ten years old my parents made a sudden decision–they decided to realize a life-long dream and attempt to make "aliyah," (pronounced ah-lee-yah) to Israel. "Aliyah," which literally means "going up" in Hebrew, is just another way of saying that my family decided to immigrate to Israel.

In addition to this decision, my parents concluded that they wished to try out life on a kibbutz (pronounced kee-boot-s). A kibbutz is a communal living settlement which bases its economy on the socialist model, produces agricultural and industrial products for sale in the Israelli and international markets as well as providing all necessities and some basic luxuries for its members.

Although the idea of kibbutz was very appealing to my parents, the kibbutz we chose was too industrial, too socially stagnated and too anti-intellectual for a family raised in a liberal, politically active and college dominated community of a large United States city. After one year, with little hope of finding a niche for ourselves on the kibbutz, we returned to Chicago with the good and bad memories of the mind-expanding experience of living in a foreign country.

As we packed our bags to leave the kibbutz, I knew I had to come back.

Last summer, my dream of the past eight years came true. I finally went back to Israel. I went with several goals. One was to find the pieces I had left behind and try and figure out what had actually happened to me while I was in Israel. I needed to find out who I was then and to compare it to me, the sophomore at Grinnell College. Finally, I needed to find out why I could love a country so much, when all of my memories were bad.

When I arrived in Israel, I began to uncover the answers to these questions. I loved Israel because there, for the first time, I belonged. Although I never belonged on the kibbutz, the country belonged to me. For once I was in the majority. For the short time I was in Israel– I was in a nation where I no longer had to explain my Jewish religion or culture; if anything I had to explain my lack of it.

Despite this, I have no objections to sharing that special place. It is for everyone to enjoy: Arabs, Jews, Christians, Bedouins, Druses and all of the other clans who seem to be so attracted to the only oil-free Middle Eastern national.

During our three-month summer vacation I had time to go on two programs. The first, Volunteers for Israel, is a program which allows one really to find out what it is like to be a part of the Israeli army. The second was an intensive Hebrew course at the Hebrew University of Jerusalem.

Immediately after arriving in Israel, I was taken to a "tank" base near Ashkelon, a city on the Mediterranean. Our counselor and leader was a sergeant major in the army. As a career soldier, when he wasn't inspecting tanks he was looking after his American, British, Canadian, French and South African charges. The 2000 soldiers and career soldiers who worked on the base were helped every day of the year by his 30 foreign volunteers between the ages of 18 and 65.

For three weeks I was "Yosi's assistant truck mechanic." It was probably one of the most rewarding jobs I will ever do. Yosi knew two words in English–"brake" and "jack". But with the help of my childhood Hebrew and with a lot of arm waving, pointing and demonstration, we took tires off and put new ones on, changed oil and gas filters, fixed engines and repaired brake shoes. The work was dirty, greasy, and hard, but when the Russian tow truck that was captured from the Syrians started to run again, it was all worthwhile.

The luxuries were admittedly meager– they gave us one sheet and two wool blankets. The sheet barely covered the mattress. But after a few days we got used to the mosquitoes, heat, and short sheets, and discovered that we really were having fun. Occasionally, I would think about the probable comforts of an American army base. The idea only made me more glad that I was giving something to that country whose existence will always mean that I have a place to be.

Every citizen of Israel is drafted into the army at the age of 18. In a nation as small as 3 million, with potential enemies at every side, conscription is imperative to the survival of the country.

One of the consequences of the imminence of war in Israel is the separation of the roles of men and women in their society. In Israel, sexism is much more present in the attitudes of men and women than it is in America today. When I asked Israeli women to explain why men in Israel were often so chauvinistic or pushy, they told me that it was because of war. Although both Israeli men and women are drafted into the army, only Israeli men go into combat. This fact, along with the influence of religious restrictions, has limited the invasion of equal rights ideals into Israel.

Israeli women explain that men put their lives on the line for the country, so they must be spoiled. If you ask most American women who have dealt with or talked to Israeli men they will agree that Israeli men are generally spoiled.

This custom creates some of the striking differences between Jews raised in North American countries and Jews raised in Israel. Relationships and approaches to relationships are very different. With the premise of equality changed back to its older form–separate but equal–roles are much more clearly defined. For example, if an Israeli man asks a woman out to dinner, he will be offended if she offers to pay or attempts to suggest that they "go Dutch".

Another consequence of keeping a standing army is the Israeli attitude towards guns. On the base, if a soldier was on night guard duty he was given a gun by his superior until the morning. On a hot night, when it was difficult to sleep, it was common for volunteers and other soldiers to gather at the bench in front of our living quarters. Occasionally the soldier on guard would be sitting next to you with the muzzle of his unloaded Uzi pointing into your side. Catching your breath you would calmly ask him to move the gun and he would oblige.

But with guns as a part of everyday life– when a man is called back for reserve duty he brings a gun home every night–Israelis don't understand why some Americans get uneasy when the kibbutz member across

Continued on page 3

Issues and Perspectives in the News

U.S. relations with Israel can be characterized as tense. Although the U.S. is dedicated to supporting Israel, incidents have occurred such as the case of Israel spying on the U.S. a few years ago and before that the U.S. sale of AWACS to Saudi Arabia that have tested the bonds which link us.

On a personal level, the relationships between Israelis and Americans can be trying at times as well. This week in "Issues and Perspectives" two Americans, Laura Allender and Janet Silverstein, write of their experiences in Israel and how they have gained new insight into this friction and bond.

"Issues and Perspectives in the News" is a series that strives to personalize and offer insight into current national/international news by offering the perspectives of students with pertinent experiences. Suggestions for future topics may be sent to the S and B, via campus mail — May-lee Chai, news editor.



Israeli Stereotypes

by Janet Silverstein

I hate stereotypes...but before I went to tour Israel in the summer of 1985, people warned me that Israelites are generally more aggressive than Americans and that I should be careful of pushy Israeli salespersons (because "they will try to rip you off if you're not firm with them.")

Then after I arrived, an American living in Israel informed me that Israeli men consider Western women, and American women in particular, "easy." She attributed this stereotype primarily to television and movie images of American women which differ vastly from the roles Israeli women play in society.

During my tour I had several encounters which might at first seem to confirm these negative stereotypes of Israelis. However, upon closer examination, I discovered that the differences in behavior were not results of fundamental negative character traits of Israelis but rather differences in the Israeli and American cultures that led to misunderstandings.

At the first Israeli shop that I visited the salesman was indeed pushy. Although I tried to explain to him that I wanted to look for myself for a little while, he would not leave me alone for more than a few seconds. To make a long and annoying episode short, he finally brought out something I thought my friend would like– a necklace.

When I heard the price, I told him I couldn't afford it. He asked me how much money I had. I told him (never do this) and he came to a price that was 80% of the total amount of money I had with me (125 in Israeli shekels). I hesitated as I wasn't sure if it was a reasonable deal for me. He told me the necklace was sterling and that I should "either pay the price or don't buy it" and he walked away. It seemed a reasonable price for sterling so I bought it.

Later, I found out from my tour guide that I'd been gypped. The necklace was metal. "You have to be more aggressive" with respect to the treatment of salespeople, I was told.

I learned by experience never to smile at salesmen walking the streets. Other salesmen in other shops also tried to gyp me. I wondered why these salesmen picked on me out of the fifty two people in our tour group. I finally discovered that it was because I acknowledged them by smiling and saying "hello." As long as I did not smile and ignored them, they usually left me alone.

As for the stereotypes of Israeli men and American women, my first experience was at a beach in Tel Aviv. On a cool evening a few people from my group and I were sitting along the beach wall talking. About five Israelis walked by. I smiled and said "hi" to one of these, and the whole group of them walked over to us. They asked us a few questions about where we were from, complimented us (with such words as "beautiful" and "lovely") and then one of them asked if I wanted to come to his apartment room and have a drink.

"No, thank you," I said. One of the people I was with grabbed my arm and said, "Say goodbye, Janet!" I said "goodbye." Sounding sincere they said, "Bye. Shalom. Hope you have a nice stay here!" I think they just considered this kind of behavior "normal."

However, when I was alone, a waiter, a hotel desk clerk and an old man of the streets, three people I at first did not at all suspect, tried to "pick me up."

At a bus stop I asked an old man the time. Well, he spoke French better than English and I had a fun time trying to express myself in French to him. He asked some typical acquaintance-learning type questions and then offered to buy me a Coke and peanuts.

"No, thank you," I said. I thought it too nice of him. I thought him extremely nice until he got on my bus with me. He said he wanted to, despite my objections.

I thought, "Maybe he just wants to see me back safely. Geez, but he doesn't have to do THIS!" I felt bad. I was scared, too, though. I got a creepy feeling as I didn't even know him and he was doing this. Why? I wondered.

Suddenly he became "handsy" and I pushed his hands away. I couldn't believe it. People stared and laughed. I couldn't wait to get off the bus. He got off with me, despite my many objections.

I told him I had to pack; he couldn't come in. Then I found the trick of "getting rid of these people": tell them, as I told this man, that "I'll write you," take their address, give in return a phony address, say good-bye, and run.

The hotel desk clerk and the waiter were not "handsy" but wanted "dates" although I didn't know them. The clerk even called my room. When I said no as "I have to pack," he became upset and never again spoke to me.

The incident with the waiter began when I innocently asked a waiter at a bar if he sold any Coke. He took me out by the pool. I thought he'd show me a Coke machine (he had said, "Here, I'll show you....") However, he instead pointed to some men by the pool, saying, "These are my friends." He told me to wait and then brought me a Coke. He'd seen me alone in the hotel dining hall before, he explained. I remembered I had thought he was good-looking and friendly and I smiled at him. He called it "love at first sight." When I looked at him and he at me that's when he "knew!" he said. I used the "writing" trick again to get out of this one.

Although these experiences seemed to support the stereotypes forewarned to me, I want to stress these are only a few negative experiences. I did meet helpful

Continued on page 3

Violence

from page 1

chiidrern, but often, too, women who have been abused in the past tend to marry men who are abusive. The woman in the introduction, for instance, had been abused as a child and had been married for five years in a previous marriage in which she was also the victim of violence.

Knierim emphasized the need for both women and men to go to the Mental Health Center for counseling.

Once couples or individuals come to the center, counselors work to help them understand their problems and the alternatives available to them. Building self-esteem in abused women is essential, and although trying to keep the family intact is important, Knierim concedes that sometimes splitting it up is necessary.

Unfortunately, people consider the center as a place for "crazy" people, she said.

The problem of domestic violence also extends to Grinnell College, although DVA has not dealt with many cases with students. Since Iowa law describes domestic violence as verbal or physical abuse between individuals who live together, it applies to roommates as well as families.

The college's resident advisor/student advisor counseling structure takes care of most problems that arise at the college. However, both organizations want to get the college more involved in trying to solve domestic violence. Involvement can include counseling for those who want help, educational programs, and student participation in working for these organizations.

Mears

from page 1

president of academic affairs at Austin College in Texas.

In addition to serving as a bond between alumni and the college, Mears "serves to remind us" that the college was a "pioneer institution" in higher education for women, Jordan said. Mears was one of the first college residence halls for women west of the Mississippi.

However, "Mears [also] serves to remind us of past inequities and educational philosophies we no longer want to retain," he said.

Jordan explained that the "cottage" was purposely designed to be more like a home than a residence hall because, in the words of former President Main, "girls should and must be homemakers." It was felt that women "should not learn how to behave downtown or in the union or in the gymnasium but in a home," he said.

Jordan also noted that it is "ironic" that although the hall was named to honor alum Mary Grinnell Mears, she is thus "remembered by her husband's name."

Currently, Mears houses the offices of Admission, Student Financial Aid, Evaluation and Planning, Career Development, and the math lab.

Apology

from page 1

women, blacks, and other minorities and I will now live peacefully with the gays on this campus, even if I can't bring myself to accept their views.

To all that I have offended, please accept my apologies. In order to prevent possible "revenge" type violence or hatred against me, I prefer to remain anonymous.

Please show this to whomever it may concern.

Farm

from page 1

years to show up. The forum on agriculture stressed that a long-term view of these issues is essential; the first step is to become informed. A person's career may or may not be directly related to farming, but everyone is affected by the decisions made about agricultural.

April 3, 1987

Fiddler on the Roof

by Ann Haker

"Fiddler On the Roof" is a musical dealing with the oppression of Jews in pre-revolutionary Russia. It also is a story of how a family and especially the father, Tevye (played by Topol), comes to grips with the changing society. This 1971 film adaptation of the stage production takes place in rural Russia, where people have lived by the same traditions for as long as anyone cares to remember.

The basic story revolves around a family with five children, all female, and their attempts to find suitable husbands. Traditionally they would be married off with the help of a matchmaker and their dowry. The family, however, is too poor to afford to pay a dowry and must pick from those few men who don't care. The three eldest daughters all find men on their own without the aid of a matchmaker or — heaven forbid — permission of their father. Each breaks with tradition a little more than the last.

The first was promised to another man, but she refused to be taken away from the man she loved. The man she chose was at least acceptable to the parents. The second wished to marry a young communist, who could promise her love and little else. He was sent to Siberia by the government and she joined him there. The third went much to far when she chose a gentile, and for this, Tevye refused to even look at her. Each married out of love, something which is nearly unknown in arranged marriages. The final two children were too young to enter the marriage game fully, although they were fixed up with prospective husbands in the traditional way.

The second plot centers around the persecution of the Jews. They are forced off the land they have held for generations and are scattered. Many of them went to America to start over while others went to the cities. The government forces were lead by a man sympathetic to the Jew's plight but refused to go out on a limb and protect the Jews.

There are some wonderful musical numbers. The best is probably a barroom scene with traditional Russian-style dancing. Most of the songs are light and memorable, and chances are you will leave the theatre humming "If I were a rich man." The film won two minor Academy Awards and was nominated for four others, including best picture, director, actor, and supporting actor. If you like musicals, this is a fairly good one. It is also very long (three hours) and might be a chore to sit through.

8:00 p.m. Sunday, April 5 ARH
9:00 p.m. Monday, April 6 ARH

April 3, 1987

Shoah--epic documentary on Holocaust

by Robert Fein

I first began to understand the Holocaust on a spring afternoon in 1981, in the basement of my synagogue in the Bronx. I was taking a course there on World War II with other 12-year-olds, and we sat around a glass-covered table, the black-and-white faces of past rabbis and synagogue presidents smiling down at us from the walls. Twice a week, we attended two-hour-long discussions led by Rabbi Balter and Perry Neder, a teacher. We had been sitting in that windowless room twice-weekly for months like this, and I'm not sure why I broke into tears on that one day. The past, which is usually safely removed from us in the pages of textbooks, and from which we distance ourselves with the comforting, inhuman, clinical detachment practiced in the classroom, suddenly came alive for me, and it was at that moment that I began to understand the Holocaust.

"Shoah," in Hebrew, "Annihilation," is a film that brings about such understanding. It is a 1985 documentary about the Nazis' destruction of European Jewry during World War II, filmed over the course of 11 years by the 60-year-old Parisian journalist Claude Lanzmann. Mr. Lanzmann, who fought in the Resistance during World War II, trekked through 14 countries and filmed over 350 hours of interviews with survivors, former Nazi SS officers, local witnesses to the slaughter, and scholars specializing in the historical period.

The result is a documentary like no other. The film inlcudes no historical footage or stock pictures of the death camps' horrors but focuses instead on the present day. Mr. Lanzmann said that he wanted to combat the notion that the Holocaust is something that belongs only to textbooks, museums, and memories. "The film I have made is a counter-myth," the director said. "It is an inquiry on the present of the Holocaust or at the very least on a past whose scars are still so

Continued on page 12

Shoah from page 9

fresh and so inscribed in places and on minds that it appears with hallucinatory timelessness."

Some of the film's most striking interviews are with the former SS officers, men who served in the concentration camps and who were part of the machinery of slaughter. When none of the former Nazis would talk to the director on film, he set about filming them secretly with a camera concealed in a small canvas bag. A grainy, black-and-white image of the aging, infirm Franz Suchomel appears on the screen, and he recounts in great detail the process of mass murder in which he took active part: the Jews' arrival by train, the psychological tactics employed to get the groups to strip naked, the cutting of their hair, the herding into gas chambers, the burning of their corpses in ovens, and the final dumping of their ashes into a nearby river. Mr. Suchomel says with a certain pride that the whole process took only two hours for an entire train of a few thousand people.

"Shoah" is a meditation, a private experience. The film has no background music or historical narration; there are no cues or prompts from the director for emotional reaction. Even Mr. Suchomel is treated with respect, never labeled "bad guy." We are not led on the leash of the commerical film, to which our every generic reaction has been carefully planned and predetermined. Here, the viewer must make his own decisions. In "Shoah," we are on our own.

"There is a logic to the construction of the film," Mr. Lanzmann told The New York Times. "It is not a series of interviews put one after another; yet the construction is rigorous, obeying a kind of musical logic. You have themes that open up and then disappear only to be picked up at another level, but at a higher volume." An observant viewer can spot the themes and motifs that weave in and out of the picture: a river that carried in its current both a small Jewish boy, alive in a boat, and the ashes of his incinerated family; the slow roll of cattle cars packed with people; and houses of slaughtered Jewish families, now homes to Polish villagers. These motifs appear and reappear, each time with a greater significance and more symbolic meaning.

The film runs nine and a half hours, and is being shown this week in its two parts on two consecutive nights. The organizers of the screening, members of the Jewish students' group, Chalutzim, say they hope that the length of the film will not deter people from attending. Audience members are free to come and go as they please and stay only for as long as they are able.

On Saturday evening Calutzim is sponsoring a discussion of the Holocaust with Dr. Andre LaCocque, a professor of the Old Testament at Chicago Theological Seminary. Dr. LaCocque's family aided Jews in their escape from the Nazis during World War II, and he will be recounting his personal experiences at the talk. A dinner with Dr. LaCocque, open to the campus community, is being held at 6 p.m. Saturday in Cowles' PDR 2.

Go to "Shoah" — not because it will answer your questions of "How could it have happened?" and "How could we have let it happen?," because it won't. "Shoah" will only raise more questions and make your puzzlement and rage more defined. See "Shoah," for as you begin to formulate the questions in your mind, you will finally touch upon the horror which was my unexpected Bronx-synagogue-basement understanding.

Part I: shown Thursday night.

Part II: 7:30 p.m., Friday, April 3, Rawson Hall lounge. (Refreshments will be served during an intermission.)

Discussion: 8 p.m., Saturday, April 4, Steiner 27.

April 5, 1987

Passover:

Jews don't let their bread rise

Courtesy of Chalutzim

The Jewish holiday of Passover begins at sunset this coming Monday, April 13, and ends with sunset eight days later, on Tuesday, April 21. Passover, "Pesach" in Hebrew, commemorates the departure of 603,550 Jewish families from Egypt around the year 1250 B.C.E. The Exodus ended 430 years of slavery under the 18th an 19th dynasties of Egyptian pharaohs and took place probably under the reign of Ramses II or possibly during the religious revolution of Ikhnaton. Although the holiday today has principally a historical significance, it was once called "Chag ha-Aviv," or "the Spring Festival," and had additional significance as a celebration of springtime rebirth.

When the Nation of Israel prepared to leave Egypt, they had so little time that they could not even let their bread rise in the oven; the first born of all Egyptians, "both man and beast," had been slain earlier that same day by God and Pharoah was sure to seek revenge soon. In chapter 13 of the Book of Exodus, God commands Israel to commemorate yearly their redemption from slavery that day by removing all leaven from their houses, by eating "no leavened bread" — bread that has been allowed to rise — for one week, and by teaching their children the history surrounding the Exodus.

Since that day 3,237 years ago, the holiday has been expanded to eight days and a broader range of foods has been pro-

Continued on page 5

Passover

from page 4

hibited; any food prepared from five species of grain — wheat, barley, oats, spelt and rye — that has been allowed to rise may not be eaten or even stored within the house, and rice, corn, millet and legumes are considered off-limits, as well. In observance of the prohibitions, it is customary today for Jews to eat matzah, a thin, dry, unleavened bread traditionally made from wheat.

There are opportunities on campus to observe the Biblical commandments; food service will be providing matzah and meals made without leaven, although only at Quad, and Chalutzim, the Jewish students' group, will be holding a Seder, a ritual meal built around a history lesson, on Monday, April 13. Chalutzim, because of a dining services deadline, cannot accept any more reservations for the Seder.

May 1, 1987

Letters

Wiggins "fighting racism with racism"

To the Editor:

In response to Valesta Wiggins' letter (April 24, 1987), I think it is unfortunate that she resorts to a form of racism as she seeks to attack racism in her rebuttal of Paul Draus' letter (April 17, 1987). She classifies all white Americans as belonging to a myth of "invincibility, pureness, and virility" governed by the "macho man image of white male society." In addition, she points to "the black experience" as being composed of the "realities" of "birth, struggle, and death" while white Americans are concerned "with such false constants as money, power, and safety."

These assertions are blatantly racist with regards to both the "white" and "black experience." Firstly, I do not believe that there is "the white" or "the black experience." Defining an "experience" as applying to all members of a particular race overlook very important factors such an national origin, religion, geographical location, and economic status. Is the "black experience" of an unemployed Haitian immigrant living in New York City the same as an auto factory worker's in Detroit, a small business owner in Atlanta, or a college student at Grinnell? In the same light, is the "white experience" the same for a Jewish Russian immigrant in Brooklyn, a steel worker in Pennsylvania, an office supervisor in South Carolina, or a college student at Grinnell? These questions don't even take into account the factors of age and gender which greatly influence perceptions of race.

Secondly, Ms. Wiggins' divisions between realities and false constants are greatly flawed. Can any person go through a day in his life without using or coming into contact with money? One does not feed and clothe a family with "love" (which she cites as being unique of the "black experience"). In addition, since when has "safety" been a concern only relating to the "white experience"? I come from an area of Brooklyn where there are project patrol composed of both white and black citizens. They don't seem to consider the matter of safety as a false constant applicable to only white, male Americans.

As for power and struggle, these terms are too vague to be applicable to any single race. If we take them with regards to politics, it becomes hard to defend a position that tries to even separate power from struggle along racial lines. Politics is essentially a struggle for power. To say no black Americans are concerned with this struggle is to ignore the civil rights movement and is to overlook the many major cities in the United States now governed by black mayors (such as Philadelphia, Detroit, Chicago, and Washington, D.C.). It is precisely the disparity of power distribution that has resulted in a great deal of struggle between certain groups of whites and blacks.

Ms. Wiggins takes another view of struggle: "The lack of suffering of many white Americans is reflected in their inability to cope with the realities of life." As she stated before these realities are "birth, struggle, an death." I question whether any race has a monopoly on coping with birth or death. As for suffering and struggle, how many white Americans comprise "Many" in Ms. Wiggins' condescending and omniscient conclusion? Can one decide that people have or haven't suffered according to mere racial division? Where would one place the farm community in the Midwest? Or the Jews who have survived the Holocaust? Or the million of elderly people who live on a bare subsistence level as they wait for their Social Security checks?

Fighting racism with racism only separates people into abstract categories and ignores problems such as who in particular is being exploited and who in particular are the exploiters? It is only when we look at racism in a more rigorous and discerning manner that we can begin to confront it on a realistic level instead of one that is itself racist, dogmatic, and idealistic. — Eric Fisher, '88

May 8th, 1987
Section titled "Personals"

Attention "Flight" from "Conversation of the Jews": Well, wasn't it con-veeen-lent for us to have a little quiz last Thursday? We didn't want to prepare our lecture for class, did we? Or did they simply have a blue book sale at Wal-Mart, Mr. L?

Personals

Will the person who took my maroon "Free-Spirit" bicycle from in front of the book store last Saturday night PLEASE return it to the same place. No questions asked. If anyone has any information about this bike (further description: red lock coiled around "free spirit" words, bright red piece of tape on the right handle bar) please contact Ingrid Scott immediately. Thank you.

The Shuman/Gay Resource Centers are now open for business. Stop in! Celebrate disturbances!

N and C: The Fiestia girls are waiting. A cold beer after those enchiladas sure would that good! Lest us know...S and D

The Bitch From Hell (?) sends greetings to the Math Lab Idiot I– and one question: How do I get all these zucchini out of my body? It's always entertaining when we chat.....

S and M and the gang: "No absolutes, no absolution, absolutely no solution."

Todd – Here's another word for your "rather large vocabulary": LIBEL.

To the Boys – you've been awfully quiet lately. Is anything wrong, we've got a half-trained counselor in our midst (Toots), and Ace is willing to take the time and listen. Share your feelings – get them out. – You'll be the better for it. Toots and Ace

"German God" – Cheer up – it's almost over, and summer will soon be here! Love, the "German Goddess"

One bedroom apt. available for summer sublet. Nice kitchen, dining room/living room, and bath. On Elm St. Send a note to box 9-55, or call Jessica at X1719.

Attention "Flight" from "Conversation of the Jews": Well, wasn't it con-veeen-lent for us to have a little quiz last Thursday? We didn't want to prepare our lecture for class, did we? Or did they simply have a blue book sale at Wal-Mart, Mr. L?

Reena, Don't go home Reena, Grinnell College will never be the same without you (yea, right, uh huh).

Chris W., Can't wait to see your scene performance, you must know by now how much I WORSHIP you.... I will be there, look for me....

To all the graduates; "An Irish Blessing:"
May the road rise to meet you.
May the wind be at your back.
May the sun shine brightly on your face
And until we meet again
May God hold you softly in his hands. I wish you Health, Happiness, and success.
– Twyla

THE HOLY LAND

Fri – I think it'll be better if we split up – can cover our tracks better. Let's meet in the usual spot to work out the details – I made reservations downtown, our usual spot. Joe send his love. – friggin' roomie P.S. Got transportation for Friday, yet? Shall I call Dan?

To Karin, from Julie, "Happy Graduation" and a poem for you:

"When I Have Fears"
by Keats

When I have fears that I may cease to be,
Before my pen has glean'd my teeming brain,
Before high-piled books, in charact'ry,
Hold like rich garners the full ripen'd grain;
When I behold, upon the night's starr'd face,
Huge cloudy symbols of high romance,
And think that I may never live to trace,
Their shadows with the magic hand of chance,
And when I feel, fair creature of an hour,
That I shall never look upon thee more,
Never have relish in the faery power,
Of unreflecting love; – then on the shore
Of the wide world I stand alone, and think,
Till Love and Fame to nothingness do sink.

MARGO CRANDALL, JOHN NALEZNY, DONNIE COTTER, MARK DUFFIELD, LESLIE ANDREWS AND PATTY FISHEL: Happy Graduation!! The best of luck out there in the big world, and remember the magic word always – "SAMACHES!" With all the sappiest, most sincere wishes for you that we can think of; Karin, Brian, Kathy and Alden.

LISA for your love...and to many long evenings...and to fewer goodbyes...til August...kath

to TB
Moving East! Cleveland, New York, D.C., New England? How are you getting all your stuff out of Grinnell? Send it with me, I'm hauling stuff all the way to New Hampshire. Interested call Steve Rowe at 236-8823 or drop me a note Box 12-01. First come, first haul.

"We are the ones we have been waiting for." – June Jordan
thanks-trudi-kirsten-todd-art-juli-kris-tim-alison-doug-milton
"Dreams take up a lot of space!" "All you'll give 'em." – William Least Heat Moon

Heather Marie: "How to gossip to yourself," is the first chapter in "What to do when your best friend goes abroad." Following chapters are most intriguing..."Long-distance bitching," and "How to WRITE, not talk, about your sexual misadventures" (Practice, practice, practice.)

To Kathy and Jackie: It's been fun living on top you this year. Let's do it again soon. Ben and Dave

The class of 1987 makes me glow all over (smiley face) especially Margaret, Darin, Trudi, Mary, "Christ," Spence, Eliot, Val, Maria P., Meghan, Darrell and Dr. Whitaker. You are all wonderful people.

Buffer Days are a moral imperative—The Editor

Wanted to rent for summer: basement garage or other secured room for use as workshop. Days: Monday through Friday. Price negotiable. Call 236-6564.

To: Grip of Steel. The birds must not know, for they still sing... – Falling Rock

What does it mean to lose someone forever?

To: L. Better get a fire truck. – S.

To Bruce H., Mike S., Cynthia H., Jennifer N., Jenny C., and all of Main 2nd: I apologize for my extracurricular Relays behavior. I also thank you for your help. God bless Robert Sparks! – Sam.

February 19, 1988

Western Negligence Aided Hitler

by Sylvia Bachmann

Steven Koblik, professor of history at Pomona College and the Claremont graduate school, lectured on "The Stones of Silence: The Democracies and the Holocaust," on Monday, Feb. 5. Portions of his speech text follow.

"This is the central hypothesis of my presentation. The democratic countries contributed to the success of Germany's campaign to exterminate the Jewish people of Europe by maintaining a relative silence; by not sharing with their own countrymen what they knew of the final solution; by not informing the people of Europe, both Jew and Gentile alike, of the Nazi policies; and finally, by remaining relatively passive in terms of policy response until late in the war. [Because of these factors] the German policy was far more successful than it need have been."

"...Think of the summer of 1941 as the beginning of the process of exterminating the Jews. The issue about how to do it efficiently took a little bit more time and the initial attempt to kill Jews was done rather crudely...roving bands of SS units...killed approximately a million-and-a-half Jewish people in a year. After a year, more efficient ways of killing had been developed by the creation of special killing centers. There were special camps that were created for only one purpose, and that was to kill people. The average life expectancy from the time a person arrived at the camp until they were killed was 55 minutes."



Steven Koblik, professor of history at Pomona. Photo by Dave Jones.

"...Let me briefly sketch for you the responses of Britain, the United States, and Sweden to the events between 1941 and 1945. In all three cases I'm going to ask three questions: when did people know, what was the response to that knowledge, and what was the actual policy that was adopted by the country and how can that policy be explained."

"...In terms of knowledge, the British undoubtedly got information as quickly as anybody outside of Germany. There was fully-documented, published information about a campaign to kill Poland's Jews in June and July of 1942. So much so, the Minister of Information actually held a press conference in early July to make public this information. There is the question, however, of even if the information was available, was it believable. Therefore the question becomes, when did the people accept that there WAS a systematic campaign?"

"...What about in the United States? The question of knowledge is a bit more complicated. We were physically more removed from Europe and information came in very strange ways. The information usually came via London and was not as thorough as that known

Continued on Page 2

Hitler

Continued from Page 1

in Europe. But by September, the information was readily available to decision-makers and the general public....The sad fact was the Roosevelt administration was even more reluctant to act than the British administration. The U.S. government acknowledged the idea of the extermination campaign. Despite that, the State Department was to actively block all activity that might be designed to help Jews in Europe. But enough information was made public that when a Gallup poll taken in January '43 asked, 'It is estimated that two million Jews have been killed since the war began. Do you think this is true or just a rumor?, 47% responded, 'yes [it is true].' "

"...For 18 months the U.S. did nothing...absolutely nothing. We actively tried to focus people's attention elsewhere. Officially, winning the war was the best way to help the Jews. In reality, the State Department's policy was keep the issue out of public focus, avoid rescue efforts, support the British policy on Palestine, and avoid massive Jewish immigration to the U.S."

"...Some of the most spectacular rescue efforts made in the latter part of the war were engineered by Sweden. Certainly those of us who believe in democracy, in this particular case, [believe] a democracy responded in a positive way. Unfortunately, that's not the case. ...In August and September [1942] very thorough knowledge was available in Stockholm among the chief decision-makers. ...From November, 1942, until the end of the war, Sweden did engage in various activities to help Jews, some successful...some unsuccessful. How do I explain the dynamics of their policies? I wish I could say that it's because the Swedes really valued democracy and they were serious about humanitarian rights...but I don't think that's the case. Unfortunately, I think the evidence is overwhelming that the real reason that the Swedes became active after 1942 was because they recognized that Germany was going to lose the war and that they needed to have good will with the Western powers. It is interesting that the Swedish government never initiated any efforts to help the Jews. The initiation always came from outside the government and generally from outside the country. There are no exceptions."

"...I think that the real issue here is not policies that would have taken real resources. The most important thing was information to the Jewish people of Europe. We had plenty of evidence that when Jews fully and clearly appreciated what was going on, then their behavior was far less predictable than it was when they didn't have any sense of surety."

Trustee

Continued from Page 1

and Africa.

Between his junior and senior years at medical school, he went to Bolivia for five weeks to work in a Methodist mission hospital. Then, following his internship, he returned to Bolivia with the Peace Corps for two years.

"My primary responsibility was to care for the health of the Peace Corps volunteers. In addition to that, I set up a couple of baby clinics for the indigent people in the area."

Aware that one of the major contributing factors to the high infant-mortality rate in third-world countries "is ignorance as opposed to lack of food stuff," Sandler sought to prevent malnutrition by working with newborns and their mothers.

"We would see newborns every month until the first year of age. We would weigh them, take a blood count, and then every month we would add a food supplement.

"Their diet consists of breast milk up until the age of 4 or 5 years, then coffee and bread. There was ample fruit — we were in the tropics — and we would add juice, then grains, and ultimately protein in the form of meats by the time they were one year. So they had complete well-balanced meals. We would also educate the mother."

LUDDEN'S
MEDICAP
PHARMACY
WHERE IT COSTS LES

April 22, 1988

Berger Defends Actions

To the Editor:

I've got just a few things to say:

1. Yeah, I'm sorry. I feel sorry for the psuedo-liberals that complained about offensive music on radio shows. That's really pathetic. Just turn the dial and listen to something else. There's something to both please or offend anyone if you look hard enough.

2. The Bill and Dave letter was poetic and I was almost brought to tears. The eloquence, dignity, and passion of their presentation of the facts was unparalleled in a letter to the editor.

3. "Offensiveness to women, gays, Native Americans, and blacks." That's absurd. And how about Hispanics (a very large but shamefully ignored ethnic group), Jews, Filipinos, Czechoslavakians, and Peruvians? By the omission of these and other ethnic groups, SP&R is perpetuating at least apathy if not discrimination against these groups. They seem to be saying either, "Who cares what they think?" or that they're not smart enough to be "victimized by violent and offensive music and comments." (Not too much hyperbole here.)

4. If I said that I think the changing of Indian sports teams is silly, does that makes me anti-Native American? Or if I think that guilty liberals participating in ex post facto revisionism accomplish very little except stroking their own self-righteous egos? The Native Americans got brutally and illegally shafted, but I think it's more important to work for lands, education, and jobs, not mascots. Sure, it's not as glamorous or easy, but it's a hell of a lot more substantive. (Kudos to the Mesquakie tutors are in order: good job.)

5. Billy C. is black and lives in Kings County, New York. Kentucklans and Iowans or anyone who has not lived in nor experienced the urban jungle should keep their criticism of the black urban culture to themselves. Boasting, bragging, rapping, and woofing are all traditional Afro-American male habits, so who the hell is any ideologue outside this culture to say that this is bad just because they're offended by it?

6. Traditionally, men are men and women are women. At Grinnell these lines are often bizarrely blurred or absent altogether, which is fine. But as Bill and Dave pointed out, outside the insulated coziness of Grinnell College, these non-traditional views would not be tolerated (just ask any gay about the great people of Dubuque), and that is a shame. Yet the closed-mindedness of Grinnellians eager to condemn any person who doesn't adhere to the same rigid ideology as themselves is just as pitiful. I'd love to say that freedom of expression for everyone, no matter how offensive to community standards, is a given, but I can't.

7. I think that closing the station was a stupid, pointless overreaction. The demogogic language of their letter was also absurd. Who was SP&R worried about? I think they took the coward's way out in this whole deal. Particularly, this was Bill and Dave's first reported offense, and they should have been warned and suspended temporarily, not permanently. Clearly, they were used as a political football. As for myself, I used one of the FCC's seven dirty words, so fine, boot me for that, even though the FCC regulations are oppressive and stupidly inhibit free speech.

8. Support the American Civil Liberties Union so that dialogues such as this can continue. — Brian M. Berger

#3

November 11, 1988

Features

The Night of Broken Glass

by Matt Macho

This week marks the fiftieth anniversary of the *Kristalnacht* (crystal night). Half a century ago last Wednesday night, Nazi persecution of Jews was brought to a new level of brutality, and the rest of the world watched it happen.

When the Nazis first came to power, Jews were thrown out of the civil service, and throughout the 1930's Jewish professional activity was restricted. In 1936 (the year the rest of the world played Olympic Games in Munich) Jews were no longer considered German citizens, and any intermarriage between Jews and Gentiles was proclaimed illegal. Jews were threatened and often beaten by Nazi gangs, and encouraged to emmigrate from Germany.

But it was fifty years ago that the holocaust began on *Kristallnacht*, or the night of broken glass. On this night, gangs of Nazi storm troopers arrested thousands of Jews, subjecting many to torture and beating several to death outright. Synagogues were burned, Jewish shops were looted and destroyed. The German police were ordered not to interfere in this orgy of destruction unless non-Jewish property was threatened by the Nazi thugs. By the next morning, most Jewish-owned businesses, which had once been among the most prosperous in Germany, lay among smoldering shards of broken glass. There was not a single Synagogue left standing in Germany.

Most of the Jews arrested by the SS were threatened and beaten, then released and told to get out of Germany. While the official death toll of the Reichs' *Kristallnacht* only numbered in the dozens, thousands of Jews committed suicide upon seeing their lives shattered by the Nazi boot. More importantly, the night of broken glass was a harbinger of forthcoming global disaster, a thousand voices screaming, nails screeching across the blackboard of nearly universal indifference.

While hundreds of thousands of Jews emmigrated, others were not so fortunate. Most of those who stayed behind joined the millions of Poles, Russians, homosexuals, and Gypsies gassed and burned in Nazi death camps as the world watched.

Remember the lives that were shattered on that night of broken glass, and remember also that it was ignorance as well as hatred, indifference as well as bigotry, and apathy as well as anti-semitism, that made it and the events it hearkened possible.

February 17 1989

Against the Grain

Mike Kent

It's Black History Month. Students can go to the Black Cultural Center and hear black speakers talk about issues concerning blacks. While you're there, you may get the opportunity to talk to some Afro-Americans, or maybe look at some Afro-American art. While you're waiting for the talk to begin you can glance through the latest copy of *Ebony*, listen to some "black" music, or enjoy some soul food. You won't find a stronger sense of community in this country anywhere.

I'm going to come right out in front and say that Black History Month is a good thing. Every ethnic group should be given the opportunity to take pride in its heritage. Black History Month puts Black America in the spotlight and gives it a chance to shine. The college publishes a booklet that describes the idea of Black History Month and prints quotes from great black leaders. The contributions of blacks to society are emphasized. In addition, the current state of Black America is described in detail to all, bringing attention to the great progress that has been made in civil rights, but pointing out the additional work that must be done. Black History Month is a good thing.

I have to say I can't wait for Oriental History Month. Jewish History Month should also be fascinating. Indian History Month and Hispanic History Month will both equally hold my interest, as will Irish History Month.

"Wait, wait," you say, "these are not real things. There is no Oriental or Jewish or Irish history month!"

Bingo.

As I said before, Black History Month is a great thing. Pride in one's ethnic origin is a wonderful thing. It is especially satisfying if you belong to a group that has had hardship in its past. Ahhhh, that must be it. None of these other months exist because other groups don't really have a history of oppression.

The use of the Orientals to build the California railroads wasn't really oppression. Boy, the Jews should consider themselves lucky. Their past is enviable. The Indians were never really oppressed by the British or the governments that followed the rebellion. The Irish were welcomed with open arms during the potato famine. The Hispanics never had it so good, as they have now on the streets of Los Angeles, and we all know the WOPs, Polacks, Reds, Frogs, Greasy Greeks, Fags, Sheep-rapin' Aussies, Christian Lion-food, Rednecks, WASPs, Gooks, Japs, Chinks, Bag-Ladies, Bums, Kikes, Krauts, "Liberals," and "Reactionaries" have never had

Continued on Page 4

Against the Grain

Continued from Page 6

to deal with stereotypes or labels.

"OK, what's the point?"

The point is, if we want to look for oppression we can find it just about anywhere, under just about any circumstances. Just about everybody has ties to a group that has, at one time or another, been persecuted. I'm not saying that blacks haven't had more than their share, they have, but they aren't the ONLY group with a history. If our college is really interested in promoting ethnic pride then we should have some speakers on the Japanese internment. We should have some speakers on the Holocaust. We should have speakers from every ethnic background. Black History Month is good, yes, but the college should not emphasize the problems and history of one ethnic or racial group to the exclusion of others. Every group has the right to pride in its past, its accomplishments, and its future.

What we need are speakers from other backgrounds. Our obsession with the culture of a single group is coming at the expense of others. I would go so far as to say that not only should the college feel the obligation to present the histories of other groups but that the other ethnic groups have the RIGHT to have their histories presented.

If our goal as a society is equality, we must recognize that for "equality" to exist, the term has to apply to all people. I suppose that's sort of inherent within the definition of "equality." If we want true equality then we've got to offer specialized history classes for more than just blacks and women. What about "Catholic History" or "The Role of Jews in Society"? The road to equality is not through "squeaky-wheel politics" but rather through the recognition of UNIVERSAL equality and the acknowledgment of the merits and accomplishments of EVERY group.

Anything else isn't solving the problem of discrimination or prejudice, it's just rearranging the victims.

And that could go on for a long time.

KIS
1-HOUR
PHOTO
ELOPING
3-17-89
, CHILDREN...
YBODY!
Coast
236-8958

March 3, 1989

Jewish Cultural Week Film

Hester Street, a film by Joan Micklin Silver, is an independently made comedy about the assimilation of Russian Jews living on the Lower East Side of New York in 1896. It stars Carol Kane, who received an Academy Award nomination for her role as a young immigrant wife. One of the events slated in honor of Jewish Cultural Week, the movie is showing in South Lounge at 6:45 p.m. Sunday, Mar.5.

March 10, 1989

Jews for Jesus talk sparks concern

by Jessica Weisel

"I don't see Jews for Jesus as threatening. Students can reject them," said Steve Fors, one of the five members of Christians for Social and Cultural Awareness. "With any philosophy, someone is going to be offended." CSCA sponsored a presentation Tuesday entitled "Christ in the Passover," by Mark Landrum of Jews for Jesus.

Since Passover is one of the most important Jewish holidays, some members of the campus community were concerned that Jewish students and faculty would be offended by the presentation. About 25 students attended the presentation, but very few of them were Jewish. "Most of the Jewish students know enough about this group to know what the presentation was going to be like. They've had contact, in one way or another, with (Jews for Jesus)," said Karen Bell, coordinator of Jewish student activities.

During his presentation, Landrum displayed traditional Passover items and explained them according to standard Jewish explanations and according to Jews for Jesus' interpretation. Many of the students in attendance felt that Landrum clearly explained the differences between his organization's and traditional interpretation, but Bell questioned some of Landrum's statements.

"I'm not a scholar," Bell said. "There are a few specific things that (Landrum) stated rather positively that I think are not necessarily universal." For instance, during his presentation, Landrum discussed matzah, the unleavened bread that is eaten during Passover. After explaining some traditional interpretations of matzah, he said that matzah is striped and pierced, and compared these traits to Jesus before the crucifixion. Bell cited these statements as examples of ways that traditional objects are manipulated during presentations like Landrum's. She said, "Matzahs that come in boxes, commercial matzahs, have perforations all the way through them," but traditional matzahs "are flat, they're round, there's no stripes, and there's no holes." She felt that a student who did not understand traditional Passover customs might, through

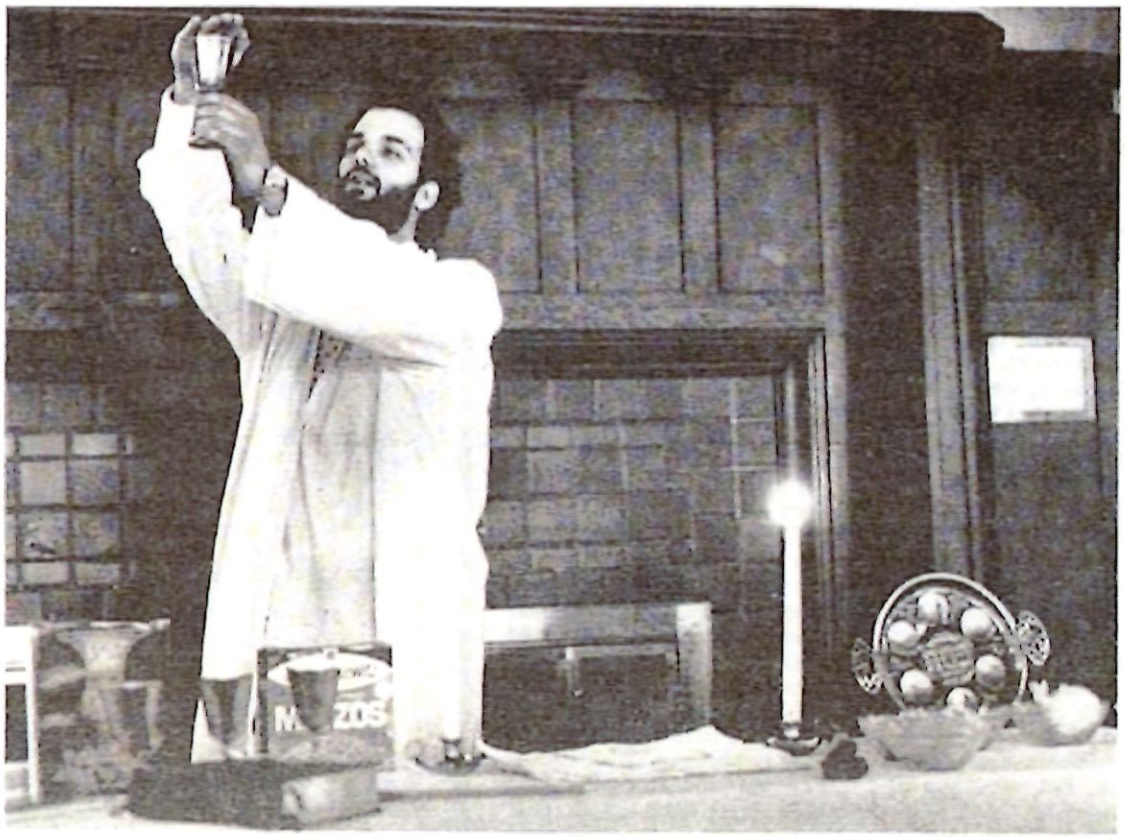


Photo by Amy Robinson

Jews for Jesus representative Mark Landrum recites the traditional blessing over wine as part of his Tuesday presentation entitled "Christ in the Passover."

this type of "manipulation," be misled about Judaism.

Joe Lewis, who attended Landrum's talk, did not believe that he came away from the presentation with any misperceptions. He said that he realized that Landrum was presenting a particular point of view and did not accept Landrum's statements as complete fact.

Landrum refused to talk to the *Scarlet and Black*, commenting that all press statements are made

Continued on Page 6

Jews for Jesus

Continued from Page 1

through the Jews for Jesus headquarters in San Francisco.

Other debate centered around the organization that Landrum was representing. Jews for Jesus is known for its emphasis on converting Jews. Conversion was a major concern for Dennis Haas, chaplain of the college, who recalled a previous visit by Jews for Jesus, during which the speaker began to encourage conversion.

"I guess I look at everything on campus as conversion," said Fors. He added, "Whenever ideas are presented, there can be some good from it." He responded to the possibility of offending Jews by saying, "As a Christian, my ideas are challenged every day." He further stated that CSCA did not mean to offend students. According to Fors, CSCA's purpose is to "expose the campus to different viewpoints about Christianity."

Attempting to stop the program was not considered a proper response by either Haas or Bell. Both believed that Jews for Jesus had the right to speak on campus because they had been invited by CSCA. "I'm not into censorship," said Haas. "My feeling is that this is not a good thing to do to the community, especially in light of Jewish Cultural Week (which was held last week)."

Before the presentation, Haas requested that solicitation materials be removed from chairs in the room because solicitations are against campus policy. He also asked Landrum to limit his presentation to the stated topic, keeping it educational, not missionistic. Landrum agreed to comply with both requests.

Lewis expressed interest in attending a traditional Passover celebration. Bell commented that the Jewish Student Organization's annual observance is open to all students. However, since the celebration centers around a dinner, interested students should contact her.

---

from Wheaton, Ill; and Tahnee Robertson, a biology major from Flagstaff, Ariz.

The symposium is sponsored by Grinnell's Student Government Association, the Environmental Studies Concentration, and the Rosenfield Program in Public Affairs, International Relations, and Human Rights.

Jewish students and faculty respond to Jews for Jesus

To the editor:

On Tuesday, March 7, a representative of "Jews for Jesus" spoke on the subject of "Christ in the Passover."

The undersigned students and faculty wish to inform the campus community that "Jews for Jesus" does not legitimately respresent Jewish beliefs or traditions.

"Jews for Jesus" is an organization whose sole purpose is to attempt to convert Jewish people to Christianity. "Jews for Jesus" demeans the uniqueness of both Christianity and Judaism by asserting that one can become a Christian without giving up his or her Jewishness.

While we respect this Christian group's right to freedom of speech and freedom of religion, we want to make it clear that they have nothing to do with any recognized branch of Judaism or any Jewish organization.

Jennifer Gerber, Julie Hutton, Rachel Landsberg, Gabe Levine, Paul Russell, Karen Bell, Michael Bell, Ira Strauber

Against the Grain

Mike Kent

"Good Lord, they're EVERYWHERE! AAAAAAAA!"
Leviticus 20, verse 13.

Just kidding.

Hey now, It's Gay Pride Week! Time for all us homophobes to stop oppressing those who engage in alternative lifestyles. Let's abolish all the homophobic practices of our school! Discrimination rooms free in our admission, housing, grading, financial-aid, dining, and mailroom policies!

Well, maybe not.

Right off the top I'll say that American homosexuals do have some legitimate gripes. Anti-sodomy laws and workplace discrimination are problems that need to be addressed. As long as consenting adults are the parties involved, citizens should be free to do whatever they want behind their bedroom doors. They aren't hurting anybody, so their pursuit of happiness should not be hindered.

If this was the extent of the Gay Pride movement I would support it 100 percent. The right to choose your sexual preference, however, is only the tip of the iceberg. My problems begin when I read the list of things I must do in order to not be considered homophobic.

A phobia is an irrational and debilitating fear of something. Homophobia then, is an irrational and debilitating fear of homosexuals. Despite all the accusations and finger-pointing, most people are not homophobic. I am not homophobic. I am not afraid of homosexuals and am quite comfortable with my heterosexuality.

I will admit that I do not actively seek out the company of homosexuals. Despite the rhetoric, I do not feel flattered if a homosexual shows an interest in me. It is a situation that I do not wish to be in and will avoid to the best of my ability.

I'm not crazy about seeing same-sex couples at traditionally heterosexual social occasions. Am I unreasonable for wanting to attend a sex-preference-oriented event with other persons of my sex-preference? I don't think Catholics go to Jewish synagogues and I think the Jews have a right to expect that. I'm not saying homosexuals don't have the right to attend heterosexual social events; whether I like it or not makes no difference. But I don't like it.

But let's go into the obvious. I refer to the list of 10 things you are supposed to do during Gay Pride Week to renounce your homophobia. Some of them are extra-special: wear drag one day, tell your parents you're gay and don't deny it later, ostracize your heterosexual friends, walk across campus holding hands with your best friend of your gender. Why would any heterosexual want to do any of these things?! If you weren't gay, why would you want people to think that you were?! Why defy your gender if you are happy with it? Granted, the most progressive of us will say, "Don't knock it till you try it," and, as recommended at the homophobia workshop, will make it a point to have a homosexual encounter just to see what it's like. But hey, that's what progressives are for. I'm not into bestiality, either, but I'm not going to try it in the interest of being open-minded.

Now yeah, we all know our society is heterosexist, etc. and so forth. Just look at the evidence: TV, ads, literature. Of course it isn't possible that these media are trying to appeal to the most people they can, and most people aren't homosexual. It's all really discrimination. Never mind that most moviegoers will better relate to a heterosexual couple than a homosexual one. We're "shoving our sexuality down your throat" (excuse the terminology).

I know that if I were a heterosexual living in a predominantly homosexual society, I would be satisfied with being allowed to do what I wanted in my bedroom without government intervention, as long as I didn't hurt anybody else. If you don't like homophobes, don't associate with them. A person's beliefs are their own business, and as long as they don't interfere with your liberty, you have no place telling them how they should think.

And as far as you being everywhere, so are blacks, conservatives, handicapped people, Jehovah's Witnesses, left-handers, and bald people. Every group is everywhere, so what's the point?

SGA Committee Appointments

Each appointment is for one year unless otherwise specified and requires a minimal to moderate time commitment. If you're interested in being appointed to any of the committees, let Rob Killion (box 8-23) know as soon as possible.

Judicial Council: JudCo acts as a hearing board for violations of student rights, election guidelines, and residence-hall rules. Five positions (one as an alternate) are open.

Committee on Student Life: CSL sets those policies contained in the *Student Handbook* (e.g., smoking policy, same-sex-housing policy, dining services). Three positions (one a two-year position) are open.

Admissions/Financial Aid Committee: Administrative committee that advises the Admissions and Financial Aid Office on policy. Two positions are open.

Affirmative Action Advisory Committee: Faculty Committee that advises the college affirmative-action officer on policy. One position is open.

Alumni Board: Alumni committee that acts as a communication link between the campus and alumni. Two positions are open.

Dining Services Committee: Advises Dining Services on meal plans, entrees, services, and policy in general. Two positions are open.

Library/Bookstore Committee: Advises the library and bookstore on policy. Two positions are open.

Public Events Committee: Faculty committee that uses substantial budget to program concerts, cultural events on campus, etc. One position is open.

Personals

F.O.G
FAST

September 29, 1989

The Real Conflict in the Middle East

By Alex Shcharanski

and David Feldman

Once again, Israel is in the news. This should come as no surprise for historians amongst us: Israel and the Jews have been in and out of world attention for the past 4000 years — Grinnell College 1989 is no exception.

At this point in world history, Israel is involved in an ugly struggle for existence in the Arab world. As has been the case for the past 4000 years, this struggle is one of survival. Perhaps a little history is in order.

While Arab nations cannot agree on anything and are continuously at war, they all can agree upon one thing — to make the Middle East Israel-free.

On Nov. 17, 1947, the U.N. called for an end to the British occupation of Palestine, and a division of the region between the Jews and the Arabs was made. By May 15, 1948, Israel declared independence, but the Arabs did not. Instead, they sided with seven other nations in an all-out attack on Israel. As a result of this attack, the present-day Gaza Strip and West Bank were swallowed up by Egypt and Jordan, respectively.

The Arabs of Israel, taking sides with the seven attacking Arab nations, fled to their brothers for shelter. Much to their surprise, these refugees found nothing but inhuman camps and refusals of entry into any of their brethren lands.

How could these countries treat the refugee Arabs of Palestine in such a manner? After all, weren't they on the same side? Why didn't Jordan or Egypt — who are today so concerned over the rights of the Palestinians — set up a Palestinian state on the Gaza Strip or on the West Bank?

Israel has always known the answer to this question. The Arab nations' intentions were clear: they kept their Palestinian brothers from entering their expansive lands to stir up hatred, to use these refugees to "push the Jews into the sea." Yes, they actually preferred to treat their Palestinian friends worse than cattle, degrading them in camps, denying them any rights or education, and murdering them when convenient, in order to realize their fanciful goals of an Israel-free Middle East.

In September 1970, Jordan killed thousands of Palestinians in an Amman refugee camp within a matter of weeks. And Syria, Egypt and Jordan have all kicked out the violent P.L.O., and have expressed hostility toward Arafat.

So much for peace, negotiations, and brotherly love.

In 1967, Israel was once again called on to defend itself from the threatening Arab forces. During the Six Day War, Israel miraculously defended its borders and overtook Egyptian Gaza, the Jordanian West Bank, and the Syrian Golan Heights (subsequently annexed and now an integral part of Israel).

The last 40 years have been like one continuous battle for the Israelis.

The West Bank and Gaza are today referred to as the "occupied territories." Since coming under Israeli control, conditions in the camps have increased dramatically: Arab children receive free education; 20 times the number of schools have opened up in this region since 1967. Health standards on the west bank of the Jordan River are incomparably higher than standards of refugee camps in either Syria or Jordan.

This is not to say that status as a refugee is a desirable thing, nor one which the Palestinians should be forced to maintain. Camps are still camps, and refugees need to be

Continued on p. 11

THE REAL CONFLICT

Continued from p. 6

settled and given equal rights.

In America, the image of the conflict in the Middle East has been relegated to one between Israel and the Palestinians. We disregard the more prevalent themes of violence and hatred dominating the Arab world, whose effects all too often fall on the shoulders of Israel. Indeed, while the vast majority of Arab nations cannot agree on anything and are continuously at war, they all can agree upon one thing — to make the Middle East Israel-free.

The last 40 years have been like one continuous battle for the Israelis, who have tried to maintain a democracy in a region ruled by egotistical dictators. Israel and the Jews must learn from their history.

No longer is Israel willing to give up secure borders and risk Israeli blood for ambiguous and all-too-often broken promises of peace. Unfortunately, the Palestinians have also been victimized by the selfishness and ruthlessness of their Arab neighbors and the P.L.O.

Originally called upon to evacuate Israel by Jordan, Egypt, Syria, Lebanon, Iraq and Saudi Arabia, who wanted to "clean up the area" — a euphemism for ridding the Middle East of Israel and Jews — the Palestinians' brothers in 1948 left them with nothing. Rather than being allowed to assimilate and start a new life in Jordan after the 1948 war, the Palestinians were cooped up in Arab camps, fed on Jordanian, Egyptian and Syrian slogans of anti-Zionism and Jew hatred, kicked around the Middle East and massacred at will.

The Intifada, originally a Palestinian spontaneous outburst over their condition as refugees, was capitalized on by Arafat and the P.L.O. and is now being used as the latest weapon against Israel by the Arabs. Because the impetus behind the uprising is no longer a desire for autonomy and peace, but rather, thanks to Arafat, another tactic to realize pan-Arab unity and the destruction of Israel, the Israeli soldiers are once again in the unfortunate position of defending not only their lives as soldiers, but Israel's fundimental right to exist.

By disregarding the constant threats made against Israel we fail to address the real issues behind the conflict.

Interestingly enough, the Palestinians living under Jordanian rule also protest against their conditions. Big brother Hussein's answer is, as in the 1970's, swift and expedient — only he doesn't allow any cameras or reporters in to see the carnage.

Obviously, the situation in the Middle East is complicated. Relegating the conflict to one between Palestinian and Israeli is inappropriate — both the Palestinian Arabs and the Israeli people have suffered considerably more at the hands of their Arab neighbors and the P.L.O. than through personal antagonisms.

By disregarding the constant threats made against Israel and the role of the Arab nations and P.L.O. in supporting violence and war, we fail to address the real issues behind the conflict in the Middle East and move ourselves that much further away from a real solution.

September 29, 1989

Bell Named State Historian of Jewish Heritage Project

Michael Bell, chair of the department of American studies, has been named historian of the Iowa Jewish Heritage Project.

In a ceremony at the State Historical Library last Friday, Bell and other Iowa Jews officially launched a "race against time" to preserve their history.

A contract-signing ceremony formally kicked off the Iowa Jewish Heritage Project, a joint venture between the Iowa Jewish Federation of Greater Des Moines and the State Historical Society of Iowa.

Bell, with the help of a 16-member advisory committee, will create a bibliography on Iowa Jewry from available manuscripts and artifacts.

State archivist Gordon Hendrickson will serve as project coordinator. The State Historical Society has sub-contracted research duties to Bell at Grinnell College.

During the ceremony Friday, contracts were signed between the Jewish Federation of Greater Des Moines and the State Historical Society and between the State Historical Society and Grinnell College.

'Hippies' Posters Under Fire

Kent's Students Against Hippies draws fire from SGA and sparks two Judicial Council cases.

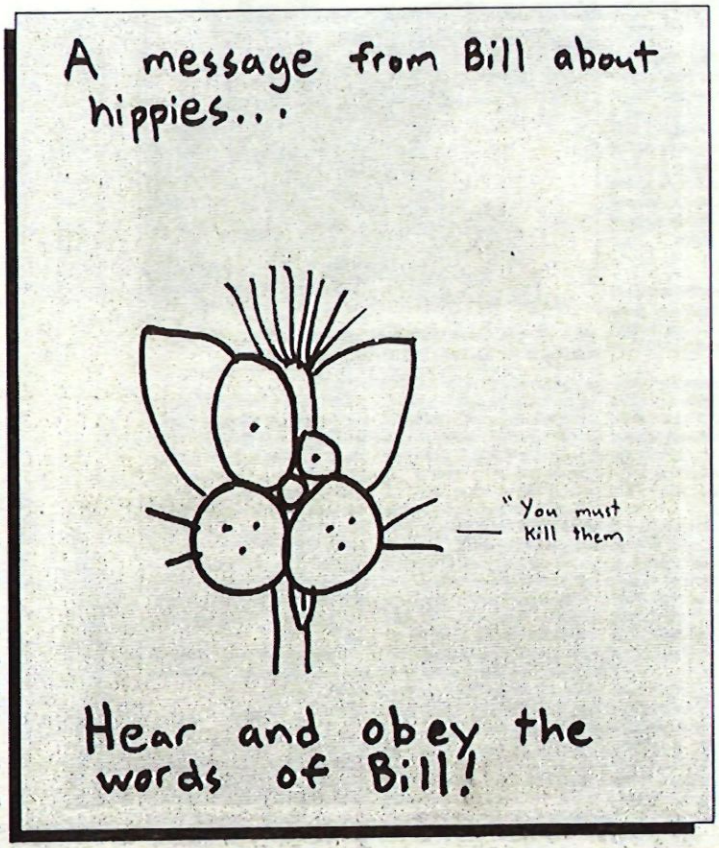
By Brendan Shepherd

Controversial posters for the group Students Against Hippies drew a condemnation from the Student Government Association this week and have apparently sparked two Judicial Council cases—one against the group's founder and the other against people who tore the posters down.

Sophomore Mike Kent, the group's founder, has meanwhile threatened to sue the college in civil court if the college takes any disciplinary action against him.

At its weekly meeting Wednesday night, Joint Board of SGA passed a resolution condemning the "espousal of violence against community members" and the use of violence in "comic expression," and said that such speech "constitutes harass-

Continued on p. 16



In one of the posters for Students Against Hippies, above, cartoon character Bill the Cat says of hippies, "You must kill them." The posters have sparked debate in SGA and two JudCo cases.

A Strong M
Hire Minor

STUDENTS AGAINST HIPPIES

Continued from p. 1

ment."

Posters put up by Kent for the group Students Against Hippies showed cartoons of protesters being blown up and bore the slogans, "Bohemians must be destroyed," "Go Home Hippies" and "Bleed, Hippies, Bleed."

Kent said that four students — Peter Kazenoff, Eric Norton, Matthew Morrison and Daniel Werner — are in the process of filing a complaint with the college's Judicial Council against him for putting up the posters. Kent also said he is also filing counter-charges against Kazenoff and Norton, who Kent says tore down the posters in a violation of his freedom of speech.

■

While SGA's resolution did not mention Kent or Students Against Hippies, discussion at the meeting centered on the group and its posters.

But Doug Hess, the representative from Rawson Hall who introduced the resolution, said "several events" moved him to act, including "a poster approving of violence towards hippies and demonstrators" and "graffiti in Burling Library saying, 'Kill Jews,' 'Kill Arabs.'"

Kent, who spoke in his defense at the SGA meeting, said that his group's posters weren't harassing anyone and that his right to free speech is protected under guidelines listed in the Student Handbook. The Handbook prohibits "unwarranted restriction of freedom of speech" on campus.

"I don't feel, specifically, the posters relating to the Students Against Hippies organization infringe upon the rights of any community members," Kent said. Kent also urged Joint Board to table the resolution pending action by Judicial Council.

"It may be advisable for the SGA to wait on issuing an official position or statement," Kent said, until Judicial Council has decided whether the posters "constitute harassment."

SGA president Rob Killion said that the resolution only expresses the opinion of SGA. "It's a non-binding resolution," Killion said. "It, in effect, makes a statement."

"It has no authority behind it," he said.

According to SGA vice-president Alanna Tyler, Judicial Council proceedings would not be influenced by the resolution because it is not directed toward anyone in particular. She did, however, decline to comment on the Judicial Council hearings for fear of "persuading" the Council "one way or another."



CRAIG WACKER

Mike Kent of Students Against Hippies at Wednesday night's meeting of the Student Government Association.

Kent said in a prepared statement released after the SGA meeting that his group will continue to put up posters and is prepared to take legal action "to protect its right" to do so.

"The organization is prepared to go outside the campus," Kent said. "This includes filing suit if the college attempts to impose any disciplinary action on the members of the Students Against Hippies organization for exercising their rights to free speech," he said.

■

Kent told The Scarlet and Black Wednesday about the two pending Judicial Council cases relating to Students Against Hippies and its posters. In the first case, Kent said he is being charged with harassment for putting up the posters. Kent said that he is being charged by students Peter Kazenoff, Eric Norton, Matthew Morrison and Daniel Werner. Kazenoff and Werner would not talk to The Scarlet and Black about the case.

In the second case, Kent is charging Kazenoff and Norton — who Kent says tore down some of the group's posters — with "unwarranted restriction of speech," an act prohibited by the Student Handbook.

Judicial Council, composed of two faculty members and five students, has jurisdiction over violations of college rules.

According to Kent, Kazenoff and Norton took down posters in Cowles Hall and took them to resident adviser Sandra Carter, who referred them to the Office of Community Rights. The Office of Community Rights operates out of the Office of Student Affairs.

No one in either the Office of Community Rights or Student Affairs was available for comment yesterday.

Kent said Community Rights wanted to bypass Judicial Council and hear the case directly but SGA president Killion objected, saying it should go through student channels.

The posters in question show cartoon characters Spot the Wonder Dog blowing up a group of demonstrators and Bill the Cat saying about hippies, "You must kill them." Other posters read "Bohemians must be destroyed," "Just say no to granola" and "Let's mine the Nollen House lawn."

"It was in an obviously humorous context," Kent said. "There was no malicious intent."

■

The resolution passed by SGA states: "The Joint Board of the Grinnell Student Government Association condemns the public encouragement, in any manner whatsoever, of violence against any community member(s). Joint Board's view is that espousal of violence against community member(s) via a public medium constitutes harassment and should be treated as such.

"Furthermore, it is the opinion of this Joint Board that such matters are to be taken seriously by the campus community and that such encouragement of violence should never be viewed as a form of comic expression."

Under guidelines in the college's Student Handbook, harassment and "threats of harm" can result "in sanctions up to and including expulsion from the student body."

Kent said that the resolution "calls into question" the activities of the Society for Creative Anachronism, contact sports teams and the martial arts club, as well as violent campus films such as *Lethal Weapon*.

Doug Hess said that the resolution was designed simply to condemn the encouragement of violence.

"If this type of encouraged violence continues on campus we should keep making resolutions," Hess said.

Classifieds

FOR SALE

Rolling Stones tickets. Send your bids to Box 8-54. Include name, number, and P.O. box number. Bids begin at $100! Remember, it's now or never.

WANTED

Spring Break Sales Representatives. Average $3,500. Commissions, part-time, flexible hours, plus free vacations (Cancun, Bahamas, Rio, etc.) VACATION PLANNERS, 1-800-47-PARTY, 10 a.m.-7 p.m.

https://www.oocities.org/wiscesq/http://usiagrc.arcasearch.com/Research.aspx#refresh

February 9, 1990

Curiouser and Curiouser

Focus on Real Issues: Eliminate Racism

By Jordan Magill

I would be lying if I said that I was not frequently critical of much of the social activism that take place at Grinnell. I have never understood the burning intensity of issues such as, what is the politically correct spelling of the word women (Ymin??), or if the BCC will receive the rather dubious honor of having a tombstone on their its lawn.

I have often questioned the rationale that these actions are signs of some lingering malignancy of oppression, and that unless we all band together and confront these 'vital' issues, we will be consumed by race hatred. It always seemed to me that mountains were being made out of molehills, and that many Grinnellians were, for lack of a better phrase, liberals looking for an injustice to crusade against. The problem, however, is not the lack of real issues at Grinnell, but is the unwillingness to deal with the real issues that confront us.

There is, without a doubt, race hatred at Grinnell. We all have seen signs of this hatred, which cannot go unnoticed. One merely has to read the walls of the Burling bathrooms to see what is on at least some peoples' minds. While many people might dismiss such Hitlerite verses as "why are there so many Jews and 'homos' at Grinnell? is there a connection?" or the diatribes against African-Americans, Jews, Arabs, homosexuals, as well as almost every other minority, I, in good conscience, cannot. I am not ashamed to admit that I ascribe a certain amount of paranoia to Burling's anonymous walls, as I wonder who are the people who write with such venom. But more then paranoid, those walls make me ANGRY. Not just at the people who wrote those less than inspiring verses, but lack the courage to speak their mind, but equally so at the so-called liberals who ignore the signs of such hatred, preferring to confront problems with easier answers and more tangible enemies.

Almost everyone at Grinnell has at some point read what is written on those walls, and yet we still argue the seemingly picayune details of spelling and tombstones, rather then the real hatred that exists in our community. All of us, it seems have chosen to ignore the obvious in favor of the miniscule, the marginally important, the laughable. It seems we are like the blind man feeling over the elephant, failing to identify it for what it is. Except, unlike that famed cliche', the blind fold is of our making, and

see MAGILL page 14

to

MAGILL: Face the Hatred that Exists at Grinnell

continued from page 9

we are prepared to fight every flea on its back, but not the elephant itself.

Lastly, however,I must point out that the problem we face is not an elephant, but a tiger. It is a tiger that will feel no remorse and hungers for each of us in turn, and a tiger that we must all confront together. Rather then confronting the minor details, we have to do what we all loath to do: confront the heart of the problem. It is not a task accomplished with easy jingoistic slogans or simple protests, but is only solved by grappling with the darker side of ourselves and the less pleasant parts of our pasts.

We all know that this is not an easy task. It is, however, the only real way of solving the problems, or at least learn what the right questions are. Yes, there clearly is a fearful undertow of hatred at Grinnell. It cannot, in good conscience, be ignored, for the handwriting is already on the wall.

TEACH: Program Set for Saturday

continued from page 2

children outside the classroom. This, said Gunst, will allow college students to get a feel for educating

March 9, 1990

Curiouser and Curiouser

Variations on a Theme

By Jordan Magill

Justifications for bigotry, no matter how irrational, never die, but instead it seems instead are always reborn in new guises. There is no better example I can think of then the document *The Protocols of the Elders of Zion*. While many people maintain ridiculous self serving stereotypes and lies to maintain their senseless hatred, such as the Ku Klux Klan's rhetoric about the uncontrolled sexual appetites of the African American male and the inherently traitorous nature of Asians, *The Protocols* seem some how different. I am sure this perceived difference is partially because of my own Jewish heritage, but it is also because of the depth and the breadth of this work.

The Protocols, for those unfamiliar with the yarn, is a story told as an eyewitness account, of 13, old, Jewish men meeting at night in a cemetery in Prague to discuss their plans to enslave Christianity and take over the world. It was written at the turn of the century in France, and some scholars have argued that since that time it has been translated into more languages then any other written work, with the exception of the The Bible. It has been used by almost every anti-Semitic movement, from Adolph Hitler to modern European Neo-Nazis. While I wish that the use of such drivel would cease, it seems that this festering malignancy of hatred now has new loyal supporters.

Supposedly in an effort to heal the long standing rifts between himself and the Jewish community, last Sunday the Minister Louis Farrakhan gave an interview to two Washington D.C. newspapers. However, it was in this forum that Farrakhan chose to espouse his belief that there exists a cabal of Jews. This secret society meets occasionally in Hollywood to set a so-called party line and use its immense power to manipulate the mass media, for its personal ends. This updated version of The Protocols can be given no name other then simple, unadulterated anti-Semitism.

If this were an isolated instance I might not be concerned. It seems it has, however, come back into fashion to speak of the Jewish controlled media. One only has to attend a lecture or debate regarding Israel and such concepts will be espoused openly and unchallenged. If an onlooker asks any question, even the slightest bit pointed, and they will be treated, more often then not, to a diatribe about how they have been manipulated by the Jewish-controlled American Press. They will be told that they have been lied to, kept from the truth, and how if only they would break the shackles of the Jewish controlled media there minds would be made free. What is more frightening is that few people argue against this clear logical fallacy.

If there is a clandestine effort going on to keep the American public from the truth, how is it we know there even is such a thing as the Arab-Israeli conflict? Even if one were to not go to that extreme, and instead say that there exists a cabal which only exerts a powerful influence, then how is it that of the three articles about the Middle East on the Op-Ed page of Today's (Mar. 5) *New York Times*: one is negative about Shamir, one is explaining how moderate the Arab states are becoming, and the third is by the well-known Palestinian activist, Professor Edward Said. I submit to you, if there is a secret society of Jews, it must be tremendously disorganized for it is clearly neglecting its appointed task.

I am not so much of a dreamer as to believe that the world is without those filled with mindless hatred. I am, however, deeply hurt by the fact that no one has risen up to challenge this mockery. How is it that people can espouse such drivel as still go largely unchecked? I submit that it is because of this lack of a challenge that this disease spreads. People should not need to be told that it is politically correct to rise up against a particular hatred;

see Magill page 11

MAGILL: Anti-Semitism in New Guise

continued from page 5

in their silence they lend support to this crystal clear bigotry. I believe people, particularly educated people, should stand up against such hatred, no matter who it is directed against, for if they do not it will surely engulf us all. To paraphrase the theologian, Martin Niemoller, regarding resisting the Nazis:

> "First they came for the Communists, but I was silent, for I was not a Communist. Then they came for the Homosexuals, but I was silent, for I was not a Homosexual. Then they came for the Jews, but I was silent, for I was not a Jew. Then they came for the Catholics, but I was silent for I was not a catholic. Then they came for the trade unionists and I was silent, for I was not a trade unionist. Then they came for me, and there was no one left to aide me."

New Style Datelines:

Kohl's Poland Demands Threaten European Stability

(ED. NOTE: This week the Scarlet and Black introduces a new format for International Datelines. The column will still examine international issues, but it will now focus on fewer nations each week. In doing so, the author will be better able to present an in-depth, opinionated view of the issue.)

INTERNATIONAL DATELINES

By Daniel Bliss

GERMANY. Last week, West German Chancellor Helmut Kohl made an outrageous demand, which gives serious cause for concern in spite of his statement on Tuesday that he would not pursue it. He linked Polish demands for reparations for the labor of 1 million of their people who worked as slaves in German factories during the Second World War to the issue of Germany's eastern border, the Oder-Neisse line, and the ex-German provinces of Silesia, Eastern Pomerania, and East Prussia which lie beyond it. Although his retraction of this dangerous request will hopefully mark the end of his double act of publicly appeasing German nationalists while privately reassuring the four wartime allies and his neighbours of his good intentions, there is no doubt that the march towards a permament solution of Europe's borders has been seriously slowed.

For Kohl has fanned the flames of ultra nationalism in both East and West Germany. Particularly worrying is the dramatic progress of the Republican Party, led by a former SS officer, Franz Schoenhuber, which on a platform of restoring Germany's pre-1937 boundaries is now gaining 20% of the vote in some local elections, having been statistically insignificant just two years ago. The Nazi slogan of "Germany Awake" is once again heard on the streets of Leipzig, where the downfall of Communist rule began. And Kohl, instead of rejecting the nationalism out of hand, cynically keeps the hopes of these people alive by way of leaving the border issue to be decided by a united Germany, in order to improve his currently somewhat slim chances of gaining a third term in office at the general election this December.

In the light of this situation some serious questions have to be asked about the reunification process.

see GERMANY page 11

S & B

MARCH 1990

-

MAY 2003

S & B

FEBRUARY 1980

-

MARCH 1990

February 29, 1980

ideas

An embarrassing discrimination

open space

joel baird



Admissions wouldn't care that they assigned a prospective to stay with a gay student here in Grinnell. Well, admissions doesn't have to sleep in the same room with these people, and it's a wonder as to what the student body and responsible faculty think of this business. Just recently, for instance, someone tried to interfere with this nonchalant integration of gays and straights.

Here's how it worked: Someone convinced a prospective assigned to stay with a gay student to avoid the gay student entirely. Someone offered the prospective another place to stay. The prospective never found out who his intended host was, except for the apparently crucial, apparently damning fact that his intended was gay.

It's a sad melodrama that perhaps in and of itself warrants little attention. But because it is not unlikely that a number of people would think that prospectives have a right to know about who they're put up with, the incident becomes more interesting when offered to the campus community for that cool objective judgment we're becoming nationally famous for. Of course, if a white Grinnell student had decided to warn white prospectives away from black Grinnell students there wouldn't be much of a debate about right or wrong.

In the Kingdom Come, every minority gets its chance to be recognizably oppressed. Until then it could be popularly thought that this early-bird guardian of moral order did the right thing. Perhaps the situation justified itself. Like most high school kids in an imposing new environment, the prospective did the first thing he was told to do and decided not to stay with the gay student. Who wants to be open-minded about queers the first day of school? And there is that Civil Rights era adage, "open-minded is one thing but sharing a room with one is another."

The venereal mind could argue that gays are particularly offensive in the context of overnight stays. The stereotypical image is that of a sex-crazed monster always about to propose an act of oral outrage to the first body that lies prone nearby. Psychologists suggest that nine times out of ten, this fear is little more than wishful thinking. Regardless, the expression of such a fear, based on an unexamined prejudice, is an act of the most absolute egoism.

Few people risk rejection—fewer people risk rejection as monstrous deviates. Assuming the very worst could happen, transposing the issue with racial values makes the injustice of proposition fear apparent. Imagine the darkened room with a white and a black talking quietly. And the black says, "Would you like to be black with me?" What would we think of the reply, "My god what a disgusting suggestion! What kind of animal do you think I am? Do I look black!?" Gays are about as likely to proposition straights as Jim Crow is to make a pass at Cornelia Wallace.

Should a host student's sexuality matter to us when considering prospective visiting policies? If this concession to narrow thinking and narrow feeling is made, what other restrictions should be placed on host students and how would they be fairly enforced?

If one can agree that what happened was right, perhaps we shouldn't leave it to the righteous concern of a single student next time. Besides, this musical bed business is procedurally embarrassing for Admissions. Here are good people who might find that students haggling over the moral character of a given prospective host ruins the rhythms of the office.

If prospectives do have a right to know that they've been assigned to a gay student, Admissions ought to try to outline some reliable spotting techniques for detecting these types of people. These could be shared with the campus so that if there are any oversights (we will have to watch our neighbor carefully), if a prospective has been housed with a gay student without foreknowledge, some vigilant student can hoof it over to the forum corridors or maybe wait in the parking lot to intercept the unsuspecting visitor before it's too late.

A noble way of doing what is only right. If gay people are offensive to the kinds of prospectives Grinnell is attracting, there is still hope. This same screening procedure could be applied to many other groups as well, and with more ease—Blacks, Jews, and Christian Scientists, to name but a few. We are, after all, our brother's keeper, and sometimes we run out of ways of keeping him down.

Well, what if a bright prospect doesn't come to Grinnell because s/he was housed with a gay student? How bright can someone that uptight be and what kind of community would they make? If they should be catered to perhaps gay Grinnell students should be discouraged from representing Grinnell in any way. This solution suggests a secret police shocked with the arduous task of finding out just who the gay people are. We could begin our conversations like this: Just how well do you know so and so?

Views on this problem would be interesting for current students and alumni to hear about.

The venereal mind would argue that gays are particularly offensive in the context of overnight stays. The stereotypical image is that of a sex-crazed monster...

"blacks Jews and Christian scientists to name a few"

Bagels and the Jewish Experience

Debbie Malina

With the long-awaited arrival of the real bagel on the Grinnell campus comes a renewed attention to the College's Jewish population. This population sometimes appears to be much larger than it actually is, especially to those who had never met a Jew before they came here and found themselves surrounded by them. I hope this wasn't an unpleasant experience for these people and that they were pleasantly surprised to find that Jews do not have horns after all (And if we did, they wouldn't be contagious, because Judaism is not a missionary religion.).

The size of the population is a matter of opinion. It is (or was last year, anyway) either approximately 35 percent or eight percent of the total student body, depending on how one looks at things. If you are a Nazi, a member of the PLO, or just a regular, ol', ardent antisemite, you will probably accept the 35 percent figure. This is the percentage of students of Jewish heritage. The eight percent is the percentage of students who, when polled last year, considered themselves Jewish. It is also the percentage which attends only Rosh Hashana and Yom Kippur (High Holidays) services (hence the name "two-day-a-year Jews"). The percentage of students which attends Associated Jewish Students meetings (about an hour a week) regularly is considerably lower — one to two percent as a liberal guess.

Now, I'm not saying that I know that the rest of the Jewish students do not practice Judaism at all just because they're not at AJS meetings, but assuming that the other six to seven percent of the eight percent practice Judaism on their own (there are no synagogues in town and no other Jewish group on campus), that still leaves 27 of the 35 percent who don't concern themselves with it.

As far as the Gentile 65 percent of Grinnell is concerned, I've encountered only one or two true antisemites here. Perhaps there are more hiding behind Grinnell-brand Liberal facades. (I would not be surprised if some of these people didn't even buy bagels because of their connection with Jews. We must pity these people.) But it is not the non-Jews that I wish to discuss. It is the "Jews."

The 35 percent makes itself apparent in certain respects. Certain "Jewish" neuroses are evident (I have them too), and there are even some characters verging on Jewish stereotypes (the potential Jewish mother, the rich, stingy Jew, the Jewish American Prince(ss)). Then there are the members of the species of American Jew who will recite to you a list of famous, influential, intelligent Jews in history, as if their being Jewish allows them to share the credit. Or perhaps they believe they are defending Jews against future attacks. (If so, they are probably defeating their own purpose — they are only alienating more people.) There exists also the Jew who bitterly bears the burden of all the persecution of Jews in history, and he, also is constantly on the defensive.

But for the most part, the Grinnell Jew's only Jewish characteristic may be that he/she likes bagels. Many have been raised with little or no religious training. Others have gone through the American Jewish compromise: They belong to a synagogue (their parents give money), where they attend services twice a year. They go to Hebrew School, where they learn prayers whose meaning they do not know. They go on and become Bar- or Bat-Mitzvahed (entry into the Jewish adult world), and a few continue through Confirmation, complaining all the way. Then they sever their ties competely. (I even know some families who actually only remained members of a synagogue until their youngest child was Bar- or Bat-Mitzvahed.)

When, after this upbringing, these "Jews" reach rebellion age, they understandably reject what little of Judaism they had, along with their parents' other values. Most of them being at least second-generation Americans, they do not even allow themselves the chance to experience the beauty, the unity, the warmth of Judaism. Judaism may serve only as an excuse to miss school on the High Holidays. Some scorn Jews and become the worst antisemites.

Throughout history, Jews in different countries have gone through this assimilation process (though probably not to the extent of commercializing Chanukah, a minor festival, making it into a competition with Christian neighbors at Christmas time with expensive presents and even — I shudder at the thought — "Chanukah bushes"). Often the only thing which caused these Jews to remember their Judaism was the persecution which followed — in which all of our 35 percent would be included (along with some others with just one Jewish grandparent), whether or not they were in the eight percent who practiced Judaism.

... if Jews did have horns, many of these people would have lost theirs by now.

Now, I'm not recommending any persecution to bring these Jews to their senses. But the fact remains that if Jews did have horns, many of these people would have lost theirs by now. They are missing something very special (no, not the horns!). Trying to put even my limited Jewish experience into words would flatten it out — it is something that just has to be tried. Even sharing a few Hebrew songs on a Friday night invokes a feeling which cannot be gained from any other part of a Grinnell Experience. By writing Judaism off, these Jews are depriving themselves and depriving other Jews of support and strength. Without their concern, Jews may lose Israel and Judaism completely. And the rest of the world stands to lose something too. Just imagine life without such wonders as bagels, Kosher corned beef, Jewish mothers, Jewish guilt, the Jewish noses, tushes, nudniks, and mashugunas!

MD on TM

Doyne Loyd, M.D.
Qualified Instructor of Transcendental Meditation
will speak here on Wed., Oct. 29th
4:00 p.m., Science Bldg. lecture room 171
"TM and Preventive Medicine"
7:30 p.m.- Intorductory Lecture on TM Program with emphasis on health benefits of TM practice
Burling Library Viewing Room.
For further information on this or future lectures contact Carol Royce, 236-3393 or 236-6181, ext. 681.

Grinnell Travel Center
5th Ave. Court
236-7508

September 25 1981

Is another Great Awakening occurring?

Religious participation on the upswing

by Marilyn I. Clark and
Marty Medotto

Does religion play an important role in the lives of Grinnell students today? According to our survey of campus religious organizations and the student attendance at six town churches, religion is making a slow but steady return.

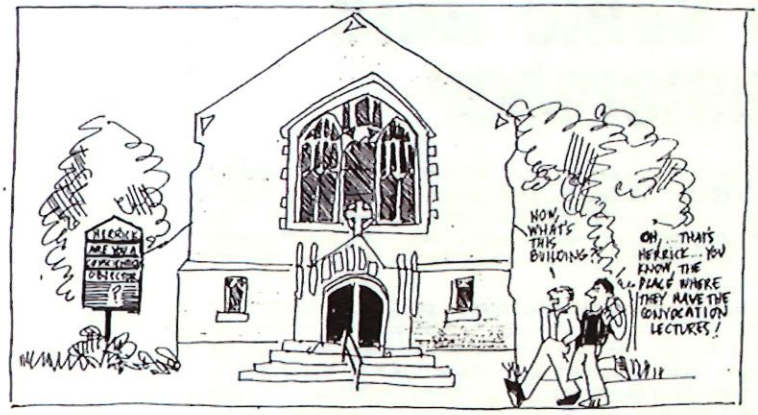
When Grinnell College was founded in 1846 it had strong religious ties with the Congregational Church. In fact, all the college presidents until President Main (1908-31) were ministers. Over the years, however, the college has stopped receiving monetary funds from the Congregational Church. Today, according to Dennis Haas, Professor of Religious Studies and College Cahplain, "The college only maintains historical ties with the Congregationalists."

Haas, a member of the United Church of Christ-Congregational, has been at Grinnell for 16 years. He said that "in the early 1960's, attendance at the Sunday chapel worships in Herrick totaled almost 500 and that a 100 member choir accompanied the service." By the late 1960's attendance dropped to it's lowest level of 20-30 students each Sunday.

This year, however, attendance has increased over last year's average of approximately 40 students each Sunday. Almost 75 people attended each of the first and second chapel services this year. Haas observed that "this high figure is usually attained only at the Easter service." Thus it appears that more people are becoming involved with chapel services than they have been in the past few years.

The increase in religious participation on campus is reflected in the growth of campus religious groups. One of the more prominent groups on campus is the Associated Jewish Students (A.J.S.). This is a student-run group which holds weekly meetings, special Jewish holiday dinners and a Jewish Cultural Weekend once a year. According to Harold Kasimow, associate professor of religious studies and faculty advisor for A.J.S., approximately one-third to one-quarter of all campus students are of the Jewish faith. In the last three years Kasimow said, "The group has become more religious in its focus. Although the type of group varies each year, it now focuses more on prayer than singing and story-telling." Rachel Drucker, an active member, said, "The type of Jews that are involved in A.J.S. are aware of their Jewish identity and although they may not be religious, want to have some association with others."

Attendance at the group's last two Friday night meetings averaged 25 people each time. According to Rowena Rappaport, "This year the two meetings have gone well. Last year there was a feeling of tension in the group and no one went regularly, only on High Holidays." Finally, Aaron Miller, when asked what he wanted to see occur this year, responded, "I want a little bit more organization and a more aggregate involvement of the Jewish students on campus."



According to Haas, another active group on campus involves the Catholic students. Upon hearing this, Walt Stone, assistant professor of political science and advisor to the Catholic student group, expressed surprise because, he said, "Only 10-15 percent of the Catholic community is involved in the group." Nevertheless, this group is planning community service activities involving St. Mary's Parish. In addition, the group held a picnic last Sunday at Merrill Park and approximately 20-25 individuals attended.

Another group which has many active members is Christian Fellowship. This is a transdenominational group, although the majority of members are from traditional Protestant churches. Approximately 50 people are actively involved. The Fellowship offers large group meetings in which 30-40 members attend talks by outside speakers from other colleges and seminaries, small group discussions for Bible study and prayer meetings six days a week at noon.

According to Kevin Lang, "Most typical members attend one to four meetings a week, although some attend eight or nine meetings." Lang further stated, "The focus of the group is entirely religious. We concentrate our meetings around prayer, Bible reading and theological discussion." Although Scott Miller said that "large group attendance has increased from 20-30 last year to almost 40 this year," this is due, in part, to the bad image the group believes the campus holds about them. Lang said, "Many people are afraid to come to our meetings because they think we are a closed society." Jim Bell, however, said that "this image will change as the members now involved become more comfortable with the group."

Three smaller religious organizations have seen an increase in attendance this year. One group is the Quakers. This group meets for silent meditation periods but is not affiliated with a formal institutional point of view. This year Bob Cadmus, assistant professor of physics, who coordinates the group with his wife, said that "a number of people this fall have expressed interest in the group." In the future Cadmus hopes that attendance increases and that the group is able to include any interested people from town."

The Baha'i group on campus also has had greater student interest. The Baha'i faith is based in part upon the belief that Baha'u'llah is the prophet for today, that there is complete equality between men and women and that all religious faiths are based from the same God. According to organizer Cynthia Chessick, "At the first meeting seven individuals came but at the second meeting we had 12 show up." Chessick added that "anyone can join the group regardless of creed."

Finally, the only group which has not experienced an increase in attendance is the Christian Science organization. Diane Robertson, assistant professor of biology, who along with her husband and four other students, are the only active members said, "Our number has remained relatively constant over the years."

The increase of student participation in campus religious groups is mirrored in the larger number of students attending the services of six churches in town.

After calling these churches we found out that the Catholic Church has the greatest attendance. Rev. Harry Linnenbrink, Pastor of St. Mary's Church estimates that 60-70 students attend the two services held there each Sunday. St. Paul's Episcopal Church has the second highest attendance with approximately 20 students attending service. Last year, however, up to 50 students came occasionally. This is an increase over past years. First United Presbyterian Church has the third highest attendance with almost 20 people attending services. Other churches in town such as St. John's Lutheran Church, First Baptist Church and United Methodist Church all report attendance of between six to 12. As a whole, the pastors of these churches indicate that church attendance is on a slow, but increasing trend.

The success of the Catholic, Episcopal and Presbyterian churches in attracting people could be due, in part, to their close involvement with the campus. That is, Rev. Linnenbrink works closely with Stone. Rev. Daniel Ogata of the Episcopalian Church sponsors many events which are campus-oriented and he has a daughter, Lynn, who is a student. Also, the Episcopal pastor receives half of his salary from his diocese to act as chaplain to the college community.

Clearly, however, it is too early in the semester to conclude that religious awareness and attendance on campus has definitely increased. Yet all the campus religious organizations that we surveyed report a marked increase in student awareness and participation in their activities. Moreover, the six churches in town that we contacted show an increase in religious service attendance over that seen in the last few years. It remains to be seen whether this trend toward religion continues.

January 29 1982

FDR at 100: Take some time to remember

Tomorrow marks the 100th anniversary of former President Franklin D. Roosevelt's birthday. Although no students and perhaps only a minority of the faculty, administration and staff can personally remember FDR's historic reign, we all need to take out a few moments and realize the impact this one person had on the United States and our own lives.

An avalanche of FDR memorials have been published recently and each recounts the successes and failures of his four presidential administrations. The articles describe the concern this aristocrat had for the common people, how he fought polio, the distrust he held of intellectuals and the organization and creativity he showed in his first 100 days in office. Each also mentions the public relief projects he implemented, his role in labor union history and the way he was able to pioneer communication with his countrymen through radio.

These articles also recall his manipulation of the press, the schemes used to blackball his opponents and his attempt to pack the courts. Included, too, are the possibility that he made concessions to Stalin at the Yalta Conference of 1945 because of his failing health, the wiretapping of his meetings and his affair with his wife's secretary. He also interned Japanese-Americans, overlooked the Nazis' war against European Jews and began the build-up of bureaucracy that now characterizes the U.S. government at all levels.

But negative or positive, what Roosevelt accomplished and what he stood for were radical changes in the United States. FDR introduced the idea that government should be responsible for the welfare of its citizens. Implicit in his public relief projects was the premise that each person is worth caring about. And he provided a hero figure that Depression-era Americans could put some faith in. Although belief without action is a dangerous consequence for Americans, not since John F. Kennedy have they been able to believe in a president long enough to let his policies survive the cynicism of public opinion polls.

Above all, perhaps, FDR was flexible. He began his first term with a "Reagonomics" philosophy but revised it once he saw it would not revitalize the American economy and people. Thus, the New Deal was born. Ronald Reagan should heed Roosevelt's advice: "It is common sense to take a method and try it. If it fails, admit it frankly and try another. But above all, try something."

Grinnell College played an important role in the FDR era as up to 40 Grinnell graduates worked in his administrations. Five Grinnellians held key positions, including Harry Hopkins, '12, who served as Commissioner of the Works Progress Administration, Secretary of Commerce and Special Assistant in World War II.

Grinnell is also playing an important role in allowing the campus community to remember and celebrate Roosevelt's presidency. Yesterday's Scholars' Convocation by Richard Lowitt of Iowa State University and tomorrow's talk by ISU's George T. McJimsey entitled "Hopkins and Roosevelt" at 2:30 p.m. in South Lounge, sponsored by the Rosenfield Program, are great opportunities to think about FDR's impact. A special on FDR will also be shown tonight at 7 p.m. on ABC TV stations. We hope you have and will take advantage of them.

"over looked the Nazi's war against the European Jews"

September 24 1982

Images of Middle East often vague

Struggle for peace linked to many tensions

by John Hanson

Tragic headlines proclaiming bloodshed, broken cease-fires, mounting tensions and escalating death tolls in the Middle East appear almost daily. Yet, according to Corrine Whitlatch, deep misunderstandings concerning the plight of the Palestinians, Israel and other Arab states still plague a distant American audience.

As a member of American Friends Service Committee, a Quaker-sponsored pacifist organization, Whitlatch made a study tour of Lebanon, Israel, Gaza, the West Bank and Egypt in 1981. She presented her findings last Sunday in her presentation, "A Compassionate Peace: A Future of the Middle East."

Through her presentation, Whitlatch hoped to create greater awareness among Americans of the horrors of war and perhaps dismiss a few of the many myths found outside the war-torn region.

"Too often people give up trying to understand... There is almost an inherent attitude against these people," claims Whitlatch. She feels people at a distance from the conflict pass judgement too early on those living in the Middle East. "People in the Middle East are just as desperate as we are to get on living normal lives," she added.

Even before the United Nations Partition in 1947, creating a Jewish state, tensions in the area were high. Zones of influence set up by France, England and Italy at that time divided and scattered many Islamic groups, such as Khurdistan Moslems.

Within a year of Israel's creation, the first of five major wars broke out between non-relenting Arab nations and the young Jewish state. Such previous unknown areas as the Gaza Strip, the Golan Heights and the West Bank gained international attention as strategic areas of conflict. In 1967 Israel conquered the Sinai and strengthened its hold in Gaza, Golan and the West Bank all during the Six Day War. The Arab-Israel War in 1974-75, Lebanese Civil War, acts of terrorism and smaller clashes have left the region in instability ever since, and the recent Israel invasion into Lebanon only adds to the list.

The effect of so much armed conflict is only intensified by the geographic boundries of that part of the globe. "It is hard for us to comprehend the size of the area. Part of Israel is only 10 miles wide," Whitlatch pointed out.

The hardest problem one encounters when looking at the long conflict is that both sides lay undeniable moral claims to the region. "We have two different people claiming the same property," added Whitlatch.

Rising from the ashes of the Holocaust, the Jews of the world sought a place where they could live out their religious beliefs without being persecuted. The state of Israel gave the Jews that chance to speak out for themselves. The securing of those 'sacred' rights occupies the leaders of Israel to great extent.

The Palestinians on the other hand can find no justification for having to pay for what others did to the Jews during World War II. Whitlatch was quick to point out in her presentation, that areas of conflict are not only restricted to or fueled by the P.L.O.-Israel confrontation.

Conflicts stemming from tensions arising between wealth and poverty, westernization versus traditional values, secular rule against religious and the presence of modern cities against a rural backdrop abound in the Middle East. "Such tension can be seen as one of the factors leading to the murder of Anwar Sadat," mentioned Whitlatch. One of the slides in Whitlatch's presentation showed a billboard advertising men's underwear in an Egyptian city. The male model, however, was blond-haired and all-American looking.

In Whitlatch's view, one great source of conflict and creator of tension is the amount of military arms in such a tiny place. "It is extremely easy for the U.S. to sit back and criticize the Arabs, Israel and the P.L.O. for what they do or do not do, but, we must remember how much we sell arms and equipment to nations in that region."

Without such strong U.S. military support one can debate whether Israel could remain the fourth strongest military power in the world or whether the P.L.O. would be devoted to such an armed cause without the support of the Soviet Union and others.

Turning to the goal of achieving peace, Whitlatch did seem rather optimistic. As she pointed out, the anti-war fever is finally beginning to manifest itself in the Middle East. "We all hope to achieve our greatest ideological goals, but we do have the ability to compromise... for a better future."

Lately, much protest directed at Israel has come from within the Jewish population itself. Many view Israel's desires on the West Bank for instance, as caged



Corrine Widatch. Photo

rett.

aspirations. "Israelis are b
their government that peac
achieved through negotiatio
continual acquisition of la
Whitlatch. Such groups as
much like the U.S. 'Freeze'
the 'Group of 27' are making
such ideals. More political c
will be needed in the futur
popular complaints.

Addressing Lebanon direc
feels that a major step in
many factions together will
Lebanese realize that the
members of the same nati

aspirations. "Israelis are beginning to tell their government that peace can only be achieved through negotiations and not the continual acquisition of land," claimed Whitlatch. Such groups as 'Peace Now,' much like the U.S. 'Freeze' movement and the 'Group of 27' are making stands behind such ideals. More political clout, however, will be needed in the future rather than popular complaints.

Addressing Lebanon directly, Whitlatch feels that a major step in bringing the many factions together will be to help the Lebanese realize that they are in fact members of the same nation. "Somehow the Lebanese must become aware that they are 'Lebanese' not Moslem groups versus Christian groups."

Israel's ability to develop into a true nation of the Middle East will also be crucial. The number of Jews now born and raised in Israel, compared to the amount of Jews who came from Europe, is slowly increasing. The growth of the Likud Party of Menachem Begin versus the older Labor Party reflects this slow change. Without such assimilation, claimed Whitlatch, the chance for peace will remain dim.

Whitlatch's advice to the U.S. is to push for more policies such as Camp David. "It showed that the Middle East can help to run its own affairs." The U.S.-Israel Alliance, in her mind, should not be reduced. As she put it, the "U.S. needs a democracy there."

Summing up her presentation, Whitlatch believed that one should not always expect stability, "but we can prevent man from being destroyed. There is a chance for peace."

The future of the Middle East is perhaps still filled with many more surprises, but as we follow the turn of events, the message of Corrine Whitlatch's presentation, "real people live there" must not be forgotten.

February 11, 1983

The Israeli Question

David Kopelman

One of the first things one hears when discussing Israel with an opponent of Israeli policy is, "Oh my Lord, what moral monsters! How can you support such barbarians? They murder innocent women and children!" Without going into the United States' own "morally reprehensible" acts, let us consider the above question for a moment and then disregard it.

First, we must assume that all agree Israel is at war with the Arab world. Accepting this, we must also realize that a war can only be fought by two parties, or more in the case of the Arab-Israeli conflict. Third, in war, as in all violence, some innocent people are bound to get hurt. It is strange how Syrians and Palestine Liberation Orgainzation terrorists who hide out in hospitals and schools with machine guns can convince the world that they are innocent victims of Israeli aggression, (which they have the audacity to term Nazi-like), while the Israelis, surrounded by aggressors who outnumber them 10-to-one, are portrayed as a cruel and ruthless millitary machine.

One thing is quite certain: both the PLO and the Israelis are cruel. Cruelty is an unavoidable ingredient of war, and anybody who does not believe this is naive. Thus, any argument that has as its premise that the Isrealis are cruel is probably valid, but quite irrelevant.

The crucial problem with our way of thinking is that we try to impress upon the Middle East, half a world away, the same sets of criteria that we apply to ourselves. This is a foolish, and I might add dangerous, way to view the issue. The United States is not surrounded, at least not directly, by a bevy of nations poised to destroy it at the appearance of weakness. Nor is the United States faced with the reminder of six million lost relations, who to the United States were foreign victims of the actions of bad, bad man. Few Americans found themselves on Cyprus in 1947, bereft of all their belongings and waiting to be shipped to a land even farther away, in a desert (reminiscent of the American Indian), in a land that hated them.

From the frying pan into the fire, from a Europe bent on the destruction, to a land of dust surrounded by enemies. In 1948, when first attacked, Israel defended itself against impossible odds, surprising not only the Arabs but the rest of the world as well. The world was surprised that they won. Surprised.

Keeping all of this in mind, that there is a war in the region and all of the countries, including Israel, participate in it, and that the Jews are only defending what nobody thought they could keep, why should we support them? It is my contention that we should support the nation for at least three reasons: It is a democracy, it is the only stable government in the region and it aggressively halts Soviet adventurism in the region.

Israel is a democracy, the Arab states are not. While the general policies of the Israeli government are not always shared by the United States, the fact remains that Israeli policy is a function of its people. The Knesset is the people's voice, peoples' voices are heard and peoples' rights are respected. In other parts of the region, the destinies of millions are decided by the whims of kings, sometimes cruel, sometimes not.

In Israel, they have newspapers to censor. In Arab states they have censors for newspapers. In Israel, the prime minister is subject to a confidence vote (which he seems to face quite often). It is in the interests of democracy everywhere to guard against totalitarianism and authoritarianism, such as is practiced by the Arabs and their "Ally," the Soviet Union. And please, the fact that the United States supports other dictatorships has no relevance whatsoever to this argument.

Unlike other governments in the region, Israel's government is stable. The Saudi government, for example, is based on hereditary monarchy, and when the current king dies, his heir will inherit the throne. Unfortunately, there are at least five different people who claim they are the heirs, all claiming they were born first. Since there are not birth records, guns will probably decide the outcome of events.

Iran and Iraq are at war, Jordan's king is facing serious political problems, Syria is stable, (or at least as stable as Arab governments get), but in the Soviet camp, Libya is run by a madman, and Egypt has recently had its president assassinated. Alone among them, Israel has an elected assembly that is effective and not dependent on its prime minister, who can easily be replaced. Also, Israel will never betray us; it has too much to lose, and has the intelligence to realize it.

The Israeli government is the only government that can effectively counter Soviet interventionism. The great bear to the north has increasingly become a threat since the dissolution of the Iranian government and the invasion of Afghanistan. Syria has been heavily supplied with Soviet weapons and weapons experts. Israel's army is the only one in the area that has ever shown itself capable of repulsing attack. The Soviets would win, no question, but not without heavy losses and possible nuclear retaliation.

One more note. I have heard some Zionists support Israeli bombing, while at the same time criticize Arab bombing. I do not subscribe to this. Bombs are never moral. However, in a war, bombs are used. It is either immoral for both to use them (my opinion) or moral for both. There can be no double standard. We must support Israel for ideological reasons, not for the morality of its bombs.

February 25 1983

Purim party for fun

by Robert Valenti

The first celebration of Purim in several years at Grinnell will take place this Saturday in Gardner Lounge. "Great," you may say. "But what is Purim?"

This ancient Jewish holiday is an annual commemoration of the victory of the Jews over a would-be murderer about 2300 years ago. The word "purim" means "lots" in Hebrew and indicates how Haman, the evil minister of Persian King Ahasuerus, set the day for the extermination of the Jews in Persia. The tale of Purim tells of how Queen Esther, a Jew, managed to turn the will of the King against Haman, thus preventing the genocide of the Jewish people in that kingdom.

The event is traditionally celebrated by a festival usually held in late winter, which is what will take place this Saturday evening from 10 p.m. to 1 a.m. in Gardner Lounge. In accordance with the ancient style, the practice of giving gifts to friends, charity, parading and heavy drinking will all be followed at the party. There will also be helium balloons, wine, punch, veggie dip and hamantachen (cookies, literally "Hamans ear's"). The wearing of costumes is encouraged.

There will be music, but according to Ellen Tachau, party organizer, it will be played much more softly than usual. "This party will be qualitatively different from other all-campus parties. It will be lower key and hopefully more festive and friendly." The members of Chalutzim, the Jewish group on campus, hope that they will be able to expose Grinnell students to a holiday which is specifically oriented to having fun.

The festival will be followed on Sunday by a reading of the megillah (story) of Purim from the book of Esther in Main Lounge, beginning at 10 a.m. This unique opportunity to experience this aspect of the Jewish culture is open to all who are interested. The traditional booing of Haman will be encouraged, and noisemakers, bagels and cream cheese will be provided free of charge by Chalutzim.

According to Ilene Weismehl, a freshman who is coordinator of the event, "People are very enthusiastic about the Jewish group." This seems to be the opinion of many members of the group, whose activities this year have included frequent Shabbat dinners and parties.

Tachau stated that the Jewish group has been revitalized this year. "It's hard to be Jewish at Grinnell, because you'll offend a lot of people. There are so many ideas of what it means to be a Jew. There are even different ideas of what Purim means."

Tachau says that the group is larger this year than in previous years and has grown in both size and spirit. "This Purim party is in a way a celebration of that too," she concluded.

1983

April 15 1983

Blow-Up

Twenty years after **The Bicycle Thief**, DeSica's neo-realist film of the 40s, Michelangelo Antonioni said if he had made **Bicycle Thief**, he would have asked "more about the man and less about the bicycle." DiSica and his colleagues worked through statements and protests of social injustice, while Antonioni and his colleagues pose questions and present "slices of experience," leaving the viewer to make up his own mind about what the film is about.

Antonioni's statement expresses not only the transition from **Bicycle Thief** to **Blow-Up**, but the modern cinema's reaction against a cinema of straightforward social purpose. Antonioni's is a cinema of personal relationships and antiheroes, an amoral cinema, where through a series of happenings and generalizations, the viewer comes to make his own judgment. The work of Antonioni presents recurring themes: the impermanence of love, the difficulty of communication, the ease of betrayal and the denial of conscience. All are aspects of modern society which he seems to note again and again while insisting that moral advances must accompany technological changes.

Blow-Up is the story of a British fashion photographer (David Hemmings) who, while taking pictures in a park, photographs a murder or does he? The more he blows the photos up, the more the incident is obscured. The film features amazing cinematography, fascinating use of color and an excellent musical score by Herbie Hancock. There is also a cameo appearance by the Yardbirds with Jeff Beck and Jimmy Page.

This is one of the landmark films of the sixties. Its presentation of issues of "truth" has rarely been equaled in film history; the entire reality and morality of the film lies in the viewer's eye. Anyone who enjoys fine cinema should not miss it.

— — **D.K.**

Jewish Cultural Film, Gentleman's Agreement

To some, the movie **Gentleman's Agreement** may seem dated. Gregory Peck stars as a gentile man who masquerades as a Jewish man in order to explore anti-Semitism. As he goes further and further along in his charade he begins to realize more and more the insults and degradation a man has to go through just because those around him consider him to be Jewish.

It is a powerful and insightful movie about racism and hate on the same level as books such as, **Black Like Me**, and **Soul Sister**.

But it is also important, especially for this campus, because it presents a world problem that is all too easy to forget — even at Grinnell. Anti-Semitism has been the most vicious, most destructive, most prevalent form of racism throughout history. When you live on a campus that has a large percentage of Jews you tend to forget that the Jewish population is one of the smallest and at the same time one of the most abused racial populations in the world.

Racism is bad, in whatever form it comes. It's hurtful and painful and as great an injustice as one human being can commit towards another. But it takes movies like **Gentleman's Agreement** to remind us that racism exists in many forms.

— — **M.G.**

February 10, 1984



The Klezmorim: a zany evening of musical fun

Grinnell will get a taste of the wacky, jazzy, bluesy, and slightly loony world of Klezmer music when the widely acclaimed group "The Klezmorim" comes to town Saturday night, 8:45 p.m., for a concert in Herrick Chapel. The group will appear under the auspices of Jewish Cultural Weekend and should provide a highlight for this weekend's activities.

The six-member ensemble, founded in Berkeley, Calif., in 1976 by clarinetist Lev Liberman, puts on a performance that is a "zany mix of music-hall comedy, circus and cartoon music, and surrealistic images from 'The Late Late Show' all served up in a good-time party atmosphere which evokes the verve and spontaneity of an after-hours jam-session." Or, to be more specific, The Klezmorim is a group that defies categorization, their genius resting in their ability to combine the virtuosity of a classical chamber ensemble with the energetic, rocking rhythm of a New Orleans jazz band. Their unique brand of antic-laden esoteric performance has been described as "loony-tunes cabaret jazz," and their music has been aptly characterized as "the vodka-soaked sound of a steam calliope gone mad."

Comprised of a clarinet, saxophone, trumpet, trombone, tuba, and percussionist, The Klezmorim have made over 25 North American tours with appearances at hundreds of major concert halls, college, universities, festivals and clubs. They have made radio appearances with the Canadian Broadcasting Company and on Garrison Keillor's N.P.R. hit "A Prairie Home Companion." In addition, they have done work on movie soundtracks, including, among others, Neil Diamond's "The Jazz Singer." The Klezmorim's third album was nominated for a Grammy in 1981, and in February of last year the group twice sold-out Carnegie Hall.

Herrick may not be Carnegie, but The Klezmorim will always be The Klezmorim. Check these guys out. . . oy gut!

February 10, 1984

Film, film, film...

by Scott Sutherland

FIDDLER ON THE ROOF

As part of Jewish Cultural Weekend, "Fiddler On The Roof" (1971) is the panoramic story of Tevye (Topol) and his family as they struggel to regain their identity in the face of increasing political unrest in pre-revolutionary Russia.

The charm of "Fiddler On The Roof" rests in the intimacy of the relationship we forge with the genial Tevye as he comments on life in the Russian shtetl of Anatevka. As a result of this relaitonship, we are more apt to empbathize with Tevye as we weighs his mixed response to the marriages of his three daughters, as he ponders his preedicament as one of the many poor, down-but-not-out Jews living in a ghetto among hostile Russians, and as he questions the fairness of the lot given him in life by his good buddy, God.

Topol, though not as genial and not quite as endearing as Zero Mostel (who played Tevye in the Boradway musical), nonetheless comes through with a winning performance as the bear-like milkman of Anatevka. His wife (Norma Crane) and his five daughters compliment each other well, and the ensemble scenes are done with vigor and energy. The supporting cast is huge and decked-out in elaborate costumes, and is seen with regularity in the frequent production numbers.

"Fiddler On The Roof" is a warm, earthy look at simple Jewist folks who have a penchant for bursting into song and dance when the mood hits them right. It's a nice change of-pace film that will show **Friday, Feb. 10 (tonight) at 9:30 p.m. in ARH, and Sunday, Feb. 12 at 8:00 p.m. in SL. 150 min.**

TAXI DRIVER

Executing an abrupt about-face from the genre of "Fiddler On The Roof" brings us to "Taxi Driver" (1976), the grim saga of cabbie Travis Bickle (Rober DeNiro) and the acute alientation that drives him to murder in an attempt to define who he is by means of an apocalyptic catharsis.

Critics have likened the hapless Bickle to a contemporary 'underground man,' ala Dostoevsky. In Dostoevsky's "Notes From Underground," the underground man wallowed about in his own sickness and his own spite. "I am a sick man.... I am an angry man. I am an unattractive man. I think there is something wrong with my liver," wrote Dostoevsky's anti-hero, Travis writes in his diary, "The smell of flowers made me sick, I think I got stomach cancer."

In the spirit of Dostoevski, Travis is also embued with an ideal of beauty and goodness. In this ideal he finds two women who are polar opposites: Betsy (Cybil Shepard at her best), the creature of society who seems to float above the murk and slime of the city, and Iris, the twelve year-old prostitute (Jodi Foster) who is a victim of the ugly side of the city. Travis, hopelessly confused, tries to win Betsy with slime by taking her to a porno-movie and tries to save the tainted Iris with virtue when he tries to persuade her to return home to her parents. Predictably he fails on both counts, and the tension within him makes a quantum leap when he fails to connect with either the society belle or the child prostitute.

The settling for Scorsese's tense drama are the mean streets of New York City, garish neon-lit boulevards populated by the jackals and carrion of the city's underworlds. Pimps and weirdos and hookers and pushers are all part of the world that Travis occupies, a contemporary hell that exits on the fear, frustration, despair, and alienation of human-beings living on the finest of edges.

Scorsese's version of modern-day hell and the awful results that alienation have on a struggling cabbie will be shown **Saturday, Feb. 11 at 11:00 p.m. in ARH and Sunday Feb. 12 at 7:00 in ARH. 114 min.**

THE GOSPEL ACCORDING TO ST. MATTHEW

For goers of more esoteric film, Pier Paolo Pasolini's "The Gospel According to St. Matthew" (1964) is a must-see. A realistic portrayal of the life and words of Christ, Pasolini's film has been acclaimed for communicating a profound spirituality and has been debated for its portrayal of an activist Christ.

In true neo-realist fashion, Pasolini transposed the narrative to the narrow streets and barren hillsides of southern Italy, and populated his biblical landscape with the faces of local peasants and non-professional actors. The film creates a style that is, like its central figure, full of violent contradiction. Paslini has created a Christ more nobel and touching than a Marxist messiah, and more authentic than the customary Hollywood Christ.

This film that TIME magazine described as "direct, provacative, and eloquent" will be shown **Monday, Feb. 13 at 7:30 in SL and Tuesday, Feb. 14 at 7:30 in the ARH audio-video room. 135 min.**

GANDHI

It took Sir Richard Attenborough twenty years to finally get his film on Mohandas Gandi on the Screen, but the final product was well worth the wait. Starring Ben Kingsley in the role of the mahatma, "Gandhi" (1982) went on to win eight oscars, glowing critical acclaim, and, for Kingsley, praise for his protrayal of Gandhi; in the words of one critic, "possibly the most astonishing biographical performance in screen history."

"Gandhi" is this semester's fourth offering in the ongoing Interanational Director's Series, and tells the story of how the young barrister in South Africa, Mahandas K. Gandhi, eventually becomes the symbol of not only India's but the entire worldwide movement of nonviolent resistance. The idealistic young Gandhi, with his clipped British accent and his starched white collars, is contrasted t the later Gandhi, clad in a dhoti and often receiving visitors as he sits working at a spinning wheel.

The gist of the film concerns India's fight for independence from the British during the early decades of this century, an the inportant (how's that for understatement) role that Gandhi played in the eventual success of this movement in 1948. The film deals with the Hindu vs. Muslim conflict very well, and presents with tragic irony the events that lead to Gandhi's assassination by a Muslin extremeist in the year of India's newly-gained independence.

The life of one of this century's or for that matter any century's greatest men makes for a compelling film, not only for its artistic and professional merits but for the story of the man it is about. Gandhi had a vision that all peole could learn from, and that vision is admirably represented and told with great sensitivity in the film. If you see any movie this year, by all means see "Gandhi."

"Gandhi" will show Wednesday, Feb. 15, at 9:00 p.m. in ARH. 187 min.

March 2, 1984

A view of the controversy

To the Editor:

For several weeks I have been reading about the controversy brewing over the selection of a qualified candidate for the position of Professor of Afro-American Literature, and I now feel compelled to write to vindicate Dr. James Kissane's stance on the issue.

Erudite AND sensitive, Kissane is a paragon of unimpeachable integrity and equitableness. His stance is the result of what he believes to be the most beneficial move for all those concerned, both white and black. I do not question the sincerity of those who have so sedulously propagated misapprehensions about Kissane; I only wish they would have used more objectivity in forming their opinions. There are two important points that must be emphasized if one is to understand why Kissane acted as he did.

Firstly, it is time that we realize what the idea behind "affirmative action" is. Simply stated, the idea is this: we should allow minorities into positions for which they are not always qualified so that we might appease that portion of the population. It is well-known (and documented), for example, that minority students at selective colleges are, on the average, not as well-qualified to attend those colleges as the attending white students. One may argue with this statement all he wishes, but argument will not change this fact, which is irrefragable.

There are, of course, other factors in the selection process that may contribute to the success of an individual in college (or other positions, for that matter), but these factors are not as important as the main factor — ability. Even if the point that minorities usually have fewer opportunities than whites to better themselves is broached, it must be remembered that this point does not change the fact that minorities are generally less qualified. Certainly we should work to make sure that minorities have the same opportunities as whites, but giving jobs to those who are not as qualifed as others is no solution.

Secondly, I wish to point out what I believe to be a serious mistake on the part of President Drake. By not emphasizing the importance of selecting the best available candidate, and by emphasizing only the importance of selecting the best available BLACK candidate, Drake is in effect saying that excellence isn't as important at Grinnell as appeasement. It seems to me that this kind of appeasement will only exacerbate the polarization of the two races that has been continual for over 300 years. Although some students and administrators do not agree with me on this point, I wonder what other students (both black and white) who have not publicly expressed their opinions think about the matter. I have talked to several, and I find that many consider the college's policy to be an instance of reverse discrimination, as Dr. Kissane pointed out.

Being born black doesn't give one an inherent understanding of Afro-American literature any more than being born white does, and it is ludicrous to assume that a person's skin color, by itself, can have any effect on his abilty to perceive the world around him. No one makes any objections to blacks teaching English literature or other areas in which the main body of the material to be studied was written by whites; why should anyone care whether a white teaches literature written by blacks? One may argue that a black has more understanding of oppression (and its significance in literature) than, say, a white, but remember that many white people (among them, the Irish, the Germans, the Russians, and the Jews) also suffered great degradations. Certainly they can identify with suffering and sorrow as much or more than a black person can.

Not all minority groups have suffered greatly, either. Anglo-Saxon Protestants have also undergone a great deal of travail, for that matter. Thus, this point, were it to be made, is nugatory and there is no reason to believe that a black person could do a better job than a white person in the capacity of Professor of Afro-American Literature. Similarly the point that only blacks can understand their culture is equally baseless, and for the same reasons. If an Irish professor can teach German literature, why can't a white professor (of whatever nationality) teach Afro-American literature? Some Grinnellians, however, seem to think that non-black people cannot understand black culture, and their myopia cannot be ignored. This myopia will be propagated as long as the search for a black professor continues.

Now, it may work. There is no reason to believe that the English department will not find eventually a qualified candidate who is black. Even if it doesn't, however, there will be a point that is being missed sorely by many of those involved in or concerned with the issue. As Dr. Kissane pointed out, a candidate's eligibility for the position should not be based upon his skin color but upon his qualifications for that position. What it comes down to is this: shall we choose a candidate who is less qualified (and black) for the position so that we might appease a special interest group on campus (for that is what the faction of black students is), or shall we choose the best candidate (white, black, Chinese — it doesn't matter) to make the school better as a whole? We will have racial unfairnesses on this campus as long as this administration kowtows to such factions. Only by eliminating such biases can we extirpate all racism effectively.

It must not be assumed that black students are the only ones who would take the course in Afro-American literature; white students would take the course, too, so why must only black students' opinions on candidates be solicitated? I disdane to drape grim reality with pretty phrases. We are faced with a hard, ineluctable fact. Unless all of us unite (all races, religions, and temperaments) soon and husband our talents and energies for something that will prove beneficial to us all, the racial polarity which has been heretofore ineradicable will continue, and multipolarity may spring up in its stead. We cannot palliate racial tensions and unfairnesses by basing a candidates's eligibility for a position upon his skin color and not upon his qualifications. — Todd Harold Fox

March 9, 1984

Israeli and Palestinian nationalists concur at presentation

by Elliot Spagat

When a Palestinian nationalist and an Israeli nationalist get together to discuss issues, you might expect a fiery debate.

However, when Palestinian nationist Rita Giacaman and Israeli nationalist Tamara Berger spoke to a Forum crowd this past Tuesday at 4:15 p.m., a similar message was conveyed. The dialogue, sponsored by the Rosenfield Public Affairs Program and titled "Perspectives on Peace," called for a mutual understanding.

The most plausible solution to many Mideast problems, according to both speakers, lies in creating an independent Palestinian state bordering Israel. This means a return to the boundaries prior to the 1967 Arab-Israeli War.

Both speakers agreed that the American public is grossly misinformed on the Middle East situation. The women are in the U.S. to persuade Americans of the need for change in U.S. foreign policy.

Calling the United States "Israel's watchdog" in the Middle East, Berger criticized the American government for giving arms instead of badly needed social assistance. Berger asserted that Israel is today totally dependent economically and politically on the United States. Consequently, important Israeli policy decisions are made by the U.S. government without the consent of the Israeli people.

Giacaman, who feels U.S. foreign policy is crucial to Mideast peace, posited that the United States should not feel they can solve the Palestinian statehood problem themselves. The Reagan Plan, which calls for Palestinian migration to another Arabic state, and the American involvement in Lebanon indicate a "miscalculation" of world affairs, she said. She suggested negotiations with all nations involved, including the U.S., the U.S.S.R., Syria, and the P.L.O.

Berger emphasized that Israeli society is not as Western and democratic as it is alleged to be. With a 200 percent inflation rate, schools and hospitals continually shutting down, and a high infant mortality rate, the Israeli government spends about 60 percent of its revenue on developing its military.

This, according to Berger, is catastrophic. "Israeli citizens are led to believe that using force and power is the only way to survive," she said. However, she was optimistic in noting that since the 1973 Yom Kippur War, mainstream Israeli society is increasingly questioning Israel's righteousness in military affairs.

Both admitted that creating a Palestinian state existing side by side with Israel will be difficult to realize. Berger felt that the absence of a women's movement and a grass roots peace movement is one reason for their lack of support. Giacaman told the audience that most Palestinians would rather be treated equally within Israel than try to establish independence. "The average Palestinian's dream is to live in a non-sectarian, secular state when Jews, Moslems, and Arabs can live together peacefully," she said.



Israeli nationalist Tamara Berger and Palestinian nationalist Rita Giacaman spoke Tuesday in South Lounge. Photo by Mike Williams.

September 28 1984

A moment of prayer... and goats...and ganja...

by Ethan Cohen

Let's take a moment from the normal drudgery of the S&B for a short prayer:

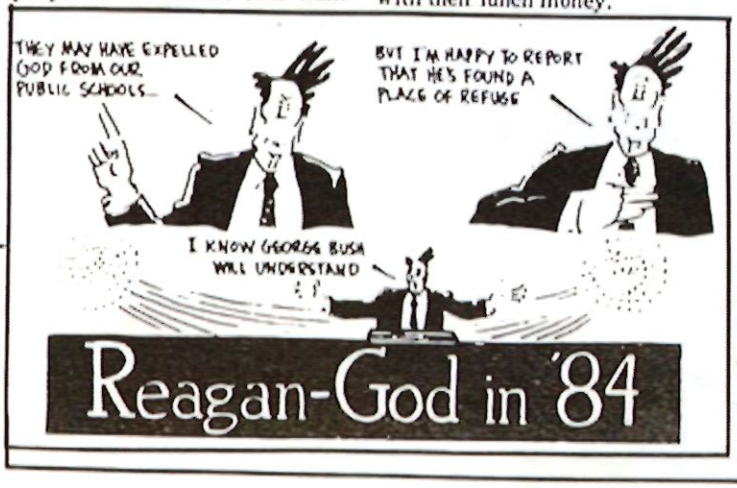
"Oh Given Diety x,

Please save us from the wonk-headed conservative geeks. Love, hugs and kisses,

Us Folks"

Perhaps you're offended by a prayer appearing in your school newspaper. Perhaps you feel you have a right to read in peace. Well, you don't, this is the editorial page. Ha! You might think that there are places where you can be free from the opium of religion. Well you're wrong again. It's a new era. Hysterical minority fringe elements rule the day. Before you write this off as a bit of hysterical reaction itself, think about one thing: who really wants prayer in school? Do kids want prayer in school? Of course they do! I always see kids on the street running around praying wildly. Parents are constantly scolding their children for praying too much and neglecting their school work. I heard that a lot from my parents. Kids squirm a lot in church or temple. Why? It's because they are praying so hard their muscles begin to convulse.

. What I can't understand is why kids can't pray before they go to school or during lunch. I guess it's just like going to the bathroom, sometimes you forget to go before you leave home. Maybe they could put in prayer rooms next to the bathrooms. Of course in large cities kids would be afraid to use the prayer rooms. They might get stopped by Moonies or Krishnas and be forced to buy little flowers with their lunch money.



Andrew Paul might not feel that prayer rooms are necessary. In **The Outcry**, Andy gave voice to a neat idea of his: have a minute of silent prayer before class. I'm not sure how kids of mine would feel about that. If they're anything like me, a minute will be far too long a period to devote to silence. Will my kids be allowed to use their minute to discuss baseball, or the size of their goats? No! Silent they will remain, for all the other rights and concerns are sublimated to the need to save the souls of America's next generation. And what about bringing their goats to class? I will encourage my children to "practice a personal religious ritual in school." Being of New Guineau extraction, I will want my children to continue the tradition of rituai goat slaughter. This might not fall into Andy's requirement that prayer not disturb other students. Will Muslims be allowed to face Mecca and bring prayer mats to school? Will Rastas be allowed to smoke ganja? (Soon all school children would be Rastas.) Or will prayer in school be limited to Jews and Christians? I bet there are some teachers who would resent the goats of my children. Perhaps we'll have to put slaughtering rooms in next to the prayer rooms. Or maybe we could let the whole issue drop. Then conservative parents could devote their energies to real concerns, such as raising good decent Americans.

October 19 1984

'Kope's journey'

by David Kopelman

Did you know that the sun dial always reads 1:40 after dark? I found this out the other evening on one of my long walks. I take these walks to sort things out so to speak. There is nothing more refreshing at times than to wander the darkened corriders of this ancient institution and let one's mind float adrift in night air. Women seem to understand this better than men, although I rarely meet either after 2:00 a.m. or so.



Instead, I am all alone, with nothing but the wind, and sometimes the drops of rain to add to my footsteps, or my skateboard wheels on the pavement.

A woman asked me last week why the sun dial hadn't been adjusted to daylight savings time. I smiled, and then so did she. I guess that is what Grinnell is all about: asking stupid questions and then smiling and remembering not to ask them again. I remember as I humorously (or at least I thought so) explained to her that the sun hadn't been told about daylight savings time. Now that I think of it, is it not odd that a sun dial does not change with the seasons? It says a little something.

What do you think about when you go walking? There is so much to think of, is there not? I sometimes wonder why I have had it so good, and others have had it so bad. I actually cry sometimes over things like that. Well, sometimes I cry, other times I just thank God that I'm alive and I'm not being tortured. Did you know that there was once a theological difference in Russia over the number of fingers one should hold up at mass, and that thousands died by self-immolation as a result of this dispute? Did you know that six million Jews and six million others died in gas chambers less than forty years ago? Did you know that only yesterday a Moslem was killed for the umpteenth time this month in Indonesia for his or her beliefs? It is all so stupid.

History just keeps going it seems: I'm just trying to shed some new light on the subject. Thomas Carlysle once wrote that the revolution in France was bad, that it did not serve a useful purpose to destroy old institutions. Burke agreed with him. I'm not so sure. Was it not Jefferson who said that it was the right of the people to do what is best for themselves if their government does not serve that purpose? History is the record of change. Sometimes it is sudden, sometimes as slow as the hours spent on the examination in 40 B.C. at the capital of the Han Empire.

At all times history is in the process of creation. I am a creation within it as is this that I write. The question is: how can I turn what I do, what I am, into something that can help those that have already suffered and those that are still suffering? It seems that at the present time I cannot, and it plagues me.

I have stopped here on one of my walks to let loose some of my ideas, some of the silly things I think about late at night. It is helpful to write it down. There are no answers here, just a lot of questions. I'll never get a job walking around at night, but if I didn't walk around at night a job would be just as oppressive as prison.

Where the hell does the time go? One minute I was 8 years old and standing on a street corner, and the next I was in some college half-a-million miles from nowhere feeling that angst that no one should suffer. Is it the lot of all living things to be intermittently confronted with their own worthlessness in the face of the whole of creation? How can I break the bonds of my own language, my own culture? Do I want to break those bonds? When I was fifteen or so I was given the phlacteries of my religion, the Tzfillin. While the Rabbi said the prayer in his mobile van that he worked out of on Central Park West in New York, two cretins passed by and said, "ah, fuuuccckkken Heeeebes!" and then threw milk into the van. Is this what I have to look forward to? Maybe I ought to just quit and become a garbageman.

"Isolated incidences" aside, the world is a very beautiful and ugly place. I guess no great people ever got there without suffering. I once met an old black man in a bus station. He had a harmonica. I asked him to play. He said he didn't want to bother anyone. After both my prodding and an old lady's who recognized him as a master gospel/blues player, he did, but then, just as he was getting going, he halted. "Better stop," he said through his bulbous lips and looking at me through his blind eyes (he had a cane), "I'm gettin' too happy," I'd better stop too.

I am so tired. It is getting late now. The electric clock says it is 2:40, but I know different. It is 1:40 by sun dail time.

February 12 1985

The Two Of Us

Wednesday, February 13, 9:00 p.m., ARH and Monday, February 18, 9:00 p.m., ARH.

The fourth in the series of foreign language films at Grinnell is the French film **The Two of Us** (1967).

Directed by Claude Berri, the film centers on the relationship of two men in German occupied France.

The story begins with a Jewish couple, who in order to escape placement in a concentration camp, pose as Alsatians. The couple disguise their son Claude (Alain Cohen) as Christian and take him to the country to live with a Catholic family.

Claude becomes friends with an elderly gentleman, Gramps (Miahel Simon) who accepts Vichy propaganda and claims to hate Jews, English, Bolsheviks, and Free Masons. Despite the old man's prejudices, Claude and Gramps become inseparable.

The Two of Us won several foreign film awards for its beautiful protrayal of the two unforgettable characters and their friendship. The film is in black and white and does have English sub-titles. — **Kate Worster**

April 5, 1985

The Nazi seduction of the masses

By Scott Hildula

Surprisingly to most students of Nazi history, the Nazis deliberately made their propaganda entertaining, historian Bruce F. Pauley said. "Their rallies were so entertaining that people actually paid to get in."

Pauley, currently a professor of history at the University of Central Florida and a Grinnell graduate in the class of '59, was on campus this week to deliver two lectures on Austrian Nazi anti-Semitism and Nazi propaganda.

While conducting research in Austria on Nazi propaganda prior to 1933, Pauley gained some interesting and surprising insights into the early part of the fascist movement.

"[Between 1918 and 1933] the Nazi propaganda leaders were telling lower level propagandists not to lie," he said. "This surprised me. Finally I decided that they were saying that because they didn't want to get caught in a lie. Of course one can exaggerate, give only part of the truth, or distort the truth . . . which they did."

The Nazis had to base their propaganda on the truth prior to 1933 because competing forces could have exposed them, discrediting their cause, Pauley said. At that time, there was a free press operating in both Austria and Germany.

"After 1933 they didn't have to worry about getting caught in a lie because no other newspapers or competing parties could challenge them," he said.

Pauley attributes the well developed propaganda machine as being very instrumental in the Nazi rise to power. While accusations have been made that the Nazis were actually being funded by capitalists and other sources, he said, the propaganda was self-sustaining.

"Sometimes they were able to charge as much as $1.75 for one admission," Pauley said. "That may not sound like much today . . . but it is equivalent to $15-18 in today's money." While this may have been the fee for the best seats in the house for a speech from a star like Hitler, it nonetheless is indicative of their effectiveness at raising revenue.

"If you have thousands of people attending a rally and only paying a nominal fee . . . you can see how they made a lot of money," Pauley said. "This was something new in German politics. Previously German politicians delivered lectures to inform the public. The Nazis were not concerned with informing."

The Nazi rallies were grand, gala events, he said. The rallies featured dramatic events like people parachuting out of planes and marching music. Illustrative of the Nazi ingenuity was the Nuremberg Rally of 1934.

"Albert Speer got the idea to shine all of these powerful search lights — anti-aircraft lights — thousands of feet into the air," Pauley said. "He called these 'pillars of ice.' "

The Nazi rallies were especially successful in the rural areas. "You can imagine a small town with maybe one movie theatre and a travelling road show that came through once or twice a month," he said. "[The Nazis] had dances, movies, slide shows and violin concerts. You can imagine the impact. People were swept off their feet."

Hitler was especially gifted at exciting masses at the rallies. Pauley sees a lot of parallels between Hitler and the fundamentalist preachers of today. They use emotion in both cases and the feelings of sin and guilt, he said.

"They use a lot of the same techniques. Both the fundamentalists and Hitler will begin a speech by talking about how awful things are," he said. "The fundamentalists talk about how we are all going to hell and how awful things are. They raise the question as to how we are going to endure this [which makes the audience feel really terrible].

"Hitler would start by talking about the Treaty of Versailles and how cruel that was . . . how the Jews were destroying Germany . . . how cruel the Allied blockade was and how the Marxists were destroying Germany," Pauley said. "He would say that everything in Germany was just rotten. Then, like the fundamentalist, he would say, 'But there is hope.' In the case of the fundamentalists it is Jesus Christ to end all of this misery. In the case of Hitler it was the Nazi Party."

To say that the German people are more easily fooled . . . or suffer some special character flaw is wrong, he said. "The German people were down in the dumps and needed uplifting."

Pauley has found that there were varying degrees of anti-Semitism in Germany during the 1930s. Just because one was a Nazi did not necessarily mean that he wished all Jews to be killed.

"There were some anti-Semites who would choose not to have a Jew as a friend, or would not join a club that had a Jew as a member," he said. "Some thought that Jews should not be allowed to be civil servants or lawyers or doctors. But it might be okay for them to be businessmen, they thought. They [the Jews] were good at that. But they shouldn't be in a position influence the children of Germany or Austria.

"Harsher anti-Semitics would say that 'we've got to ship the Jews out . . . let's make life so harsh here in Germany that they will want to move out,' " he said. "Just a fairly small number said that Jews had to be killed."

"In fact support for the Nazi party would have been seriously erroded had the leaders came out early talking about killing Jews," he said.

"One of the insidious things about belonging to the Nazi Party Speer wrote, was that the party always took things one step at a time," Pauley said. "Once you got used to one half-step, the party took the next half-step."

Hitler did the same thing in his foreign policy, said Pauley. His early foreign policy was very cautious. "His first major foreign policy step was to conclude at treaty with the Vatican — now who's going to object with that? The second major move was to conclude a non-aggression pact with Poland.

"How could any . . . even the most virulent anti-Nazi . . . say that this was wicked?" he said. "In fact, the most [hard-core] Nazis hated these moves and thought that Hitler was losing his mind."

When Hitler began his hard-hitting campaigns against the Jews, he really wasn't doing anything that had not been already done to the Jews in pre-modern history, Pauley said. For this reason many of the Jews chose to stay and endure the short phenomenon of Hitler's chancellorship.

Scholars' Convocation and Gates Lectures
present
Paul Van Buren
Temple University
Wednesday, April 10
8:00 p.m.
"A Theology of the Jewish/Christian Reality"

Thursday, April 11
11:00 a.m.
"Jesus Christ as Shalom Between Jews and Christians?"

April 5, 1985

Halting Mexican Immigration

On Thursday, April 11, Grinnell College will welcome United States Congresssman Romano Mazzoli (D-Ky) to campus. Mazzoli, who will be a speaker in the Rosenfield Program's Immigration Symposium, will make a case for the massive immigration reform bill which he co-authored with Senator Alan Simpson (R-Wy), and was approved by the House of Representatives last year.

The bill attempts to halt illegal immigration to the U.S. There are many reasons for its popularity. Some feel that immigration is flooding our domestic labor pools, thus cheating Americans out of jobs. Others feel that we are faced with a situation conducive to social unrest and general "lawlessness." Still others feel that it is not good for the U.S. to be continually besieged by a "large unassimilated cultural minority." For example, Colorado Governor Richard Lamm suggests that continued immigration will result in a "vast cultural separatism." Whatever the reason, there is a popular unstated sentiment that "America" is ours and we ought not have to share it with others.

Immigration legislation in 1965 abolished the practice of setting immigration quotas according to national origins in favor of "preference categories." These categories favor citizens of countries with a low demand for immigration visas.

James Fallows, editor of Atlantic Monthly, who will also participate in next week's symposium, said of these categories: "The Ethiopian, the Turk, the resident of Calcutta or Rangoon... [now stand] on equal footing with the Englishman and the German." However, contrary to Fallow's assertion, current immigration law discriminates against people on the basis of socio-economic background. For example, married Mexicans with relatives in the U.S. wait an average of seven years for their visa, whereas their French counterparts get visas right away. It's no wonder many Mexicans decide to immigrate illegally.

The version of the Simpon-Mazzoli Bill passed last year in the House of Representatives provides only for superficial changes to this fundamentally inequitable application of immigration law. The Bill, which will be reintroduced this year, is seen as a model of generosity, primarily because it offers amnesty for illegals who can prove that they have been in this country since 1981. But fundamentally, it is a restrictionist bill which under the guise of halting illegal immigration, seeks to curtail overall immigration in the long run. But for Simpson, chief sponsor of the Senate bill, this was "a one-time legalization. This is it. School's out."

Robert Curley and Todd Perry

Three major points of contention have arisen over the provisions of the bill. The most debated provision, the Panetta Ammendment, allows large agricultural interests to employ foreign labor on short notice when domestic labor is insufficient or when U.S. laborers see conditions unfit for working. The ammendment would allow growers to bring in otherwise illegal aliens who would consequently have no rights during their stay in the U.S. Henry B. Gonzales (D-Tex.) referred to the ammendment as "rent-a-slave."

Another provision, the Roybal Ammendment, would have serious right to privacy implications for the country's workforce. It omits language in the bill calling for a presidential study of a "secure system" to determine employment eligibility. Representative Sala Burton (D-Cal.) believes that the worker identification provisions of the ammendment would create institutionalized racism: "The most detestable thing in the world is to have an ID card. The Jews in Europe, in Poland, where I was born, were wearing yellow stars. Is that what we really want?" In reference to Japanese internment during World War Two, Representative Norman Mieta (D-Cal.) warned: "The U.S. has abused its authority once and could abuse it again if some national identification system were created."

Further provisions address the problem of enforcement of the bill. One ammendment provides for stricter punishment of employers who hire illegal aliens. Representative Robert Garcia (D-N.Y.) points out that this ammendment would be discriminatory because employers, out of the fear of workers' use of false identification, would be deterred from hiring "foreign-appearing" workers. Another ammendment would double patrol forces on the Mexican-American border. However, as the Immigration and Naturalization Service (INS) points out, our Mexican border is far too extensive to significantly slow down immigration.

Many believe that immigrant workers are undermining the American economy by displacing "American" workers and filling the welfare roles. Very few illegal aliens apply for welfare benefits for fear of being identified. Provisions of the bill give legalized immigrants the right to emergency medical treatment but not comprehensive health care. These same immigrants earn money and spend it in the economy. In the words of Garcia, the bill creates second class citizens out of immigrants by creating a separate legal status for them, depriving them of legal and economic privileges enjoyed by American "citizens."

We, who arrived as immigrants, do not have the right to bar others from the privileges which we have been given. True immigration reform will abandon legal-illegal as well as political-economic distinctions; the question of immigration policy is above all a moral one. A Mexican farmer has as much right to enjoy this country's affluence as a German doctor.

The Simpson-Mazzoli Bill would ultimately fail to alleviate the racist and classist characteristics which have always typified American immigration policy. Is this what we want to offer the world on this side of the "Golden Door?"

May 20, 1985

Grounds for Thought

by Ellen Weinstock

(Writer's note: I though I would write something mushy, telling everyone how sorry I am to be leaving this place. But you already know how wonderful this place is.)

I am a Jew, and an atheist. I am a lucky person who has never wanted for anything, who has been materially, in the top fraction of a percent of the world's good things and who has been allowed to say anything that came into my head at any time.

My mother was an immigrant from Hitler's Germany. She was an elementary school student who was kicked out of public school in a town near Wurzburg, Bavaria, for being a Jew. Her uncle, a teacher of the deaf and mute, was told early in the reign of Hitler that his charges would be killed for their defectiveness, and that he had better abandon them. He did not. He was killed. Her elderly relatives said that the German wouldn't forsake them, they who has sent their sons to battle in the Kaiser's army, who had been good German citizens. They, too, were killed.

My grandfather, by the great good fortune of his foolish sense of humor, realized that he must leave. He was a traveling salesman for the family cloth business. One day, someone in another village asked him for a handkerchief. He said, "No, because Hitler used them all to blow his snotty nose." They threw him in jail overnight. It was then that he realized that they were serious. By another stroke of good fortune, my grandmother had relatives in New York, who able to sponsor their emigration to the United States. They came to America, where they lived among other immigrants in New York City, never to be victims of discrimination.

In New York, it seemed in my childhood, there were no anti-Semites. In my mostly-Catholic school system, my crime was atheism. We had social studies talks on the Holocaust, impressing upon us the enormity of World War II, the vast horror of it, the necessity of not letting it happen again. Even as we learned this, Idi Amin was butchering one-fortieth of the citizens of Uganda — Christians, Asians, Jews, the Lango and Acholi tribes, intellectuals, those who voiced any dissent. In Burundi, East Africa, 2000,000 Hutus out of a total population of four million were murdered in three months of 1972, because of the tribe to which they belonged. In neighboring Rwanda, the Hutus, a majority, killed over 100,000 Watusi. Systematic murder was taking place in Pol Pot's Cambodia, and in Papa Doc's Haiti. Evil had not died when Hitler did.

This was all very far from home. Anti-Semitism died in America long ago. I went to Israel, where my cousins told me my place in the world was the Jordan Valley, not the decadent United States. They told me I must fight for Judaism, but I would not fight. I am an American.

My brother, when I told him I thought Zionism preposterous, said, "We have to take care of our own." Not me, I thought, I am an American.

When Ronald Reagan made his statement that the Waffen SS were merely victims of Nazism, my first feelings were elation. His famous ability not to be held accountable for his own gaffes seemed to be cracking. The Des Moines Register printed a dozen or more angry letters. Then, in May 12, a reader wrote: "Thirteen million people, by the best estimates, were killed by the Nazis, of whom 6 million were Jews. In other words, 7 million were of other faiths.... Only the Jews consistently reconstruct and forever relive those horrors. All others want to forget and reconstruct." Out of the world's five billion people, approximately ten million are Jews. In other words, that six million represented a substantial number of Jews who would have been alive today. We should reconstruct, yet, and we have, but should we forget? Not me, although I am an American.

On May 13, a letter from my mother arrived with a newspaper clipping which said that the synagogue in my hometown had been vandalized. The vandals has stacked prayer books and American and Israeli flags in the center and set fire to them. This was in New York, where the population prides itself on its open-mindedness. Can I forget this? Not me, although I am an American.

An American Civil Liberties Union poster on a friend's bulletin board down the hall says: "'Eternal vigilance is the price of liberty." If we are to prevent further recurrence of evil, we must use our power of persuasion and education to make our fellow citizens aware of how easily the world can turn back to genocide for Haitians, for Cambodians, for Hutus and Watusi, and even for Jews. We must be aware of this. We are Americans.

November 1, 1985

Cutting through the propaganda to solve the Palestinian problem

Marc Breindel

Good intentions mixed with ignorance made a deadly combination. This point was driven home to me by an editorial read on KDIC's Saturday morning news show the week before break. The editorial dismissed PLO terrorism as merely symptomatic of a much larger problem, "Namely the injustice of the present situation in the Middle East."

The "injustice" the reader of the editorial perceived was that "The Palestinian people were thrown out of their native land by Jewish settlers in the 1940's . . . And some Palestinians have chosen to use violence to fight the Israeli encroachment." This statement simply has *no* basis in fact. The speaker's misconception of the situation in the Middle East led him to mistake the victims for the villains, labeling the Jews as the antagonists.

The Soviets use the same method of role reversal as a tactic to mark the Jews as Nazi collaborators and to persecute them. I'm sure the student who wrote the KDIC editorial did not realize the implications of his rhetoric, so I would like to explain them here.

The Palestinians, far from being evicted by the Jews, were actually attracted to the Jewish cities founded in the late 19th century. In 1867 Mark Twain called Palestine a "hopeless, dreary, heartbroken land." Then, the Jews began to immigrate to Israel, escaping Arab and European persecution. Ninty percent of the land the Jews bought and settled on was uncultivated, and the small Arab population there had remained stagnant for hundreds of years.

Suddenly, as Jewish towns developed, bringing jobs and prosperity, the Arab population flocked to Palestine. Between 1893 and 1947 the number of Arabs in Palestine jumped from 483,000 to 746,900. The figures are even more illuminating for the period of the Palestine Mandate (the Mandate granted the Jews a homeland in 7% of British-owned Palestine): from 1920 to 1939 the Arab population rose in Jaffa-Tel Aviv 134%, in Haifa 216%, and in all the Jewish territories combined 97%.

A commission from England found in 1937 that "the increase in Arab population is most marked in areas affected by Jewish development . . . large import of Jewish capital into Palestine has had a general fructifying effect on the economic life of the whole country . . . The expansion of Arab industry and culture has been largely financed by the capital thus obtained . . . Jewish example has done much to improve Arab cultivation."

Unfortunately the Palestinian Arabs' prosperity was soon to be torn from them by their Arab cousins. In 1947 the UN ended British rule of Palestine and divided the territory into two countries, one under Jewish rule, containing only Jewish-occupied land, with almost indefensible borders and without Jerusalem. The rest of the territory was designated as Palestine. The Jews accepted this division in 1948 and declared their designated territory a state.

However, the surrounding Arab nations would not allow any Jewish state to exist, and immediately Egypt, Syria, Jordan and Iraq invaded. At that time the invading Arabs told the Palestinian Arabs to leave the area while Israel was driven into the sea; 586,909 Palestinians left, only 160,000 remained.

The war against Israel failed, yet 660,000 Palestinians have returned to live under Israeli rule. Those Arab Israelis enjoy full, equal citizenship; there have always been Arabs in the Knesset (Israel's parliament); Arabic is an official language in Israel, along with Hebrew, and many schools are taught in Arabic (it is therefore not surprising that the literacy rate has gone from 5% in 1948 to 95% today). Perhaps the United States should follow Israel's example of egalitarianism by offering Spanish-speaking students in public schools the choice of studying in their native language, or even by simply providing bilingual instruction.

Israel's treatment of her Arab citizens is a far cry from the treatment of Jews in Arab lands. In Syria, for example, Jews are subject to barbaric disabilities and economic restrictions, forbidden to leave the country and not even allowed to move more than three kilometers from their homes without a special permit. Similar conditions are imposed upon Jews throughout the Arab world, and as a result over 800,000 Jews have emigrated from Arab countries to Israel since 1948; sadly, 30,000 have not escaped.

The next untruth which was told was that "Israelis live and prosper on land once owned by Palestinians." The land the Jews bought in Palestine had been owned by the Ottoman Turks, who mercilessly taxed and terrorized their subjects in Palestine. The Palestinians (some of whom were Jews) never ruled themselves, and in fact the name "Palestine," or "Philistina," was given the land by the Romans in an effort to eradicate "stiff necked" Jewish resistance to conquest by the Roman Empire.

Yet another misnomer propagated by the editorial was that "Today, most Palestinians are either refugees or are living under Israeli military rule." The truth is that 70% of Jordan is made up of Palestinians, representing a far greater percentage of the Palestinian people than are living in exile, or on the West Bank. And why shouldn't Jordan house most of the Palestinian population? Jordan occupies 72% of what was once Palestine. If the Palestinians want a homeland, perhaps they should regain control of Jordan, in which they comprise the overwhelming majority of the citizenry, and which covers most of Palestine, anyway.

The refugees do, indeed, have a serious problem. Yet, they are not homeless as a result of "Israeli encroachment," but rather they were created by Israel's belligerent Arab neighbors in the 1960's as a weapon with which to crush Israel. These refugees are Arabs who have been denied citizenship in every Arab country, even though many of them only lived in Palestine for several generations or less. In Black September, 1970, 12,000 PLO members were killed in Jordan, the only Arab country which had originally accepted Palestinian refugees, and the rest were expelled. In the last 5 months, 4,000 Palestinians have been slaughtered by Shiite Moslems in Lebanon.

These refugees deserve a home, and there is much room for them in their 72% of Palestine. But the non-Palestinian ruling class in Jordan, headed by King Hussein, will not accept the PLO for fear that the Palestinian majority will take control of the country. Therefore, the PLO's function is not to bring the Palestinians home, it is to destroy the Jewish state.

Finally, I would like to question the thoroughness of the research which went into the KDIC editorial. The author admitted that, in the recent Achille Lauro incident, "The Palestinians were wrong to hijack a ship and kill one American." But, then he qualified that statement by noting that Israel had also used violence in bombing the PLO headquarters in Tunisia. The speaker did not, however, mention that the Israeli raid was in retaliation for the murders of sixteen civilians this year (the PLO has never attacked a military target).

Apparently that student did not realize that 1985 has seen the highest number of PLO killings of Israeli citizens since 1979, or else he might not have said accusingly, "And yet, the reaction of the United States government, if not to condone the attack, was that it could understand Israel's reasons . . ." Hopefully now he, too, can begin to understand Israel's reasons for defending herself against PLO terrorism.

February 21 1986

Study Break

by Gary Knoblock

Study Break. Entering the Forum, I didn't expect I would be traveling to Germany, into my childhood, and into the soul of humanity. I walk through the corridors. Passing the Negative Space student gallery, I decide to go in.

Looking at the works of art on display, I am not particularly struck by them. Wire has been shaped into the forms of people doing various actions.

Slowly I begin to notice that the little wire figures have individual personalities. Upon examination, some figures make me smile, some make me embarrassed because they are doing such silly things, others make me sad. And the emotions which I feel directly because of the figures leads to memories or images I have connected to those emotions.

A spot in my chest feels a little warmer. I realize the little figures have done what art does best: make me feel human. I have spent too long in Burling this morning working toward long term, non-tangible results — grades — and have not until now taken the time to enjoy being alive today.

The warm feeling reminds me of my experience living in Munich last semester. There I dove head first into the easily accessible wealth of that city. For example, I spent long hours in the opera in awe of the beauty people are capable of creating, while enjoying all the different emotions — happiness, anticipation, sorrow — I would feel during a performance. During the performance — and for days afterwards — I knew I was alive.

My attention drifts farther away from the wire people. Because of the history of the holocost dominated by attention while living in Germany, I begin to think about Jews.

For some reason, the first few lines of a poem my mother had tacked by her bed when I was a child comes to mind.

WHEN THEY CAME FOR THE JEWS, I DIDN'T SAY ANYTHING.

WHEN THEY CAME FOR THE POLITICAL OPPOSITION, I DIDN'T SAY ANYTHING.

Strange, I don't know why the poem came to mind. Worst of all, I cannot remember how it ends.

My attention returns to the exhibit. I notice that not only are there wire people, also news stories on the walls. The exhibit seems to be a multimedia event to get people both feeling and thinking. There are stories about the Iowa farm plight and AIDS...

More of the poem comes to mind.

WHEN THEY CAME FOR THE HOMOSEXUALS, I DIDN'T SAY ANYTHING.

WHEN THEY CAME FOR THE PRIESTS, I DIDN'T SAY ANYTHING.

WHEN THEY CAME FOR THE PROTESTANTS, EVEN I WAS SURPRISED, BUT I DIDN'T SAY ANYTHING.

And with a cringe I remember the last line.

WHEN THEY CAME FOR ME, I CRIED FOR HELP, BUT NO ONE SAID ANYTHING.

THERE WAS NO ONE LEFT.

Later that week the true power of the poem struck me numb when I heard that the exhibit had been vandalized. Little heads had been violently ripped from little necks, innocent neuter figures were made to rape other innocent neuter figures, and one had been lynched in the bloodthirsty tradition of the Ku Klux Klan.

Most atrocious of all however, was the pile of wire limbs and torsos with the AIDs article laid across it. Little people had been murdered and humanity had received a kick in the teeth from this obvious and outrageous anti-homosexual display.

March 7, 1986

Stoops Conquers Oral History

by May-lee Chai

What is an "oral historian?" The phrase brings to mind the founders of our perceptions of civilization — Homer, the Jews who preserved the "books" of the Bible orally, the poet/troubadours of Europe, the slaves of America.

However, one does not have to content oneself with written descriptions of these artist/scientists — because one is currently living in Grinnell.

Mrs. Rose Stoops is one such "oral historian" who can recount the lore of Grinnell history with the spellbinding vividness and wit of Odysseus combined with the modern desire for accuracy she has honed after over 20 years as head of the Grinnell Historical Museum.

Stoops, who will retire from her museum tour duties in June, was born in 1896. A native Iowan, she has lived in Grinnell through various times in her life and moved here permanently in 1951 when she married Grinnell philosophy professor John D. Stoops.

Through her keen observations, extensive "files", and innumerable correspondences with Grinnell alums, she is recognized as a prime source of information by professors and residents.

Stoops has witnessed the metamorphosis of the College from a strait-laced, church affiliated school to its present state of diversity.

"Back in 1902, a woman graduated from Grinnell and said while she was at college you couldn't walk with your date on Sunday. They were very strict on that sort of thing."

"Men were kept on North Campus and women on South. I think there were visitation rights in later years. [Approximately] after 1965 we have had the co-ed dorms."

Students themselves have changed as radically as the living arrangements.

Stoops told of an incident that occurred when a female student who was rooming in a boarding house came in rather late one evening. When she was berated for her behavior she replied, "Well, but I came here to get a husband!"

Laughing, Stoops added, "And she did get a husband. A very respected minister of the Congregational Church.

However, Grinnell's reputation seems to have preceded it even back then. Stoops remembered in the late 1920's, before she moved to Grinnell, "There was quite a scandal here. And it was because of..." she paused dramatically before whispering, "women smoking!"

She recalled an anecdote involving alum James Norman Hall, class of 1910, author of Mutiny on the Bounty.

While he was here, students considered their professors somewhat "naive." Hall worked as a waiter in the downtown Hotel Monroe where the waitresses, unbeknownst to the professors, "were not only waitresses but served as conveniences for the travelling salesmen."

Of course the 1960's was a period of tumult and demonstrations by students "like all young people across the country."

Once the college had to close "early before commencement in order to avoid demonstrations of some sort.

"There was some test seniors were supposed to take and one girl, from a family of demonstrators, refused to take it. I think she got up [during commencement] and apologized to her parents for not receiving her diploma."

American court history buffs may remember reading about the rest of her family. It was her parents that sent their children to school in Des Moines wearing black armbands to protest the Viet Nam War. The childen were sent home. The Supreme Court later reviewed the case, Tinker v. Des Moines, 1969, and ruled in favor of the family.

"There were marches, meetings...Students dressed in the most freakish manner. One young fellow wrote an article to the local paper saying townspeople had slammed the door in his face. People were really afraid of them [the students]."

This was a far cry from the reports of an alum from the 30's who told Stoops," We used to wear silk stockings to class. We dressed up for college then!"

Of the current student body, Stoops said she has "the general feeling it's more conservative."

Still, she noted "They haven't given up. They still protest things if they feel they are morally right." She cited the recent movement on campus for the divestment of funds in South Africa as an example.

Stoops is able to recall anecdotes involving many of the interesting visitors and alums of the college. She tells of James Norman Hall being given a lucky Iowa chestnut while in Grinnell and shortly thereafter getting his novel, Mutiny on the Bounty, published. She can speak of Horace Greeley and his unusual method of writing "hieroglyphics" while standing up, leaning on a bureau.

As for local celebrities, she recounts the infamous size of Grinnell College President Main's bathtub which has caused a later president to refer to a bath in it as a morning "swim." The tub, by the way, is still in Grinnell House.

Stoops, who first got involved with the Grinnell Historical Museum in 1981 and has served as Director of the Museum Auxiliary since 1958, recently announced her retirement as curator. However, she will give tours of the museum "at least once a week."

The Museum which has free admission is open from 2-5 p.m. on Fridays and Saturdays. Those clubs and groups wishing to relive history via a Rose Stoops tour are advised to make an appointment in advance.

Last Day for
Shuttle Tickets
today—March 7—5:00pm
GRINNELL TRAVEL CENTER
Have a great
Spring Break!!
808-5th Avenue 236-7508

April 4, 1986—first mention of chalutizim AND THEY SPELL IT WRONG

Chautizim Sponsors Talk on Jews and Farm Crisis

by John Harrison

During the current farm crisis that is plaguing rural America, there has been a rise of ultra-right hate groups in rural communities. Based on anti-semitic and racist ideology, groups such as The Order and others have gained recent popularity among financially stricken farmers. In the face of this growing trend in America, the Grinnell Jewish Organization, Chautizim, will present two very timely lectures on the current farm crisis and the rise of ulta-right anti-semitic organization in rural midwestern communities in conjunction with Jewish Cultural Week.

On Thursday, April 10, at 7:30 p.m. in South Lounge, Daniel Levitas will speak on "The Farm Crisis and the Radical Right: Racism and Anti-Semitism in Rural America." Levitas is the research director of Prairiefire Rural Action, Inc. Levitas has been monitoring activities of the far-right, racist and anti-semitic individuals and organizations in the midwest and has conducted a number of briefing sessions on the rise of the rural ultra-right hate groups.

On Saturday, April 12, at 4:00 p.m. in South Lounge, Frank Hornstein will speak on "Land and Social Justice in the Jewish Tradition." Hornstein is the assistant executive director of Jackson Heights-Elmhurst Jewish Community Council. Hornstein is an expert on issues of Jewish theology of the land and Jewish concept of justice. Hornstein has also been involved with the issues of Jewish responsibility to farmers during the current agricultural crisis in America.

April 11, 1986

Jews and Rural America

During the farm crisis plaguing rural America, ultra-right hate groups have gained strenth in rural communities. Based on anti-Semitic and racist ideology, groups such as The Order and others have gained recent popularity among financially stricken farmers.

In the face of this growing trend in rural America, the Grinnell Jewish Organization, Chalutzim, will present two very timely lectures on the current farm crisis and the rise of ultra-right anti-Semitic organizations in rural midwestern communities in conjunction with Jewish Cultural Week.

On Saturday April 12th at 4:00 p.m. in South Lounge, Frank Hornstein will speak on "Land and Social Justice in the Jewish Tradition." Hornstein is the assistant executive director of Jackson Heights-Elmhurst Jewish Community Council. Hornstein is an expert on issues of Jewish theology of the land and Jewish concept of justice. Hornstein has also been involved with the issues of Jewish responsibility to farmers during the current agricultural crisis in America.

April 11, 1986

Cycles of Hatred

Violence begets violence. It takes two to tango

Ali ElSaffar

The history of the Arab-Israeli conflict is well described by both of the above expressions. From the period surrounding the creation of Israel, and continuing to this day, bloodshed has stained the soil of the Middle East. Both parties, motivated by strong emotions, have had their reason skewed. They are too closely involved in the conflict to recognize that the reasons for their conflict lie in mistakes and misperceptions in both parties.

Instead, they put the blame for the problems of the Middle East on the other side, and believe that they are justified in attacking the other when the other unjustifiably attacks them. The existence of these beliefs on both sides is what has kept Arabs and Israelis fighting for as long as they have.

The causes of Middle Eastern bloodshed have their roots in the end of the 19th century. At that time, Palestinians living in what is now Israel felt threatened by Jewish settlers, who were beginning to enlarge the Jewish community in Palestine. Upon whom should we lay blame. On the Jews, for not being more sensitive to Palestinian concerns? Or on the Palestinians, for not being more understanding toward Jewish settlers? Israelis will claim that Jewish settlers never threatened the Palestinians, and that the Palestinians, without provocation, attacked the Jews. Arabs will claim that Jewish settlers wanted a state of their own from the start, and never intended to be understanding toward the Palestinians.

Both sides will site historical evidence backing up their points of view. But the biased evidence of either side, is irrelevant. In any conflict between two parties, both share a portion of the blame. This is an indisputable fact about human nature. To those who raise the question "What about Hitler? World War II was entirely his fault," I respond that the harsh peace terms imposed by the West after World War I were the primary impetus for the rise of Hitler. Any other conflict will bear similar analysis. Historical evidence that purports to the contrary is simply biased.

In 1982, Israel invaded Lebanon. Why? Because fighters of the Palestinian Liberation Organization were shelling Northern Israel. Why was the PLO doing that? Because Israeli jets had bombed Palestinian targets prior to the invasion. Why did Israel bomb the PLO? Because Israel's ambassador to Great Britain was shot, by the PLO, said Israel... It is impossible to blame the violence on one side. The history of violence will lead the historian around a vicious circle of ever-escalating violence, emanating from the original problem, Palestinians having felt threatened by Jews.

Indeed, the continued violence has much exacerbated the problem, to the point where Palestinians, embittered at having lived under Israeli military occupation, at having lived in Palestinian refugee camps, or at having known a victim killed or maimed by Israeli forces during the many years of war, are willing to strike out, as terrorists, at any symbol of Israel. Israelis have similar feelings toward Palestinians.

The embitterment at the continuation of the conflict is long and deep. It will be by no means easy to resolve. But resolution of conflict, letting bygones be bygones, is in the realm of possibility, as was demonstrated when Anwar Sadat and Menachem Begin signed a peace treaty in Camp David with the aid of President Carter in 1977. The United States can again be instrumental in bringing peace, but only if it acts as an impartial mediator. Unfortunately, our present policy is so impartial, that such mediation is impossible.

The United States brands Yasser Arafat, leader of the PLO, and Moammar Khadafy, leader of Libya terrorists. At the same time, we give huge sums of military aid to Israel, which it uses to attack Arabs. I do not defend Arab terrorism, but I strongly object to the United States aiding Israel when it reigns terror on Arabs, while condemning Arabs for reigning terror on Israel.

The problem is that we, as a nation, have made the grave mistake of looking at the Middle Eastern conflict through Israeli eyes. Worse still, through our support of Israel, we have become a part of the Middle East conflict. As a result, Americans are now as much a target of terrorists as Israelis are.

What bothers me is that the Reagan Administration and much of the country, rather than reasonably asking ourselves why our airplanes are being bombed, our citizens are killed, and our military forces are being attacked, have instead made our policies on the basis of unreasonable emotion. We are mad at those who have attacked us, and so we have returned their attacks with attacks of our own. But worse than merely acting on feelings of anger, we think our actions will actually reduce terrorism! If we thought about the problem, and realized that terrorists attack Americans out of rage toward an American policy that only sees one side of the story, we would see that American counterattacks do nothing more than augment the Arab rage. We thus enter the cycle of violence.

I wish we in the United States would look at the problems in the Middle East with the same enlightened eye with which we view the problems within our country. Take, for example, inner city crime. We recognize that the reasons for higher crime rate in poor areas of inner cities is that social conditions there are so bad, that young people do not receive the proper guidance and support to lead productive lives. We punish those who commit crimes because we do not want to encourage the criminal lifestyle, but we recognize that putting young criminals in jail is not the real answer to crime. The real answer is in improving the social conditions in inner cities. The analysis of the problem is the same for the Middle East conflict. Whereas those Arabs who commit terrorist actions should be condemned, (as should the Israelis when they attack) the

Continued on page 12

Pointing Fingers on the West Bank

The West Bank is often discussed between two sides each with finger extended. One side points to the Israelis and says: "Give to the Palestinians that which is rightfully theirs." One side points to the Arab word and asks: "Why have you abandoned your own people?" And in between these accusing positions remains a people without a home, without a spokesperson, and without very much hope. Extremists offer easy solutions. A variety of Arab leaders propose driving Israel into the sea; Meir Kahana and his party propose a similar end for the Arabs living in Israel; between these extremes decision makers scrutinize the intricacies of viable peace plans.

Ilene Weismehl

I write now to the concerned Americans, sometimes called the new left, who have gravitated to the West Bank issue as an emblem of human injustice. This is a plea to those who perceive the issue as a clear moral dilemma between Palestinians and Israelis. This is a request that concerned Americans reserve moral outrage until they have grappled with the complexities inherent to the Palestinian cause.

It is true that there are infringements of human rights and that instances of terrorism have occurred in the West Bank. In response the concerned Israeli has protested and demanded that their government account for injustices. The Israeli government has also publicly denounced all Israeli terrorism occurring in the West Bank and continues to stand boldly for human rights as it searches for a solution in the West Bank. An example of this occurred in July of 1985. Thirteen Israeli terrorists were tried and many given life sentences for terrorist activities in the West Bank. Those tried were prominent army officers and West Bank pioneers. This action was supported by Israel's military law demanding that each soldier be held accountable for his actions; he cannot justify terrorist action or blame it on a superior. Israel's public announcement of guilt in regard to terrorism coupled with the conviction of national heroes was an action demonstrating Israel's continued commitment to human rights, justice, and law.

As was mentioned earlier, the Palestinans in the West Bank stand silent without an official spokesperson. The only member of the Arab world speaking for them are the PLO. The PLO has claimed responsibility for West Bank advocacy as easily as they claim responsibility for terrorist attacks. I wonder if the Palestinian parents and children living n the West Bank would condone the murder of Israeli parents and children for the sake of land. If Jordan opened its borders to the refugees, would the Palestinians go there? If Israel gave the entire West Bank to the Palestinian people would they be satisfied?

It has been said that the PLO defends the rights of the Palestinians to live in the West Bank. It has been argued as well that the PLO is using the Palestinian cause to undercut the existence of Israel instead of working for a positive solution to the problems on the West Bank. If they cannot physically drive Israel into the sea as was promised upon Israel's birth in 1948, then what better way to destroy the country than to unchallenge its morality. Israel is tormented by unreal inflation and unemployment. Add to that a potential security problem and some human rights questions and the country is divided from within.

The Israeli people are hurting today. Most citizens are not blind to the plight of the Palestinian neighbors. They can empathize with a feeling of homelessness; Jews remember when after World War II every country, including the U.S. closed its doors. The Israeli people want peace with their neighbors and peace in the country. But they also know what it feels like to raise children in bomb shelters and to lose children in battles and on ambushed school busses. The Israeli citizen holds their government responsible to protect human rights and to eradicate Israeli terrorism where it manifests itself. And when there are incidents when a PLO attacks an Israeli town or shopping center or school, the Israeli military will retaliate against PLO military outposts.

I write to concerned Americans who are morally outraged by the Palestinian cause. It is time to recognize the complexities of this issue.

Stalemate

from page 7

el-Sadat, and Israel's Menachem Begin, the Camp David Accords and an Israeli-Egyptian peace treaty were signed in 1978-79.

The spirit of Camp David, however, has not spread. Both Syria and Jordan have yet to sign a peace accord that concludes the Seven Day War. The Israelis at the same time, have made few advances towards granting some form of autonomy to the West Bank and Gaza — an important part of the spirit of Camp David. The Israeli expulsion of the PLO from Lebanon did not stabilize Israel's northern flank and may have served the Palestinian cause through an improvement of international opinion.

The present status of the Arab-Israeli peace process can be described as, at best, stalled. The most recent peace initiative showed the most promise toward achievng a successful resolution of the conflict. Unfortunately, the initiative collapsed.

King Hussein of Jordan was able to broker a deal in which it looked as if the PLO would recognize UN Res. 242 and the Israeli government would sit at the same negotiating table as PLO leader Yasser Arafat. The U.S. government granted several important concessions to the moderate Arab initiative:

1. The U.S. and (hopefully) Israel would participate in the Arab format of an international peace conference which might include the Soviet Union,
2. The PLO would be invited to attend,
3. The PLO would ask for self-determination on the West Bank and Gaza,
4. The U.S. and Israel would open a dialogue with the PLO immediately.

Israeli Prime Minister Shimon Peres seemed to be willing to risk the stability of his governing coalition and his own political future by meeting with the PLO. It appeared as though a deal would be cut that, granted some autonomy to the occupied territories while the mainstream (Arafat's Fatah faction) PLO would recognize UN Res. 242.

For reasons that are not clear, Arafat suddenly broke with Hussein and backed out of an agreement that he had never explicitly acknowledged. Hussein's personal credibility took a major blow (at the same time a U.S.-Jordanian arms deal was failing in the U.S. Congress), Peres cautiously back-tracked and U.S. officials began what they called "a total re-evaluation of policy."

While a period of reflection may be helpful to all the parties involved, any stability that now exists is a temporary phenomenon. The Arabs must act because the Israelis continue to consolidate their control over the West Bank and Gaza. The Israelis on the other hand, are faced with a crisis of democracy in determining whether the substantial Arab populations in the occupied territories have rights as Israeli citizens. Continued occupation is also a burden on the recuperating but fragile Israeli economy.

Arafat, as always, is challenged from his own ranks. If Arafat or his Fatah faction were to lose influence in the PLO, a new and potentially more radical representative of the Palestinian cause might emerge (e.g. Syria).

Shimon Peres, in particular, faces a unique opportunity. His Labor party's conservative coalition partner, the Likud Bloc, is presently suffering from internal conflict. Under a coalition agreement, Peres is to turn the office of Prime Minister over to Likud's Yitzhak Shamir in October Forces in Shamir's Herut party (in th forms of David Levy and Ariel Sharon) are moving to replace Shamir with Levy. This split in the conservative ranks has strengthened Peres' hand and may allow him the possibility of constructing a coalition that excludes his Likud partners. Without Likud interference, Peres would have more flexibility to come to a diplomatic agreement with the Arabs.

These developments necessitate immediate diplomatic solutions. King Hussein is a moderate Arab who is willing to make concessions for peace. Shimon Peres and his Labor party seem to be the only possibility for achieving flexibility on the Israeli side. Yasser Arafat, although difficult to deal with, is probably more moderate than any alternative Palestinian option. The U.S. government, should not step back now. Peace in the Middle East will not come quickly but opportunities should not be missed because of past frustration.

Cycles

from page 7

real road to peace and the end of terrorism lies in the resolution of the Palestinian problems. Supporting Israeli militarily is like putting a bigger police force in our inner cities, without improving the schools, resolving the housing problems, reducing the level of unemployment, and working to improve the attitudes of the troubled people in such areas. Increased force does not address the problem, and will not solve the problem.

There are two sides to any conflict, both of which share the blame, and both of which together, must receive it. Taking sides in such a conflict makes us a part of it, and does nothing to resolve the problem of violence. To resolve the conflict in the Middle East, the United States must play the role of mediator. If we act in any other capacity, we will never solve the problem; if we continue to act the way we do now, the problem for the people of the Middle East will not only get worse. The problem for the people of the United States will get worse because the United States is presently acting violently in the Middle East. And violence only begets more violence.

October 31, 1986

Jews Rejoice in Festival

By Janet Silverstein

While Grinnellians were on break, Jews around the world were celebrating Succot. Succot literally means "tabernacles," "booths" or "temporary huts" and refers to the temporary dwellings of the children of Israel during the forty years of wandering following their exodus from Egypt. During the Succot one is to "dwell in booths" to commemorate this period in Israel's history.

One builds booths or "sukkahs" which must have at least three walls but a fourth side which may be and often is left open. [It's usually made by connecting long pieces of wood.] Families say blessings and eat bread and anything additional that they choose, not necessarily but traditionally eating a meal, each day of Succot. Blessings are said over "four species," — a citron (called "etrog" in Hebrew), a palm branch (lulav), a myrtle branch (hadas), and a willow branch (arava) and with them "rejoice before the Lord." This is done by waving the species in all directions to "indicate the presence of God everywhere."

Not only does Succot commemorate the historical period of the exodus, but it is also a celebration of faith in God, that God will somehow fulfill one's needs, and that one must be grateful to God. The sukkah symbolizes God's protection and the open, "insecure" ceiling symbolizes one's faith in God.

The holiday always comes five days after Yom Kippur, the holy day in which people pray to God and ask that he fulfill all of their needs.

The Jewish prayer book calls Succot "the season of our rejoicing" and the Bible repeats three times in connection with Suc-

Continued on page 9

Features cont.

Holiday

from page 4

cot "and you shall rejoice in your festival." The holiday coincides with the final harvest of the year where people are naturally more grateful and thankful to the Lord.

Decorating the sukkah with colorful fruit and designs, eating family meals inside the sukkah, as well as singing and dancing at religious celebrations are all traditions for "rejoicing" during this holiday.

Following the seven days of Succot is "Shmini Atzeret," a one-day festival which concludes Succot. This holiday is also a "season of rejoicing," according to the prayer book. On this day, one leaves the succah and returns to one's permanent dwelling.

The day is also known as "Simchat Torah," Rejoicing of the Torah, as it marks the end of the annual torah reading and the starting over of reading the torah for the coming year. This is celebrated by marching with all torah scrolls seven times around the snyagogue, waving flags, and by much singing and dancing.

.....

London

from page 4

be a step above the average lunch at Quad students spend as much time as possible actually IN London. A homework assignment of two or three hours a week in some of the world's most renowned art galleries may seem a bit harsh, but we try to take it in stride.

GIL profs will take any opportunity for a Field Trip. Mr. Lee's Humanities class has been reading Rudyard Kipling and studying the British Empire in India, so of course we HAD to go see Kipling's country house, and the Chinese- and Indian-style Royal Pavilion in Brighton. Being the nice people that we are, we invited everyone else along. Well, sure the weather was gorgeous, the scenery enchanting, the extra hour we had to spend on the beach afterwards delightful, and the whole trip paid for; but it was really the chance to learn something about the Empire firsthand that lured everyone along, right?

Classes? Papers? Tests? Don't we Ever do any Work? Well, yes, those inescapable elements of the Grinnell Experience haunt the lives of Grinnell-in-Londoners, too. We have late nights, cram sessions, and moments of acadmemic panic, just like any other Grinnellians. Thanks to Mr. Caulkins and his Tandy 100s this year we can even have computer problems as well. So it's really just like being home in Grinnell . . . . except that it's on the other side of the Way Out.

November 21, 1986

Issues and Perspectives

US— Israeli Relations

From the Army to Hebrew U.

by Laura Allender

When I was ten years old my parents made a sudden decision—they decided to realize a life-long dream and attempt to make "aliyah," (pronounced ah-lee-yah) to Israel. "Aliyah," which literally means "going up" in Hebrew, is just another way of saying that my family decided to immigrate to Israel.

In addition to this decision, my parents concluded that they wished to try out life on a kibbutz (pronounced kee-boot-s). A kibbutz is a communal living settlement which bases its economy on the socialist model, produces agricultural and industrial products for sale in the Israelli and international markets as well as providing all necessities and some basic luxuries for its members.

Although the idea of kibbutz was very appealing to my parents, the kibbutz we chose was too industrial, too socially stagnated and too anti-intellectual for a family raised in a liberal, politically active and college-dominated community of a large United States city. After one year, with little hope of finding a niche for ourselves on the kibbutz, we returned to Chicago with the good and bad memories of the mind-expanding experience of living in a foreign country.

As we packed our bags to leave the kibbutz, I knew I had to come back.

Last summer, my dream of the past eight years came true. I finally went back to Israel. I went with several goals. One was to find the pieces I had left behind and try and figure out what had actually happened to me while I was in Israel. I needed to find out who I was then and to compare it to me, the sophomore at Grinnell College. Finally, I needed to find out why I could love a country so much, when all of my memories were bad.

When I arrived in Israel, I began to uncover the answers to these questions. I loved Israel because there, for the first time, I belonged. Although I never belonged on the kibbutz, the country belonged to me. For once I was in the majority. For the short time I was in Israel- I was in a nation where I no longer had to explain my Jewish religion or culture; if anything I had to explain my lack of it.

Despite this, I have no objections to sharing that special place. It is for everyone to enjoy: Arabs, Jews, Christians, Bedouins, Druses and all of the other clans who seem to be so attracted to the only oil-free Middle Eastern national.

During our three-month summer vacation I had time to go on two programs. The first, Volunteers for Israel, is a program which allows one really to find out what it is like to be a part of the Israeli army. The second was an intensive Hebrew course at the Hebrew University of Jerusalem.

Immediately after arriving in Israel, I was taken to a "tzark" base near Ashkelon, a city on the Mediterranean. Our counselor and leader was a sergeant major in the army. As a career soldier, when he wasn't inspecting tanks he was looking after his American, British, Canadian, French and South African charges. The 2000 soldiers and career soldiers who worked on the base were helped every day of the year by his 20 foreign volunteers between the ages of 18 and 65.

For three weeks I was "Yosi's assistant truck mechanic." It was probably one of the most rewarding jobs I will ever do. Yosi knew two words in English--"brake" and "jack". But with the help of my childhood Hebrew and with a lot of arm waving, pointing and demonstration, we took tires off and put new ones on, changed oil and gas filters, fixed engines and repaired brake shoes. The work was dirty, greasy, and hard, but when the Russian tow truck that was captured from the Syrians started to run again, it was all worthwhile.

The luxuries were admittedly meager--they gave us one sheet and two wool blankets. The sheet barely covered the mattress. But after a few days we got used to the mosquitoes, heat, and short sheets, and discovered that we really were having fun. Occasionally, I would think about the probable comforts of an American army base. The idea only made me more glad that I was giving something to that country whose existence will always mean that I have a place to be.

Every citizen of Israel is drafted into the army at the age of 18. In a nation as small as 3 million, with potential enemies at every side, conscription is imperative to the survival of the country.

One of the consequences of the imminence of war in Israel is the separation of the roles of men and women in their society. In Israel, sexism is much more present in the attitudes of men and women than it is in America today. When I asked Israeli women to explain why men in Israel were often so chauvinistic or pushy, they told me that it was because of war. Although both Israeli men and women are drafted into the army, only Israeli men go into combat. This fact, along with the influence of religious restrictions, has limited the invasion of equal rights ideals into Israel.

Israeli women explain that men put their lives on the line for the country, so they must be spoiled. If you ask most American women who have dealt with or talked to Israeli men they will agree that Israeli men are generally spoiled.

This custom creates some of the striking differences between Jews raised in North American countries and Jews raised in Israel. Relationships and approaches to relationships are very different. With the premise of equality changed back to its older form--separate but equal--roles are much more clearly defined. For example, if an Israeli man asks a woman out to dinner, he will be offended if she offers to pay or attempts to suggest that they "go Dutch".

Another consequence of keeping a standing army is the Israeli attitude towards guns. On the base, if a soldier was on night guard duty he was given a gun by his superior until the morning. On a hot night, when it was difficult to sleep, it was common for volunteers and other soldiers to gather at the bench in front of our living quarters. Occasionally the soldier on guard would be sitting next to you with the muzzle of his unloaded Uzi pointing into your side. Catching your breath you would calmly ask him to move the gun and he would oblige.

But with guns as a part of everyday life--when a man is called back for reserve duty he brings a gun home every night--Israelis don't understand why some Americans get uneasy when the kibbutz member across

Continued on page 3

Issues and Perspectives in the News

U.S. relations with Israel can be characterized as tense. Although the U.S. is dedicated to supporting Israel, incidents have occurred such as the case of Israel spying on the U.S. a few years ago and before that the U.S. sale of AWACS to Saudi Arabia that have tested the bonds which link us.

On a personal level, the relationships between Israelis and Americans can be trying at times as well. This week in "Issues and Perspectives" two Americans, Laura Allender and Janet Silverstein, write of their experiences in Israel and how they have gained new insight into this friction and bond.

"Issues and Perspectives in the News" is a series that strives to personalize and offer insight into current national/international news by offering the perspectives of students with pertinent experiences. Suggestions for future topics may be sent to the S and B, via campus mail — May-lee Chai, news editor.

Israeli Stereotypes

by Janet Silverstein

I hate stereotypes...but before I went to tour Israel in the summer of 1985, people warned me that Israelites are generally more aggressive than Americans and that I should be careful of pushy Israeli salespersons (because "they will try to rip you off if you're not firm with them.")

Then after I arrived, an American living in Israel informed me that Israeli men consider Western women, and American women in particular, "easy." She attributed this stereotype primarily to television and movie images of American women which differ vastly from the roles Israeli women play in society.

During my tour I had several encounters which might at first seem to confirm these negative stereotypes of Israelis. However, upon closer examination, I discovered that the differences in behavior were not results of fundamental negative character traits of Israelis but rather differences in the Israeli and American cultures that led to misunderstandings.

At the first Israeli shop that I visited the salesman was indeed pushy. Although I tried to explain to him that I wanted to look for myself for a little while, he would not leave me alone for more than a few seconds. To make a long and annoying episode short, he finally brought out something I thought my friend would like--a necklace.

When I heard the price, I told him I couldn't afford it. He asked me how much money I had. I told him (never do this) and he came to a price that was 80% of the total amount of money I had with me ($25 in Israeli shekels). I hesitated as I wasn't sure if it was a reasonable deal for me. He told me the necklace was sterling and that I should "either pay the price or don't buy it" and he walked away. It seemed a reasonable price for sterling so I bought it.

Later, I found out from my tour guide that I'd been gypped. The necklace was metal. "You have to be more aggressive" with respect to the treatment of salespeople, I was told.

I learned by experience never to smile at salesmen walking the streets. Other salesmen in other shops also tried to gyp me. I wondered why these salesmen picked on me out of the fifty-two people in our tour group. I finally discovered that it was because I acknowledged them by smiling and saying "hello." As long as I did not smile and ignored them, they usually left me alone.

As for the stereotypes of Israeli men and American women, my first experience was at a bench in Tel Aviv. On a cool evening a few people from my group and I were sitting along the beach wall talking. About five Israelis walked by. I smiled and said "hi" to one of these, and the whole group of them walked over to us. They asked us a few questions about where we were from, complimented us (with such words as "beautiful" and "lovely") and then one of them asked if I wanted to come to his apartment room and have a drink.

"No, thank you," I said. One of the people I was with grabbed my arm and said, "Say goodbye, Janet!" I said "goodbye.". Sounding sincere they said, "Bye. Shalom. Hope you have a nice stay here!" I think they just considered this kind of behavior "normal."

However, when I was alone, a waiter, a hotel desk clerk and an old man of the streets, three people I at first did not at all suspect, tried to "pick me up."

At a bus stop I asked an old man the time. Well, he spoke French better than English and I had a fun time trying to express myself in French to him. He asked some typical acquaintance-learning type questions and then offered to buy me a Coke and peanuts.

"No, thank you," I said. I thought it too nice of him. I thought him extremely nice until he got on my bus with me. He said he wanted to, despite my objections.

I thought, "Maybe he just wants to see me back safely. Geez, but he doesn't have to do THIS!" I felt bad. I was scared, too, though. I got a creepy feeling as I didn't even know him and he was doing this. Why? I wondered.

Suddenly he became "handsy" and I pushed his hands away. I couldn't believe it. People stared and laughed. I couldn't wait to get off the bus. He got off with me, despite my many objections.

I told him I had to pack; he couldn't come in. Then I found the trick of "getting rid of these people": tell them, as I told this man, that "I'll write you," take their address, give in return a phony address, say good-bye, and run.

The hotel desk clerk and the waiter were not "handsy" but wanted "dates" although I didn't know them. The clerk even called my room. When I said no as "I have to pack," he became upset and never again spoke to me.

The incident with the waiter began when I innocently asked a waiter at a bar if he sold any Coke. He took me out by the pool. I thought he'd show me a Coke machine (he had said, "Here, I'll show you....") However, he instead pointed to some men by the pool, saying, "These are my friends." He told me to wait and then brought me a Coke. He'd seen me alone in the hotel dining hall before, he explained. I remembered I had thought he was good-looking and friendly and I smiled at him. He called it "love at first sight." When I looked at him and he at me that's when he "knew!" he said. I used the "writing" trick again to get out of this one.

Although these experiences seemed to support the stereotypes forewarned to me, I want to stress these are only a few negative experiences. I did meet helpful

Continued on page 3

Violence

from page 1

chiildrern, but often, too, women who have been abused in the past tend to marry men who are abusive. The woman in the introduction, for instance, had been abused as a child and had been married for five years in a previous marriage in which she was also the victim of violence.

Knierim emphasized the need for both women and men to go to the Mental Health Center for counseling.

Once couples or individuals come to the center, counselors work to help them understand their problems and the alternatives available to them. Building self-esteem in abused women is essential, and although trying to keep the family intact is important, Knierim concedes that sometimes splitting it up is necessary.

Unfortunately, people consider the center as a place for "crazy" people, she said.

The problem of domestic violence also extends to Grinnell College, although DVA has not dealt with many cases with students. Since Iowa law describes domestic violence as verbal or physical abuse between individuals who live together, it applies to roommates as well as families.

The college's resident advisor/student advisor counseling structure takes care of most problems that arise at the college. However, both organizations want to get the college more involved in trying to solve domestic violence. Involvement can include counseling for those who want help, educational programs, and student participation in working for these organizations.

Mears

from page 1

president of academic affairs at Austin College in Texas.

In addition to serving as a bond between alumni and the college, Mears "serves to remind us" that the college was a "pioneer institution" in higher education for women, Jordan said. Mears was one of the first college residence halls for women west of the Mississippi.

However, "Mears [also] serves to remind us of past inequities and educational philosophies we no longer want to retain," he said.

Jordan explained that the "cottage" was purposely designed to be more like a home than a residence hall because, in the words of former President Main, "girls should and must be homemakers." It was felt that women "should not learn how to behave downtown or in the union or in the gymnasium but in a home," he said.

Jordan also noted that it is "ironic" that although the hall was named to honor alum Mary Grinnell Mears, she is thus "remembered by her husband's name."

Currently, Mears houses the offices of Admission, Student Financial Aid, Evaluation and Planning, Career Development, and the math lab.

Apology

from page 1

women, blacks, and other minorities and I will now live peacefully with the gays on this campus, even if I can't bring myself to accept their views.

To all that I have offended, please accept my apologies. In order to prevent possible "revenge" type violence or hatred against me, I prefer to remain anonymous.

Please show this to whomever it may concern.

Farm

from page 1

years to show up. The forum on agriculture stressed that a long-term view of these issues is essential; the first step is to become informed. A person's career may or may not be directly related to farming, but everyone is affected by the decisions made about agricultural.

April 3, 1987

Fiddler on the Roof

by Ann Haker

"Fiddler On the Roof" is a musical dealing with the oppression of Jews in pre-revolutionary Russia. It also is a story of how a family and especially the father, Tevye (played by Topol), comes to grips with the changing society. This 1971 film adaptation of the stage production takes place in rural Russia, where people have lived by the same traditions for as long as anyone cares to remember.

The basic story revolves around a family with five children, all female, and their attempts to find suitable husbands. Traditionally they would be married off with the help of a matchmaker and their dowry. The family, however, is too poor to afford to pay a dowry and must pick from those few men who don't care. The three eldest daughters all find men on their own without the aid of a matchmaker or — heaven forbid — permission of their father. Each breaks with tradition a little more than the last.

The first was promised to another man, but she refused to be taken away from the man she loved. The man she chose was at least acceptable to the parents. The second wished to marry a young communist, who could promise her love and little else. He was sent to Siberia by the government and she joined him there. The third went much to far when she chose a gentile, and for this, Tevye refused to even look at her. Each married out of love, something which is nearly unknown in arranged marriages. The final two children were too young to enter the marriage game fully, although they were fixed up with prospective husbands in the traditional way.

The second plot centers around the persecution of the Jews. They are forced off the land they have held for generations and are scattered. Many of them went to America to start over while others went to the cities. The government forces were lead by a man sympathetic to the Jew's plight but refused to go out on a limb and protect the Jews.

There are some wonderful musical numbers. The best is probably a barroom scene with traditional Russian-style dancing. Most of the songs are light and memorable, and chances are you will leave the theatre humming "If I were a rich man." The film won two minor Academy Awards and was nominated for four others, including best picture, director, actor, and supporting actor. If you like musicals, this is a fairly good one. It is also very long (three hours) and might be a chore to sit through.

8:00 p.m. Sunday, April 5 ARH
9:00 p.m. Monday, April 6 ARH

April 3, 1987

Shoah--epic documentary on Holocaust

by Robert Fein

I first began to understand the Holocaust on a spring afternoon in 1981, in the basement of my synagogue in the Bronx. I was taking a course there on World War II with other 12-year-olds, and we sat around a glass-covered table, the black-and-white faces of past rabbis and synagogue presidents smiling down at us from the walls. Twice a week, we attended two-hour-long discussions led by Rabbi Balter and Perry Neder, a teacher. We had been sitting in that windowless room twice-weekly for months like this, and I'm not sure why I broke into tears on that one day. The past, which is usually safely removed from us in the pages of textbooks, and from which we distance ourselves with the comforting, inhuman, clinical detachment practiced in the classroom, suddenly came alive for me, and it was at that moment that I began to understand the Holocaust.

"Shoah," in Hebrew, "Annihilation," is a film that brings about such understanding. It is a 1985 documentary about the Nazis' destruction of European Jewry during World War II, filmed over the course of 11 years by the 60-year-old Parisian journalist Claude Lanzmann. Mr. Lanzmann, who fought in the Resistance during World War II, trekked through 14 countries and filmed over 350 hours of interviews with survivors, former Nazi SS officers, local witnesses to the slaughter, and scholars specializing in the historical period.

The result is a documentary like no other. The film inlcudes no historical footage or stock pictures of the death camps' horrors but focuses instead on the present day. Mr. Lanzmann said that he wanted to combat the notion that the Holocaust is something that belongs only to textbooks, museums, and memories. "The film I have made is a counter-myth," the director said. "It is an inquiry on the present of the Holocaust or at the very least on a past whose scars are still so

Continued on page 12

Shoah from page 9

fresh and so inscribed in places and on minds that it appears with hallucinatory timelessness."

Some of the film's most striking interviews are with the former SS officers, men who served in the concentration camps and who were part of the machinery of slaughter. When none of the former Nazis would talk to the director on film, he set about filming them secretly with a camera concealed in a small canvas bag. A grainy, black-and-white image of the aging, infirm Franz Suchomel appears on the screen, and he recounts in great detail the process of mass murder in which he took active part: the Jews' arrival by train, the psychological tactics employed to get the groups to strip naked, the cutting of their hair, the herding into gas chambers, the burning of their corpses in ovens, and the final dumping of their ashes into a nearby river. Mr. Suchomel says with a certain pride that the whole process took only two hours for an entire train of a few thousand people.

"Shoah" is a meditation, a private experience. The film has no background music or historical narration; there are no cues or prompts from the director for emotional reaction. Even Mr. Suchomel is treated with respect, never labeled "bad guy." We are not led on the leash of the commerical film, to which our every generic reaction has been carefully planned and predetermined. Here, the viewer must make his own decisions. In "Shoah," we are on our own.

"There is a logic to the construction of the film," Mr. Lanzmann told The New York Times. "It is not a series of interviews put one after another; yet the construction is rigorous, obeying a kind of musical logic. You have themes that open up and then disappear only to be picked up at another level, but at a higher volume." An observant viewer can spot the themes and motifs that weave in and out of the picture: a river that carried in its current both a small Jewish boy, alive in a boat, and the ashes of his incinerated family; the slow roll of cattle cars packed with people; and houses of slaughtered Jewish families, now homes to Polish villagers. These motifs appear and reappear, each time with a greater significance and more symbolic meaning.

The film runs nine and a half hours, and is being shown this week in its two parts on two consecutive nights. The organizers of the screening, members of the Jewish students' group, Chalutzim, say they hope that the length of the film will not deter people from attending. Audience members are free to come and go as they please and stay only for as long as they are able.

On Saturday evening Calutzim is sponsoring a discussion of the Holocaust with Dr. Andre LaCocque, a professor of the Old Testament at Chicago Theological Seminary. Dr. LaCocque's family aided Jews in their escape from the Nazis during World War II, and he will be recounting his personal experiences at the talk. A dinner with Dr. LaCocque, open to the campus community, is being held at 6 p.m. Saturday in Cowles' PDR 2.

Go to "Shoah" — not because it will answer your questions of "How could it have happened?" and "How could we have let it happen?," because it won't. "Shoah" will only raise more questions and make your puzzlement and rage more defined. See "Shoah," for as you begin to formulate the questions in your mind, you will finally touch upon the horror which was my unexpected Bronx-synagogue-basement understanding.

Part I: shown Thursday night.

Part II: 7:30 p.m., Friday, April 3, Rawson Hall lounge. (Refreshments will be served during an intermission.)

Discussion: 8 p.m., Saturday, April 4, Steiner 27.

April 5, 1987

Passover:

Jews don't let their bread rise

Courtesy of Chalutzim

The Jewish holiday of Passover begins at sunset this coming Monday, April 13, and ends with sunset eight days later, on Tuesday, April 21. Passover, "Pesach" in Hebrew, commemorates the departure of 603,550 Jewish families from Egypt around the year 1250 B.C.E. The Exodus ended 430 years of slavery under the 18th an 19th dynasties of Egyptian pharaohs and took place probably under the reign of Ramses II or possibly during the religious revolution of Ikhnaton. Although the holiday today has principally a historical significance, it was once called "Chag ha-Aviv," or "the Spring Festival," and had additional significance as a celebration of springtime rebirth.

When the Nation of Israel prepared to leave Egypt, they had so little time that they could not even let their bread rise in the oven; the first born of all Egyptians, "both man and beast," had been slain earlier that same day by God and Pharoah was sure to seek revenge soon. In chapter 13 of the Book of Exodus, God commands Israel to commemorate yearly their redemption from slavery that day by removing all leaven from their houses, by eating "no leavened bread" — bread that has been allowed to rise — for one week, and by teaching their children the history surrounding the Exodus.

Since that day 3,237 years ago, the holiday has been expanded to eight days and a broader range of foods has been pro-

Continued on page 5

Passover from page 4

hibited; any food prepared from five species of grain — wheat, barley, oats, spelt and rye — that has been allowed to rise may not be eaten or even stored within the house, and rice, corn, millet and legumes are considered off-limits, as well. In observance of the prohibitions, it is customary today for Jews to eat matzah, a thin, dry, unleavened bread traditionally made from wheat.

There are opportunities on campus to observe the Biblical commandments; food service will be providing matzah and meals made without leaven, although only at Quad, and Chalutzim, the Jewish students' group, will be holding a Seder, a ritual meal built around a history lesson, on Monday, April 13. Chalutzim, because of a dining services deadline, cannot accept any more reservations for the Seder.

May 1, 1987

Letters

Wiggins "fighting racism with racism"

To the Editor:

In response to Valesta Wiggins' letter (April 24, 1987), I think it is unfortunate that she resorts to a form of racism as she seeks to attack racism in her rebuttal of Paul Draus' letter (April 17, 1987). She classifies all white Americans as belonging to a myth of "invincibility, pureness, and virility" governed by the "macho man image of white male society." In addition, she points to "the black experience" as being composed of the "realities" of "birth, struggle, and death" while white Americans are concerned "with such false constants as money, power, and safety."

These assertions are blatantly racist with regards to both the "white" and "black experience." Firstly, I do not believe that there is "the white" or "the black experience." Defining an "experience" as applying to all members of a particular race overlook very important factors such an national origin, religion, geographical location, and economic status. Is the "black experience" of an unemployed Haitian immigrant living in New York City the same as an auto factory worker's in Detroit, a small business owner in Atlanta, or a college student at Grinnell? In the same light, is the "white experience" the same for a Jewish Russian immigrant in Brooklyn, a steel worker in Pennsylvania, an office supervisor in South Carolina, or a college student at Grinnell? These questions don't even take into account the factors of age and gender which greatly influence perceptions of race.

Secondly, Ms. Wiggins' divisions between realities and false constants are greatly flawed. Can any person go through a day in his life without using or coming into contact with money? One does not feed and clothe a family with "love" (which she cites as being unique of the "black experience"). In addition, since when has "safety" been a concern only relating to the "white experience"? I come from an area of Brooklyn where there are project patrol composed of both white and black citizens. They don't seem to consider the matter of safety as a false constant applicable to only white, male Americans.

As for power and struggle, these terms are too vague to be applicable to any single race. If we take them with regards to politics, it becomes hard to defend a position that tries to even separate power from struggle along racial lines. Politics is essentially a struggle for power. To say no black Americans are concerned with this struggle is to ignore the civil rights movement and is to overlook the many major cities in the United States now governed by black mayors (such as Philadelphia, Detroit, Chicago, and Washington, D.C.). It is precisely the disparity of power distribution that has resulted in a great deal of struggle between certain groups of whites and blacks.

Ms. Wiggins takes another view of struggle: "The lack of suffering of many white Americans is reflected in their inability to cope with the realities of life." As she stated before these realities are "birth, struggle, an death." I question whether any race has a monopoly on coping with birth or death. As for suffering and struggle, how many white Americans comprise "Many" in Ms. Wiggins' condescending and omniscient conclusion? Can one decide that people have or haven't suffered according to mere racial division? Where would one place the farm community in the Midwest? Or the Jews who have survived the Holocaust? Or the million of elderly people who live on a bare subsistence level as they wait for their Social Security checks?

Fighting racism with racism only separates people into abstract categories and ignores problems such as who in particular is being exploited and who in particular are the exploiters? It is only when we look at racism in a more rigorous and discerning manner that we can begin to confront it on a realistic level instead of one that is itself racist, dogmatic, and idealistic. — Eric Fisher, '88

May 8th, 1987
Section titled "Personals"

Attention "Flight" from "Conversation of the Jews": Well, wasn't it con-veeen-ient for us to have a little quiz last Thursday? We didn't want to prepare our lecture for class, did we? Or did they simply have a blue book sale at Wal-Mart, Mr. L?

Personals

Will the person who took my maroon "Free-Spirit" bicycle from in front of the book store last Saturday night PLEASE return it to the same place. No questions asked. If anyone has any information about this bike (further description: red lock coiled around "free spirit" words, bright red piece of tape on the right handle bar) please contact Ingrid Scott immediately. Thank you.

The Shuman/Gay Resource Centers are now open for business. Stop in! Celebrate disturbances!

N and C: The Fiestia girls are waiting. A cold beer after those enchiladas sure would that good! Lest us know...S and D

The Bitch from Hell (!) sends greetings to the Math Lab Idiot I– and one question: How do I get all these zucchini out of my body? It's always entertaining when we chat.....

S and M arid the gang: "No absolutes, no absolution, absolutely no solution."

Todd – Here's another word for your "rather large vocabulary": LIBEL.

To the Boys – you've been awfully quiet lately. Is anything wrong, we've got a half-trained counselor in our midst (Toots), and Ace is willing to take the time and listen. Share your feelings – get them out. – You'll be the better for it. Toots and Ace

"German God" – Cheer up – it's almost over, and summer will soon be here! Love, the "German Goddess"

One bedroom apt. available for summer sublet. Nice kitchen, dining room/living room, and bath. On Elm St. Send a note to box 9-55, or call Jessica at X1719.

Attention "Flight" from "Conversation of the Jews": Well, wasn't it con-veeen-ient for us to have a little quiz last Thursday? We didn't want to prepare our lecture for class, did we? Or did they simply have a blue book sale at Wal-Mart, Mr. L?

Reena, Don't go home Reena, Grinnell College will never be the same without you (yea, right, uh huh).

Chris W., Can't wait to see your scene performance, you must know by now how much I WORSHIP you.... I will be there, look for me...

To all the graduates; "An Irish Blessing:"
May the road rise to meet you.
May the wind be at your back.
May the sun shine brightly on your face
And until we meet again
May God hold you softly in his hands. I wish you Health, Happiness, and success.
– Twyla

THE HOLY LAND

Fri – I think it'll be better if we split up – can cover our tracks better. Let's meet in the usual spot to work out the details – I made reservations downtown, our usual spot. Joe send his love. – friggin' roomie P.S. Got transportation for Friday, yet? Shall I call Dan?

To Karin, from Julie, "Happy Graduation" and a poem for you:

"When I Have Fears"
by Keats

When I have fears that I may cease to be,
Before my pen has glean'd my teeming brain,
Before high-piled books, in charact'ry,
Hold like rich garners the full ripen'd grain;
When I behold, upon the night's starr'd face,
Huge cloudy symbols of high romance,
And think that I may never live to trace,
Their shadows with the magic hand of chance,
And when I feel, fair creature of an hour,
That I shall never look upon thee more,
Never have relish in the faery power,
Of unreflecting love; – then on the shore
Of the wide world I stand alone, and think,
Till Love and Fame to nothingness do sink.

MARGO CRANDALL, JOHN NALEZNY, DONNIE COTTER, MARK DUFFIELD, LESLIE ANDREWS AND PATTY FISHEL: Happy Graduation!! The best of luck out there in the big world, and remember the magic word always -- "SAMACHES!" With all the sappiest, most sincere wishes for you that we can think of; Karin, Brian, Kathy and Alden.

LISA for your love...and to many long evenings...and to fewer goodbyes...til August...kath

to TB

Moving East? Cleveland, New York, D.C., New England? How are you getting all your stuff out of Grinnell? Send it with me, I'm hauling stuff all the way to New Hampshire. Interested call Steve Rowe at 236-8823 or drop me a note Box 12-01. First come, first haul.

"We are the ones we have been waiting for." – June Jordan
thanks-trudi-kirsten-todd-art-juli-kris-tim-alison-doug-milton
"Dreams take up a lot of space!" "All you'll give 'em." – William Least Heat Moon

Heather Marie: "How to gossip to yourself," is the first chapter in "What to do when your best friend goes abroad." Following chapters are most intriguing..."Long-distance bitching," and "How to WRITE, not talk, about your sexual misadventures" (Practice, practice, practice.)

To Kathy and Jackie: It's been fun living on top you this year. Let's do it again soon. Ben and Dave

The class of 1987 makes me glow all over (smiley face) especially Margaret, Darin, Trudi, Mary, "Christ," Spence, Eliot, Val, Maria P., Meghan, Darrell and Dr. Whitaker. You are all wonderful people.

Buffer Days are a moral imperative—The Editor

Wanted to rent for summer: basement garage or other secured room for use as workshop. Days: Monday through Friday. Price negotiable. Call 236-6564.

To: Grip of Steel. The birds must not know, for they still sing... – Falling Rock

What does it mean to lose someone forever?

To: L. Better get a fire truck. – S.

To Bruce H., Mike S., Cynthia H., Jennifer N., Jenny C., and all of Main 2nd: I apologize for my extracurricular Relays behavior. I also thank you for your help. God bless Robert Sparks! – Sam.

February 19, 1988

Western Negligence Aided Hitler

by Sylvia Bachmann

Steven Koblik, professor of history at Pomona College and the Claremont graduate school, lectured on "The Stones of Silence: The Democracies and the Holocaust," on Monday, Feb. 5. Portions of his speech text follow.

"This is the central hypothesis of my presentation. The democratic countries contributed to the success of Germany's campaign to exterminate the Jewish people of Europe by maintaining a relative silence; by not sharing with their own countrymen what they knew of the final solution; by not informing the people of Europe, both Jew and Gentile alike, of the Nazi policies; and finally, by remaining relatively passive in terms of policy response until late in the war. [Because of these factors] the German policy was far more successful than it need have been."

"...Think of the summer of 1941 as the beginning of the process of exterminating the Jews. The issue about how to do it efficiently took a little bit more time and the initial attempt to kill Jews was done rather crudely...roving bands of SS units...killed approximately a million-and-a-half Jewish people in a year. After a year, more efficient ways of killing had been developed by the creation of special killing centers. There were special camps that were created for only one purpose, and that was to kill people. The average life expectancy from the time a person arrived at the camp until they were killed was 55 minutes."



Steven Koblik, professor of history at Pomona. Photo by Dave Jones.

"...Let me briefly sketch for you the responses of Britain, the United States, and Sweden to the events between 1941 and 1945. In all three cases I'm going to ask three questions: when did people know, what was the response to that knowledge, and what was the actual policy that was adopted by the country and how can that policy be explained."

"...In terms of knowledge, the British undoubtedly got information as quickly as anybody outside of Germany. There was fully-documented, published information about a campaign to kill Poland's Jews in June and July of 1942. So much so, the Minister of Information actually held a press conference in early July to make public this information. There is the question, however, of even if the information was available, was it believable. Therefore the question becomes, when did the people accept that there WAS a systematic campaign?"

"...What about in the United States? The question of knowledge is a bit more complicated. We were physically more removed from Europe and information came in very strange ways. The information usually came via London and was not as thorough as that known

Continued on Page 2

Hitler

Continued from Page 1

in Europe. But by September, the information was readily available to decision-makers and the general public....The sad fact was the Roosevelt administration was even more reluctant to act than the British administration. The U.S. government acknowledged the idea of the extermination campaign. Despite that, the State Department was to actively block all activity that might be designed to help Jews in Europe. But enough information was made public that when a Gallup poll taken in January '43 asked, 'It is estimated that two million Jews have been killed since the war began. Do you think this is true or just a rumor?, 47% responded, 'yes [it is true].' "

"...For 18 months the U.S. did nothing...absolutely nothing. We actively tried to focus people's attention elsewhere. Officially, winning the war was the best way to help the Jews. In reality, the State Department's policy was keep the issue out of public focus, avoid rescue efforts, support the British policy on Palestine, and avoid massive Jewish immigration to the U.S."

"...Some of the most spectacular rescue efforts made in the latter part of the war were engineered by Sweden. Certainly those of us who believe in democracy, in this particular case, [believe] a democracy responded in a positive way. Unfortunately, that's not the case. ...In August and September [1942] very thorough knowledge was available in Stockholm among the chief decision-makers. ...From November, 1942, until the end of the war, Sweden did engage in various activities to help Jews, some successful...some unsuccessful. How do I explain the dynamics of their policies? I wish I could say that it's because the Swedes really valued democracy and they were serious about humanitarian rights...but I don't think that's the case. Unfortunately, I think the evidence is overwhelming that the real reason that the Swedes became active after 1942 was because they recognized that Germany was going to lose the war and that they needed to have good will with the Western powers. It is interesting that the Swedish government never initiated any efforts to help the Jews. The initiation always came from outside the government and generally from outside the country. There are no exceptions."

"...I think that the real issue here is not policies that would have taken real resources. The most important thing was information to the Jewish people of Europe. We had plenty of evidence that when Jews fully and clearly appreciated what was going on, then their behavior was far less predictable than it was when they didn't have any sense of surety."

Trustee

Continued from Page 1

and Africa.

Between his junior and senior years at medical school, he went to Bolivia for five weeks to work in a Methodist mission hospital. Then, following his internship, he returned to Bolivia with the Peace Corps for two years.

"My primary responsibility was to care for the health of the Peace Corps volunteers. In addition to that, I set up a couple of baby clinics for the indigent people in the area."

Aware that one of the major contributing factors to the high infant-mortality rate in third-world counties "is ignorance as opposed to lack of food stuff," Sandler sought to prevent malnutrition by working with newborns and their mothers.

"We would see newborns every month until the first year of age. We would weigh them, take a blood count, and then every month we would add a food supplement.

"Their diet consists of breast milk up until the age of 4 or 5 years, then coffee and bread. There was ample fruit — we were in the tropics — and we would add juice, then grains, and ultimately protein in the form of meats by the time they were one year. So they had complete well-balanced meals. We would also educate the mother."

LUDDEN'S
MEDICAP
PHARMACY
"WHERE IT COSTS LES

April 22, 1988

Berger Defends Actions

To the Editor:

I've got just a few things to say:

1. Yeah, I'm sorry. I feel sorry for the psuedo-liberals that complained about offensive music on radio shows. That's really pathetic. Just turn the dial and listen to something else. There's something to both please or offend anyone if you look hard enough.

2. The Bill and Dave letter was poetic and I was almost brought to tears. The eloquence, dignity, and passion of their presentation of the facts was unparalleled in a letter to the editor.

3. "Offensiveness to women, gays, Native Americans, and blacks." That's absurd. And how about Hispanics (a very large but shamefully ignored ethnic group), Jews, Filipinos, Czechoslavakians, and Peruvians? By the omission of these and other ethnic groups, SP&R is perpetuating at least apathy if not discrimination against these groups. They seem to be saying either, "Who cares what they think?" or that they're not smart enough to be "victimized by violent and offensive music and comments." (Not too much hyperbole here.)

4. If I said that I think the changing of Indian sports teams is silly, does that makes me anti-Native American? Or if I think that guilty liberals participating in ex post facto revisionism accomplish very little except stroking their own self-righteous egos? The Native Americans got brutally and illegally shafted, but I think it's more important to work for lands, education, and jobs, not mascots. Sure, it's not as glamorous or easy, but it's a hell of a lot more substantive. (Kudos to the Mesquakie tutors are in order: good job.)

5. Billy C. is black and lives in Kings County, New York. Kentucklans and Iowans or anyone who has not lived in nor experienced the urban jungle should keep their criticism of the black urban culture to themselves. Boasting, bragging, rapping, and woofing are all traditional Afro-American male habits, so who the hell is any ideologue outside this culture to say that this is bad just because they're offended by it?

6. Traditionally, men are men and women are women. At Grinnell these lines are often bizarrely blurred or absent altogether, which is fine. But as Bill and Dave pointed out, outside the insulated coziness of Grinnell College, these non-traditional views would not be tolerated (just ask any gay about the great people of Dubuque), and that is a shame. Yet the closed-mindedness of Grinnellians eager to condemn any person who doesn't adhere to the same rigid ideology as themselves is just as pitiful. I'd love to say that freedom of expression for everyone, no matter how offensive to community standards, is a given, but I can't.

7. I think that closing the station was a stupid, pointless overreaction. The demogogic language of their letter was also absurd. Who was SP&R worried about? I think they took the coward's way out in this whole deal. Particularly, this was Bill and Dave's first reported offense, and they should have been warned and suspended temporarily, not permanently. Clearly, they were used as a political football. As for myself, I used one of the FCC's seven dirty words, so fine, boot me for that, even though the FCC regulations are oppressive and stupidly inhibit free speech.

8. Support the American Civil Liberties Union so that dialogues such as this can continue. — Brian M. Berger

#3

November 11, 1988

Features

The Night of Broken Glass

by Matt Macho

This week marks the fiftieth anniversary of the *Kristallnacht* (crystal night). Half a century ago last Wednesday night, Nazi persecution of Jews was brought to a new level of brutality, and the rest of the world watched it happen.

When the Nazis first came to power, Jews were thrown out of the civil service, and throughout the 1930's Jewish professional activity was restricted. In 1936 (the year the rest of the world played Olympic Games in Munich) Jews were no longer considered German citizens, and any intermarriage between Jews and Gentiles was proclaimed illegal. Jews were threatened and often beaten by Nazi gangs, and encouraged to emmigrate from Germany.

But it was fifty years ago that the holocaust began on *Kristallnacht*, or the night of broken glass. On this night, gangs of Nazi storm troopers arrested thousands of Jews, subjecting many to torture and beating several to death outright. Synagogues were burned, Jewish shops were looted and destroyed. The German police were ordered not to interfere in this orgy of destruction unless non-Jewish property was threatened by the Nazi thugs. By the next morning, most Jewish-owned businesses, which had once been among the most prosperous in Germany, lay among smoldering shards of broken glass. There was not a single Synagogue left standing in Germany.

Most of the Jews arrested by the SS were threatened and beaten, then released and told to get out of Germany. While the official death toll of the Reichs' *Kristallnacht* only numbered in the dozens, thousands of Jews committed suicide upon seeing their lives shattered by the Nazi boot. More importantly, the night of broken glass was a harbinger of forthcoming global disaster, a thousand voices screaming, nails screeching across the blackboard of nearly universal indifference.

While hundreds of thousands of Jews emmigrated, others were not so fortunate. Most of those who stayed behind joined the millions of Poles, Russians, homosexuals, and Gypsies gassed and burned in Nazi death camps as the world watched.

Remember the lives that were shattered on that night of broken glass, and remember also that it was ignorance as well as hatred, indifference as well as bigotry, and apathy as well as anti-semitism, that made it and the events it hearkened possible.

February 17 1989

Against the Grain

Mike Kent

It's Black History Month. Students can go to the Black Cultural Center and hear black speakers talk about issues concerning blacks. While you're there, you may get the opportunity to talk to some Afro-Americans, or maybe look at some Afro-American art. While you're waiting for the talk to begin you can glance through the latest copy of *Ebony*, listen to some "black" music, or enjoy some soul food. You won't find a stronger sense of community in this country anywhere.

I'm going to come right out in front and say that Black History Month is a good thing. Every ethnic group should be given the opportunity to take pride in its heritage. Black History Month puts Black America in the spotlight and gives it a chance to shine. The college publishes a booklet that describes the idea of Black History Month and prints quotes from great black leaders. The contributions of blacks to society are emphasized. In addition, the current state of Black America is described in detail to all, bringing attention to the great progress that has been made in civil rights, but pointing out the additional work that must be done. Black History Month is a good thing.

I have to say I can't wait for Oriental History Month. Jewish History Month should also be fascinating. Indian History Month and Hispanic History Month will both equally hold my interest, as will Irish History Month.

"Wait, wait," you say, "these are not real things. There is no Oriental or Jewish or Irish history month!"

Bingo.

As I said before, Black History Month is a great thing. Pride in one's ethnic origin is a wonderful thing. It is especially satisfying if you belong to a group that has had hardship in its past. Ahhhh, that must be it. None of these other months exist because other groups don't really have a history of oppression.

The use of the Orientals to build the California railroads wasn't really oppression. Boy, the Jews should consider themselves lucky. Their past is enviable. The Indians were never really oppressed by the British or the governments that followed the rebellion. The Irish were welcomed with open arms during the potato famine. The Hispanics never had it so good, as they have now on the streets of Los Angeles, and we all know the WOPs, Polacks, Reds, Frogs, Greasy Greeks, Fags, Sheep-rapin' Aussies, Christian Lion-food, Rednecks, WASPs, Gooks, Japs, Chinks, Bag-Ladies, Bums, Kikes, Krauts, "Liberals," and "Reactionaries" have never had

Continued on Page 4

Against the Grain

Continued from Page 6

to deal with stereotypes or labels.

"OK, what's the point?"

The point is, if we want to look for oppression we can find it just about anywhere, under just about any circumstances. Just about everybody has ties to a group that has, at one time or another, been persecuted. I'm not saying that blacks haven't had more than their share, they have, but they aren't the ONLY group with a history. If our college is really interested in promoting ethnic pride then we should have some speakers on the Japanese internment. We should have some speakers on the Holocaust. We should have speakers from every ethnic background. Black History Month is good, yes, but the college should not emphasize the problems and history of one ethnic or racial group to the exclusion of others. Every group has the right to pride in its past, its accomplishments, and its future.

What we need are speakers from other backgrounds. Our obsession with the culture of a single group is coming at the expense of others. I would go so far as to say that not only should the college feel the obligation to present the histories of other groups but that the other ethnic groups have the RIGHT to have their histories presented.

If our goal as a society is equality, we must recognize that for "equality" to exist, the term has to apply to all people. I suppose that's sort of inherent within the definition of "equality." If we want true equality then we've got to offer specialized history classes for more than just blacks and women. What about "Catholic History" or "The Role of Jews in Society"? The road to equality is not through "squeaky-wheel politics" but rather through the recognition of UNIVERSAL equality and the acknowledgment of the merits and accomplishments of EVERY group.

Anything else isn't solving the problem of discrimination or prejudice, it's just rearranging the victims.

And that could go on for a long time.

kon

kis
1-HOUR
PHOTO

ELOPING

3-17-89

L, CHILDREN...

YBODY!

Coast

236-8958

pon

March 3, 1989

Jewish Cultural Week Film

Hester Street, a film by Joan Micklin Silver, is an independently made comedy about the assimilation of Russian Jews living on the Lower East Side of New York in 1896. It stars Carol Kane, who received an Academy Award nomination for her role as a young immigrant wife. One of the events slated in honor of Jewish Cultural Week, the movie is showing in South Lounge at 6:45 p.m. Sunday, Mar.5.

March 10, 1989

Jews for Jesus talk sparks concern

by Jessica Weisel

"I don't see Jews for Jesus as threatening. Students can reject them," said Steve Fors, one of the five members of Christians for Social and Cultural Awareness. "With any philosophy, someone is going to be offended." CSCA sponsored a presentation Tuesday entitled "Christ in the Passover," by Mark Landrum of Jews for Jesus.

Since Passover is one of the most important Jewish holidays, some members of the campus community were concerned that Jewish students and faculty would be offended by the presentation. About 25 students attended the presentation, but very few of them were Jewish. "Most of the Jewish students know enough about this group to know what the presentation was going to be like. They've had contact, in one way or another, with (Jews for Jesus)," said Karen Bell, coordinator of Jewish student activities.

During his presentation, Landrum displayed traditional Passover items and explained them according to standard Jewish explanations and according to Jews for Jesus' interpretation. Many of the students in attendance felt that Landrum clearly explained the differences between his organization's and traditional interpretation, but Bell questioned some of Landrum's statements.

"I'm not a scholar," Bell said. "There are a few specific things that (Landrum) stated rather positively that I think are not necessarily universal." For instance, during his presentation, Landrum discussed matzah, the unleavened bread that is eaten during Passover. After explaining some traditional interpretations of matzah, he said that matzah is striped and pierced, and compared these traits to Jesus before the crucifixion. Bell cited these statements as examples of ways that traditional objects are manipulated during presentations like Landrum's. She said, "Matzahs that come in boxes, commercial matzahs, have perforations all the way through them," but traditional matzahs "are flat, they're round, there's no stripes, and there's no holes." She felt that a student who did not understand traditional Passover customs might, through

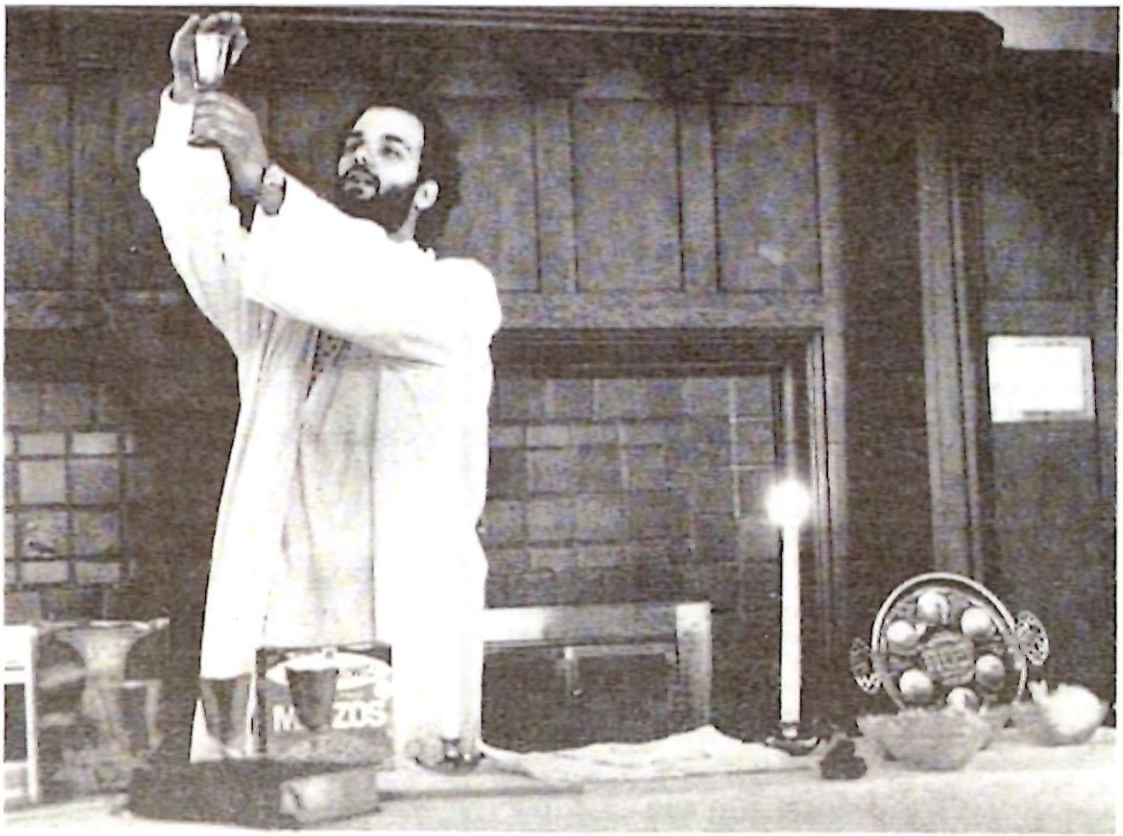


Photo by Amy Robinson

Jews for Jesus representative Mark Landrum recites the traditional blessing over wine as part of his Tuesday presentation entitled "Christ in the Passover."

this type of "manipulation," be misled about Judaism.

Joe Lewis, who attended Landrum's talk, did not believe that he came away from the presentation with any misperceptions. He said that he realized that Landrum was presenting a particular point of view and did not accept Landrum's statements as complete fact.

Landrum refused to talk to the *Scarlet and Black*, commenting that all press statements are made

Continued on Page 6

Jews for Jesus

Continued from Page 1

through the Jews for Jesus headquarters in San Francisco.

Other debate centered around the organization that Landrum was representing. Jews for Jesus is known for its emphasis on converting Jews. Conversion was a major concern for Dennis Haas, chaplain of the college, who recalled a previous visit by Jews for Jesus, during which the speaker began to encourage conversion.

"I guess I look at everything on campus as conversion," said Fors. He added, "Whenever ideas are presented, there can be some good from it." He responded to the possibility of offending Jews by saying, "As a Christian, my ideas are challenged every day." He further stated that CSCA did not mean to offend students. According to Fors, CSCA's purpose is to "expose the campus to different viewpoints about Christianity."

Attempting to stop the program was not considered a proper response by either Haas or Bell. Both believed that Jews for Jesus had the right to speak on campus because they had been invited by CSCA. "I'm not into censorship," said Haas. "My feeling is that this is not a good thing to do to the community, especially in light of Jewish Cultural Week (which was held last week)."

Before the presentation, Haas requested that solicitation materials be removed from chairs in the room because solicitations are against campus policy. He also asked Landrum to limit his presentation to the stated topic, keeping it educational, not missionistic. Landrum agreed to comply with both requests.

Lewis expressed interest in attending a traditional Passover celebration. Bell commented that the Jewish Student Organization's annual observance is open to all students. However, since the celebration centers around a dinner, interested students should contact her.

---

from Wheaton, Ill; and Tahnee Robertson, a biology major from Flagstaff, Ariz.

The symposium is sponsored by Grinnell's Student Government Association, the Environmental Studies Concentration, and the Rosenfield Program in Public Affairs, International Relations, and Human Rights.

Jewish students and faculty respond to Jews for Jesus

To the editor:

On Tuesday, March 7, a representative of "Jews for Jesus" spoke on the subject of "Christ in the Passover."

The undersigned students and faculty wish to inform the campus community that "Jews for Jesus" does not legitimately respresent Jewish beliefs or traditions.

"Jews for Jesus" is an organization whose sole purpose is to attempt to convert Jewish people to Christianity. "Jews for Jesus" demeans the uniqueness of both Christianity and Judaism by asserting that one can become a Christian without giving up his or her Jewishness.

While we respect this Christian group's right to freedom of speech and freedom of religion, we want to make it clear that they have nothing to do with any recognized branch of Judaism or any Jewish organization.

Jennifer Gerber, Julie Hutton, Rachel Landsberg, Gabe Levine, Paul Russell, Karen Bell, Michael Bell, Ira Strauber

April 14, 1989

Against the Grain

Mike Kent

"Good Lord, they're EVERYWHERE! AAAAAAAA!"

Leviticus 20, verse 13.

Just kidding.

Hey now, It's Gay Pride Week! Time for all us homophobes to stop oppressing those who engage in alternative lifestyles. Let's abolish all the homophobic practices of our school! Discrimination roams free in our admission, housing, grading, financial-aid, dining, and mailroom policies!

Well, maybe not.

Right off the top I'll say that American homosexuals do have some legitimate gripes. Anti-sodomy laws and workplace discrimination are problems that need to be addressed. As long as consenting adults are the parties involved, citizens should be free to do whatever they want behind their bedroom doors. They aren't hurting anybody, so their pursuit of happiness should not be hindered.

If this was the extent of the Gay Pride movement I would support it 100 percent. The right to choose your sexual preference, however, is only the tip of the iceberg. My problems begin when I read the list of things I must do in order to not be considered homophobic.

A phobia is an irrational and debilitating fear of something. Homophobia then, is an irrational and debilitating fear of homosexuals. Despite all the accusations and finger-pointing, most people are not homophobic. I am not homophobic. I am not afraid of homosexuals and am quite comfortable with my heterosexuality.

I will admit that I do not actively seek out the company of homosexuals. Despite the rhetoric, I do not feel flattered if a homosexual shows an interest in me. It is a situation that I do not wish to be in and will avoid to the best of my ability.

I'm not crazy about seeing same-sex couples at traditionally heterosexual social occasions. Am I unreasonable for wanting to attend a sex-preference-oriented event with other persons of my sex-preference? I don't think Catholics go to Jewish synagogues and I think the Jews have a right to expect that. I'm not saying homosexuals don't have the right to attend heterosexual social events; whether I like it or not makes no difference. But I don't like it.

But let's go into the obvious. I refer to the list of 10 things you are supposed to do during Gay Pride Week to renounce your homophobia. Some of them are extra-special: wear drag one day, tell your parents you're gay and don't deny it later, ostracize your heterosexual friends, walk across campus holding hands with your best friend of your gender. Why would any heterosexual want to do any of these things?! If you weren't gay, why would you want people to think that you were?! Why defy your gender if you are happy with it? Granted, the most progressive of us will say, "Don't knock it till you try it," and, as recommended at the homophobia workshop, will make it a point to have a homosexual encounter just to see what it's like. But hey, that's what progressives are for. I'm not into bestiality, either, but I'm not going to try it in the interest of being open-minded.

Now yeah, we all know our society is heterosexist, etc. and so forth. Just look at the evidence: TV, ads, literature. Of course it isn't possible that these media are trying to appeal to the most people they can, and most people aren't homosexual. It's all really discrimination. Never mind that most moviegoers will better relate to a heterosexual couple than a homosexual one. We're "shoving our sexuality down your throat" (excuse the terminology).

I know that if I were a heterosexual living in a predominantly homosexual society, I would be satisfied with being allowed to do what I wanted in my bedroom without government intervention, as long as I didn't hurt anybody else. If you don't like homophobes, don't associate with them. A person's beliefs are their own business, and as long as they don't interfere with your liberty, you have no place telling them how they should think.

And as far as you being everywhere, so are blacks, conservatives, handicapped people, Jehovah's Witnesses, left-handers, and bald people. Every group is everywhere, so what's the point?

SGA Committee Appointments

Each appointment is for one year unless otherwise specified and requires a minimal to moderate time commitment. If you're interested in being appointed to any of the committees, let Rob Killion (box 8-23) know as soon as possible.

Judicial Council: JudCo acts as a hearing board for violations of student rights, election guidelines, and residence-hall rules. Five positions (one as an alternate) are open.

Committee on Student Life: CSL sets those policies contained in the *Student Handbook* (e.g., smoking policy, same-sex-housing policy, dining services). Three positions (one a two-year position) are open.

Admissions/Financial Aid Committee: Administrative committee that advises the Admissions and Financial Aid Office on policy. Two positions are open.

Affirmative Action Advisory Committee: Faculty Committee that advises the college affirmative-action officer on policy. One position is open.

Alumni Board: Alumni committee that acts as a communication link between the campus and alumni. Two positions are open.

Dining Services Committee: Advises Dining Services on meal plans, entrees, services, and policy in general. Two positions are open.

Library/Bookstore Committee: Advises the library and bookstore on policy. Two positions are open.

Public Events Committee: Faculty committee that uses substantial budget to program concerts, cultural events on campus, etc. One position is open.

Personals

F.O.G
FAST

September 29, 1989

The Real Conflict in the Middle East

By Alex Shcharanski
and David Feldman

Once again, Israel is in the news. This should come as no surprise for historians amongst us: Israel and the Jews have been in and out of world attention for the past 4000 years — Grinnell College 1989 is no exception.

At this point in world history, Israel is involved in an ugly struggle for existence in the Arab world. As has been the case for the past 4000 years, this struggle is one of survival. Perhaps a little history is in order.

While Arab nations cannot agree on anything and are continuously at war, they all can agree upon one thing — to make the Middle East Israel-free.

On Nov. 17, 1947, the U.N. called for an end to the British occupation of Palestine, and a division of the region between the Jews and the Arabs was made. By May 15, 1948, Israel declared independence, but the Arabs did not. Instead, they sided with seven other nations in an all-out attack on Israel. As a result of this attack, the present-day Gaza Strip and West Bank were swallowed up by Egypt and Jordan, respectively.

The Arabs of Israel, taking sides with the seven attacking Arab nations, fled to their brothers for shelter. Much to their surprise, these refugees found nothing but inhuman camps and refusals of entry into any of their brethren lands.

How could these countries treat the refugee Arabs of Palestine in such a manner? After all, weren't they on the same side? Why didn't Jordan or Egypt — who are today so concerned over the rights of the Palestinians — set up a Palestinian state on the Gaza Strip or on the West Bank?

Israel has always known the answer to this question. The Arab nations' intentions were clear: they kept their Palestinian brothers from entering their expansive lands to stir up hatred, to use these refugees to "push the Jews into the sea." Yes, they actually preferred to treat their Palestinian friends worse than cattle, degrading them in camps, denying them any rights or education, and murdering them when convenient, in order to realize their fanciful goals of an Israel-free Middle East.

In September 1970, Jordan killed thousands of Palestinians in an Amman refugee camp within a matter of weeks. And Syria, Egypt and Jordan have all kicked out the violent P.L.O., and have expressed hostility toward Arafat.

So much for peace, negotiations, and brotherly love.

In 1967, Israel was once again called on to defend itself from the threatening Arab forces. During the Six Day War, Israel miraculously defended its borders and overtook Egyptian Gaza, the Jordanian West Bank, and the Syrian Golan Heights (subsequently annexed and now an integral part of Israel).

The last 40 years have been like one continuous battle for the Israelis.

The West Bank and Gaza are today referred to as the "occupied territories." Since coming under Israeli control, conditions in the camps have increased dramatically: Arab children receive free education; 20 times the number of schools have opened up in this region since 1967. Health standards on the west bank of the Jordan River are incomparably higher than standards of refugee camps in either Syria or Jordan.

This is not to say that status as a refugee is a desirable thing, nor one which the Palestinians should be forced to maintain. Camps are still camps, and refugees need to be

Continued on p. 11

THE REAL CONFLICT

Continued from p. 6

settled and given equal rights.

In America, the image of the conflict in the Middle East has been relegated to one between Israel and the Palestinians. We disregard the more prevalent themes of violence and hatred dominating the Arab world, whose effects all too often fall on the shoulders of Israel. Indeed, while the vast majority of Arab nations cannot agree on anything and are continuously at war, they all can agree upon one thing — to make the Middle East Israel-free.

The last 40 years have been like one continuous battle for the Israelis, who have tried to maintain a democracy in a region ruled by egotistical dictators. Israel and the Jews must learn from their history.

No longer is Israel willing to give up secure borders and risk Israeli blood for ambiguous and all-too-often broken promises of peace. Unfortunately, the Palestinians have also been victimized by the selfishness and ruthlessness of their Arab neighbors and the P.L.O.

Originally called upon to evacuate Israel by Jordan, Egypt, Syria, Lebanon, Iraq and Saudi Arabia, who wanted to "clean up the area" — a euphemism for ridding the Middle East of Israel and Jews — the Palestinians' brothers in 1948 left them with nothing. Rather than being allowed to assimilate and start a new life in Jordan after the 1948 war, the Palestinians were cooped up in Arab camps, fed on Jordanian, Egyptian and Syrian slogans of anti-Zionism and Jew hatred, kicked around the Middle East and massacred at will.

The Intifada, originally a Palestinian spontaneous outburst over their condition as refugees, was capitalized on by Arafat and the P.L.O. and is now being used as the latest weapon against Israel by the Arabs. Because the impetus behind the uprising is no longer a desire for autonomy and peace, but rather, thanks to Arafat, another tactic to realize pan-Arab unity and the destruction of Israel, the Israeli soldiers are once again in the unfortunate position of defending not only their lives as soldiers, but Israel's fundimental right to exist.

By disregarding the constant threats made against Israel we fail to address the real issues behind the conflict.

Interestingly enough, the Palestinians living under Jordanian rule also protest against their conditions. Big brother Hussein's answer is, as in the 1970's, swift and expedient — only he doesn't allow any cameras or reporters in to see the carnage.

Obviously, the situation in the Middle East is complicated. Relegating the conflict to one between Palestinian and Israeli is inappropriate — both the Palestinian Arabs and the Israeli people have suffered considerably more at the hands of their Arab neighbors and the P.L.O. than through personal antagonisms.

By disregarding the constant threats made against Israel and the role of the Arab nations and P.L.O. in supporting violence and war, we fail to address the real issues behind the conflict in the Middle East and move ourselves that much further away from a real solution.

September 29, 1989

Bell Named State Historian of Jewish Heritage Project

Michael Bell, chair of the department of American studies, has been named historian of the Iowa Jewish Heritage Project.

In a ceremony at the State Historical Library last Friday, Bell and other Iowa Jews officially launched a "race against time" to preserve their history.

A contract-signing ceremony formally kicked off the Iowa Jewish Heritage Project, a joint venture between the Iowa Jewish Federation of Greater Des Moines and the State Historical Society of Iowa.

Bell, with the help of a 16-member advisory committee, will create a bibliography on Iowa Jewry from available manuscripts and artifacts.

State archivist Gordon Hendrickson will serve as project coordinator. The State Historical Society has sub-contracted research duties to Bell at Grinnell College.

During the ceremony Friday, contracts were signed between the Jewish Federation of Greater Des Moines and the State Historical Society and between the State Historical Society and Grinnell College.

'Hippies' Posters Under Fire

Kent's Students Against Hippies draws fire from SGA and sparks two Judicial Council cases.

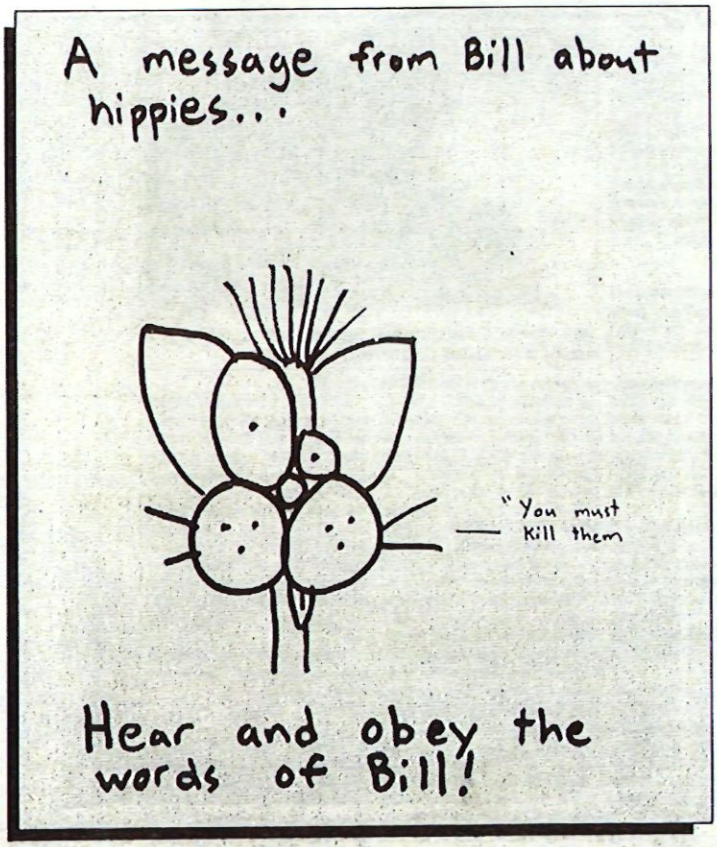
By Brendan Shepherd

Controversial posters for the group Students Against Hippies drew a condemnation from the Student Government Association this week and have apparently sparked two Judicial Council cases—one against the group's founder and the other against people who tore the posters down.

Sophomore Mike Kent, the group's founder, has meanwhile threatened to sue the college in civil court if the college takes any disciplinary action against him.

At its weekly meeting Wednesday night, Joint Board of SGA passed a resolution condemning the "espousal of violence against community members" and the use of violence in "comic expression," and said that such speech "constitutes harass-

Continued on p. 16



In one of the posters for Students Against Hippies, above, cartoon character Bill the Cat says of hippies, "You must kill them." The posters have sparked debate in SGA and two JudCo cases.

A Strong M
Hire Minor

STUDENTS AGAINST HIPPIES

Continued from p. 1

ment."

Posters put up by Kent for the group Students Against Hippies showed cartoons of protesters being blown up and bore the slogans, "Bohemians must be destroyed," "Go Home Hippies" and "Bleed, Hippies, Bleed."

Kent said that four students — Peter Kazenoff, Eric Norton, Matthew Morrison and Daniel Werner — are in the process of filing a complaint with the college's Judicial Council against him for putting up the posters. Kent also said he is also filing counter-charges against Kazenoff and Norton, who Kent says tore down the posters in a violation of his freedom of speech.

■

While SGA's resolution did not mention Kent or Students Against Hippies, discussion at the meeting centered on the group and its posters.

But Doug Hess, the representative from Rawson Hall who introduced the resolution, said "several events" moved him to act, including "a poster approving of violence towards hippies and demonstrators" and "graffiti in Burling Library saying, 'Kill Jews,' 'Kill Arabs.'"

Kent, who spoke in his defense at the SGA meeting, said that his group's posters weren't harassing anyone and that his right to free speech is protected under guidelines listed in the Student Handbook. The Handbook prohibits "unwarranted restriction of freedom of speech" on campus.

"I don't feel, specifically, the posters relating to the Students Against Hippies organization infringe upon the rights of any community members," Kent said. Kent also urged Joint Board to table the resolution pending action by Judicial Council.

"It may be advisable for the SGA to wait on issuing an official position or statement," Kent said, until Judicial Council has decided whether the posters "constitute harassment."

SGA president Rob Killion said that the resolution only expresses the opinion of SGA. "It's a non-binding resolution," Killion said. "It, in effect, makes a statement."

"It has no authority behind it," he said.

According to SGA vice-president Alanna Tyler, Judicial Council proceedings would not be influenced by the resolution because it is not directed toward anyone in particular. She did, however, decline to comment on the Judicial Council hearings for fear of "persuading" the Council "one way or another."



CRAIG WACKER

Mike Kent of Students Against Hippies at Wednesday night's meeting of the Student Government Association.

Kent said in a prepared statement released after the SGA meeting that his group will continue to put up posters and is prepared to take legal action "to protect its right" to do so.

"The organization is prepared to go outside the campus," Kent said. "This includes filing suit if the college attempts to impose any disciplinary action on the members of the Students Against Hippies organization for exercising their rights to free speech," he said.

■

Kent told The Scarlet and Black Wednesday about the two pending Judicial Council cases relating to Students Against Hippies and its posters. In the first case, Kent said he is being charged with harassment for putting up the posters. Kent said that he is being charged by students Peter Kazenoff, Eric Norton, Matthew Morrison and Daniel Werner. Kazenoff and Werner would not talk to The Scarlet and Black about the case.

In the second case, Kent is charging Kazenoff and Norton — who Kent says tore down some of the group's posters — with "unwarranted restriction of speech," an act prohibited by the Student Handbook.

Judicial Council, composed of two faculty members and five students, has jurisdiction over violations of college rules.

According to Kent, Kazenoff and Norton took down posters in Cowles Hall and took them to resident adviser Sandra Carter, who referred them to the Office of Community Rights. The Office of Community Rights operates out of the Office of Student Affairs.

No one in either the Office of Community Rights or Student Affairs was available for comment yesterday.

Kent said Community Rights wanted to bypass Judicial Council and hear the case directly but SGA president Killion objected, saying it should go through student channels.

The posters in question show cartoon characters Spot the Wonder Dog blowing up a group of demonstrators and Bill the Cat saying about hippies, "You must kill them." Other posters read "Bohemians must be destroyed," "Just say no to granola" and "Let's mine the Nollen House lawn."

"It was in an obviously humorous context," Kent said. "There was no malicious intent."

■

The resolution passed by SGA states: "The Joint Board of the Grinnell Student Government Association condemns the public encouragement, in any manner whatsoever, of violence against any community member(s). Joint Board's view is that espousal of violence against community member(s) via a public medium constitutes harassment and should be treated as such.

"Furthermore, it is the opinion of this Joint Board that such matters are to be taken seriously by the campus community and that such encouragement of violence should never be viewed as a form of comic expression."

Under guidelines in the college's Student Handbook, harassment and "threats of harm" can result "in sanctions up to and including expulsion from the student body."

Kent said that the resolution "calls into question" the activities of the Society for Creative Anachronism, contact sports teams and the martial arts club, as well as violent campus films such as *Lethal Weapon*.

Doug Hess said that the resolution was designed simply to condemn the encouragement of violence.

"If this type of encouraged violence continues on campus we should keep making resolutions," Hess said.

Classifieds

FOR SALE

Rolling Stones tickets. Send your bids to Box 8-54. Include name, number, and P.O. box number. Bids begin at $100! Remember, it's now or never.

WANTED

Spring Break Sales Representatives. Average $3,500. Commissions, part-time, flexible hours, plus free vacations (Cancun, Bahamas, Rio, etc.) VACATION PLANNERS, 1-800-47-PARTY, 10 a.m.-7 p.m.

https://www.oocities.org/wiscesq/http://usiagrc.arcasearch.com/Research.aspx#refresh

February 9, 1990

Curiouser and Curiouser

Focus on Real Issues: Eliminate Racism

By Jordan Magill

I would be lying if I said that I was not frequently critical of much of the social activism that take place at Grinnell. I have never understood the burning intensity of issues such as, what is the politically correct spelling of the word women (Ymin??), or if the BCC will receive the rather dubious honor of having a tombstone on their its lawn.

I have often questioned the rationale that these actions are signs of some lingering malignancy of oppression, and that unless we all band together and confront these 'vital' issues, we will be consumed by race hatred. It always seemed to me that mountains were being made out of molehills, and that many Grinnellians were, for lack of a better phrase, liberals looking for an injustice to crusade against. The problem, however, is not the lack of real issues at Grinnell, but is the unwillingness to deal with the real issues that confront us.

There is, without a doubt, race hatred at Grinnell. We all have seen signs of this hatred, which cannot go unnoticed. One merely has to read the walls of the Burling bathrooms to see what is on at least some peoples' minds. While many people might dismiss such Hitlerite verses as "why are there so many Jews and 'homos' at Grinnell? is there a connection?" or the diatribes against African-Americans, Jews, Arabs, homosexuals, as well as almost every other minority, I, in good conscience, cannot. I am not ashamed to admit that I ascribe a certain amount of paranoia to Burling's anonymous walls, as I wonder who are the people who write with such venom. But more then paranoid, those walls make me ANGRY. Not just at the people who wrote those less than inspiring verses, but lack the courage to speak their mind, but equally so at the so-called liberals who ignore the signs of such hatred, preferring to confront problems with easier answers and more tangible enemies.

Almost everyone at Grinnell has at some point read what is written on those walls, and yet we still argue the seemingly picayune details of spelling and tombstones, rather then the real hatred that exists in our community. All of us, it seems have chosen to ignore the obvious in favor of the miniscule, the marginally important, the laughable. It seems we are like the blind man feeling over the elephant, failing to identify it for what it is. Except, unlike that famed cliche', the blind fold is of our making, and

see MAGILL page 14

to

1 Credit
on, and
ssional

1 House
ch pro-
sting of
strike"
as the
m such

s spon-
enfield
nterna-
Rights.

MAGILL: Face the Hatred that Exists at Grinnell

continued from page 9

we are prepared to fight every flea on its back, but not the elephant itself.

Lastly, however,I must point out that the problem we face is not an elephant, but a tiger. It is a tiger that will feel no remorse and hungers for each of us in turn, and a tiger that we must all confront together. Rather then confronting the minor details, we have to do what we all loath to do: confront the heart of the problem. It is not a task accomplished with easy jingoistic slogans or simple protests, but is only solved by grappling with the darker side of ourselves and the less pleasant parts of our pasts.

We all know that this is not an easy task. It is, however, the only real way of solving the problems, or at least learn what the right questions are. Yes, there clearly is a fearful undertow of hatred at Grinnell. It cannot, in good conscience, be ignored, for the handwriting is already on the wall.

TEACH: Program Set for Saturday

continued from page 2

children outside the classroom. This, said Gunst, will allow college students to get a feel for educating

March 9, 1990

Curiouser and Curiouser

Variations on a Theme

By Jordan Magill

Justifications for bigotry, no matter how irrational, never die, but instead it seems instead are always reborn in new guises. There is no better example I can think of then the document *The Protocols of the Elders of Zion*. While many people maintain ridiculous self serving stereotypes and lies to maintain their senseless hatred, such as the Ku Klux Klan's rhetoric about the uncontrolled sexual appetites of the African American male and the inherently traitorous nature of Asians, *The Protocols* seem some how different. I am sure this perceived difference is partially because of my own Jewish heritage, but it is also because of the depth and the breadth of this work.

The Protocols, for those unfamiliar with the yarn, is a story told as an eyewitness account, of 13, old, Jewish men meeting at night in a cemetery in Prague to discuss their plans to enslave Christianity and take over the world. It was written at the turn of the century in France, and some scholars have argued that since that time it has been translated into more languages then any other written work, with the exception of the The Bible. It has been used by almost every anti-Semitic movement, from Adolph Hitler to modern European Neo-Nazis. While I wish that the use of such drivel would cease, it seems that this festering malignancy of hatred now has new loyal supporters.

Supposedly in an effort to heal the long standing rifts between himself and the Jewish community, last Sunday the Minister Louis Farrakhan gave an interview to two Washington D.C. newspapers. However, it was in this forum that Farrakhan chose to espouse his belief that there exists a cabal of Jews. This secret society meets occasionally in Hollywood to set a so-called party line and use its immense power to manipulate the mass media, for its personal ends. This updated version of The Protocols can be given no name other then simple, unadulterated anti-Semitism.

If this were an isolated instance I might not be concerned. It seems it has, however, come back into fashion to speak of the Jewish controlled media. One only has to attend a lecture or debate regarding Israel and such concepts will be espoused openly and unchallenged. If an onlooker asks any question, even the slightest bit pointed, and they will be treated, more often then not, to a diatribe about how they have been manipulated by the Jewish-controlled American Press. They will be told that they have been lied to, kept from the truth, and how if only they would break the shackles of the Jewish controlled media there minds would be made free. What is more frightening is that few people argue against this clear logical fallacy.

If there is a clandestine effort going on to keep the American public from the truth, how is it we know there even is such a thing as the Arab-Israeli conflict? Even if one were to not go to that extreme, and instead say that there exists a cabal which only exerts a powerful influence, then how is it that of the three articles about the Middle East on the Op-Ed page of Today's (Mar. 5) *New York Times*: one is negative about Shamir, one is explaining how moderate the Arab states are becoming, and the third is by the well-known Palestinian activist, Professor Edward Said. I submit to you, if there is a secret society of Jews, it must be tremendously disorganized for it is clearly neglecting its appointed task.

I am not so much of a dreamer as to believe that the world is without those filled with mindless hatred. I am, however, deeply hurt by the fact that no one has risen up to challenge this mockery. How is it that people can espouse such drivel as still go largely unchecked? I submit that it is because of this lack of a challenge that this disease spreads. People should not need to be told that it is politically correct to rise up against a particular hatred;

see Magill page 11

MAGILL: Anti-Semitism in New Guise

continued from page 5

in their silence they lend support to this crystal clear bigotry. I believe people, particularly educated people, should stand up against such hatred, no matter who it is directed against, for if they do not it will surely engulf us all. To paraphrase the theologian, Martin Niemoller, regarding resisting the Nazis:

> "First they came for the Communists, but I was silent, for I was not a Communist. Then they came for the Homosexuals, but I was silent, for I was not a Homosexual. Then they came for the Jews, but I was silent, for I was not a Jew. Then they came for the Catholics, but I was silent for I was not a catholic. Then they came for the trade unionists and I was silent, for I was not a trade unionist. Then they came for me, and there was no one left to aide me."

New Style Datelines:

Kohl's Poland Demands Threaten European Stability

(ED. NOTE: This week the Scarlet and Black introduces a new format for International Datelines. The column will still examine international issues, but it will now focus on fewer nations each week. In doing so, the author will be better able to present an in-depth, opinionated view of the issue.)

INTERNATIONAL DATELINES

By Daniel Bliss

GERMANY. Last week, West German Chancellor Helmut Kohl made an outrageous demand, which gives serious cause for concern in spite of his statement on Tuesday that he would not pursue it. He linked Polish demands for reparations for the labor of 1 million of their people who worked as slaves in German factories during the Second World War to the issue of Germany's eastern border, the Oder-Neisse line, and the ex-German provinces of Silesia, Eastern Pomerania, and East Prussia which lie beyond it. Although his retraction of this dangerous request will hopefully mark the end of his double act of publicly appeasing German nationalists while privately reassuring the four wartime allies and his neighbours of his good intentions, there is no doubt that the march towards a permament solution of Europe's borders has been seriously slowed.

For Kohl has fanned the flames of ultra nationalism in both East and West Germany. Particularly worrying is the dramatic progress of the Republican Party, led by a former SS officer, Franz Schoenhuber, which on a platform of restoring Germany's pre-1937 boundaries is now gaining 20% of the vote in some local elections, having been statistically insignificant just two years ago. The Nazi slogan of "Germany Awake" is once again heard on the streets of Leipzig, where the downfall of Communist rule began. And Kohl, instead of rejecting the nationalism out of hand, cynically keeps the hopes of these people alive by way of leaving the border issue to be decided by a united Germany, in order to improve his currently somewhat slim chances of gaining a third term in office at the general election this December.

In the light of this situation some serious questions have to be asked about the reunification process.

see **GERMANY** page 11

March 9, 1990

New Style Datelines:

Kohl's Poland Demands Threaten European Stability

(ED. NOTE: This week the Scarlet and Black introduces a new format for International Datelines. The column will still examine international issues, but it will now focus on fewer nations each week. In doing so, the author will be better able to present an in-depth, opinionated view of the issue.)

INTERNATIONAL DATELINES

By Daniel Bliss

GERMANY. Last week, West German Chancellor Helmut Kohl made an outrageous demand, which gives serious cause for concern in spite of his statement on Tuesday that he would not pursue it. He linked Polish demands for reparations for the labor of 1 million of their people who worked as slaves in German factories during the Second World War to the issue of Germany's eastern border, the Oder-Neisse line, and the ex-German provinces of Silesia, Eastern Pomerania, and East Prussia which lie beyond it. Although his retraction of this dangerous request will hopefully mark the end of his double act of publicly appeasing German nationalists while privately reassuring the four wartime allies and his neighbours of his good intentions, there is no doubt that the march towards a permament solution of Europe's borders has been seriously slowed.

For Kohl has fanned the flames of ultra nationalism in both East and West Germany. Particularly worrying is the dramatic progress of the Republican Party, led by a former SS officer, Franz Schoenhuber, which on a platform of restoring Germany's pre-1937 boundaries is now gaining 20% of the vote in some local elections, having been statistically insignificant just two years ago. The Nazi slogan of "Germany Awake" is once again heard on the streets of Leipzig, where the downfall of Communist rule began. And Kohl, instead of rejecting the nationalism out of hand, cynically keeps the hopes of these people alive by way of leaving the border issue to be decided by a united Germany, in order to improve his currently somewhat slim chances of gaining a third term in office at the general election this December.

In the light of this situation some serious questions have to be asked about the reunification process.

see GERMANY page 11

November 2, 1990

Washburn's Analysis Ignored Historical Nuance

To the editor,

Mike Washburn's reflections on "Campus Newspeak," while semantically correct, fail to take into account the commonly-accepted meanings those words convey.

Case in point: "genocide." Yes, Washburn is correct in stating that the word is linguistically related to "gene." However, the "incomparably larger" crime that Washburn is perhaps suggesting, the Holocaust, is NOT an example of genocide by his own definition.

Contrary to Washburn's definition, however, the term "genocide" is widely and acceptingly used to describe the Holocaust. The Jews are not, and were not ever, a "race" of people. Since the first Roman expulsion of the Jews from Jerusalem in 70 A.D., Judaism has been a religion and a cultural system. Before that time, including the era of Judah and Israel and the earlier nomadic wanderings, the Jews were a nation. Never were they a "race."

Yet, society refers to the Holocaust as "genocide." During the Nazi-era, what were the racial differences between German Catholics and German Protestants? None. What were the racial differences between German Protestants and German Jews? None. Although their lineage was originally from Semetic peoples, the Jews had then, and have now, become indistinguishable from peoples of other religions.

Judaism encompasses as wide a variety of people as any other Western religion. Judaism is a religion, yet society insists on calling the Holocaust "genocide." Therefore, genocide has acquired a new historical nuance: the destruction of a people with similar interests and pursuits. Today, the genetic meaning is neither relevant nor correct.

In my article, I made it clear that Hafez al-Assad's Alawite Moslem-dominated government was exacting a tribal war against the Muslim Brotherhood, a Shiite separatist group. If the Holocaust, the systematic destruction of one religion, can be called "genocide," then the Hama massacre, in which almost all Shiite religious leaders were slaughtered, warrants the same label. Hama simply was genocide.

Other examples of this common use of the word "genocide" abound. The Khmer Rouge's genocide did not aim to destroy a specific racial or ethnic group; rather, they desired to liquidate intellectuals, businessmen, community leaders, intellectuals and any others who may have threatened their regime. Abortion has also been called genocide, yet clearly abortion knows no racial bounds. The massacre of Bengalis in East Pakistan in 1970 was called "genocide"—yet Bengalis were simply Hindus with a different cultural and regional affiliation than the Pakistanis, but of the same stock. A few lost souls, including Benito Craxi, prime minister of Italy, have called Israel's handling of the Palestinian uprising "genocide." Again, Palestine was a nation, never a race of people. The list goes on and on.

True, many of Washburn's

see GENOCIDE page 14

FRED



Daniel Werner '91

GENOCIDE: Meaning Lies Beyond Definition

continued from page 9

arguments do have sound foundations, especially those concerning "patriarchy," "imperialism" and "anti-choice." However, if he really wanted to indulge in a productive discussion of semantics, a closer look at historical word nuance would have been in order.

Eric Krauss, '94

February 8, 1991

Israeli academic warns of insecurity

By Rina Khan

David Vital, a Professor of Diplomacy at Tel Aviv University and chair of the department of Jewish Civilization at Northwestern University, gave two talks this week focusing on the Israeli dilemma in the Middle-East regarding to the Persian Gulf War.

Vital did both his undergraduate and doctoral work at Oxford University. He has had wide experience in the field of diplomacy, having served for eleven years in the Israeli Foreign Ministry. He has also written extensively on international politics. His latest book, *The Future of the Jews*, was published in 1990 by Harvard University Press.

Vital's first talk outlined four major problems faced by Israel as a consequence of the Gulf conflict. These dilemmas, he argued, are faced not only by the military and the government, but by the entire population of Israel.

The first dilemma is the Iraqi attack on Israel by the Scud missiles. Vital viewed the accusations made by some that Israel was the instigator of these attacks as a "big lie, but an effective lie." He explained the damaging effect on Israel's policy of deterrence as a result of accepting U.S. pressure to refrain from retaliation.

Vital argued that in view of Israel's tiny dimensions, it was the ability to effectively respond to Arab attacks that gave the country a significant psychological advantage. He argued that Israel's decision not to respond may have a "heavy cost in the future."

Vital added that if Israel is attacked by unconventional weapons, it would be "impossible" for the government to not respond.

see ISRAEL page 10

ISRAEL: Vital speaks on Gulf

continued from page 4

The second dilemma concerns the recent influx of Soviet Jews into Israel. Before the conflict, enormous numbers of Soviet Jews arrived daily, numbering almost a 1000 per day. Although their immigration to Israel is fully welcomed by the Israeli Government, it places an enormous strain on their economy. To transfer funds from defense spending would, he argued, endanger the country's security. To support the new arrivals, a huge amount of debt has been amassed.

The third dilemma faced by Israel is a physical one. It takes a fighter plane just 15 minutes to reach Jerusalem from western Iraq. Thus, said Vital, there is a grave risk of surprise attack.

Vital also pointed out that Iraq is still in a state of war with Israel, since it never signed a treaty with Israel after the 1948 war. In view of the tiny dimensions of Israel, the occupied territories are of tremendous strategic importance.

The last important problem is of the Palestinians. Vital questioned the Palestine Liberation Organisation's sincerity in recognizing the State of Israel. He argued that the creation of a mini Palestinian State would constitute a threat to Israel's national security, and that there could be no assurances that giving them a state would not result in them "grabbing for more land".

Vital also argued that the historical issues created tension. He said that one has to deal with "nervous strain", but that it leads to a "sharpening of political sensibilities."

CLASSIFIED ADS-- ONLY $1 FOR FIVE LINES. CALL 3325.

February 8, 1991

Organizations attack campus graffiti

To the editor,

In view of the recent appearance of hateful and racist graffiti covering a wall of one this college's bathrooms, we, the undersigned Muslim, Jewish, Christian, Hindu, and other students, wish to make the following statement:

We recognize that wide differences of opinion exist concerning the crisis in the Middle East. However, we will not tolerate, and ask the college community not to tolerate, bigoted attacks against Arabs, Moslems, Jews or any other ethnic group.

This college is known for the fact that students here are may freely express themselves; however, this kind of hateful expression is an abuse of this privilege. Every person of every background has the right to live without encountering such hurtful harassment. We are saddened and angry that this happened, and we will not tolerate this behavior whether the target is Arabs, Moslems, Jews, or any other group. We hope the rest of the campus shares our sentiments.

Chalutzim
Palestine Human Rights Campaign at Grinnell (PHRC)
ISO
The Multi-Ethnic Coalition

February 15, 1991
****

LETTERS TO THE EDITOR

Students react to Farrakhan follower

To the editor,

This is an open letter to the Office of Multi-Cultural Affairs and the Rosenfield Program:

As members of the Grinnell Jewish community, we feel compelled to respond to the invitation of Zahir Mohammud to campus and his subsequent comments. We are offended by the attacks he directed towards Jewish, Christian, Arab Moslem, Gay, Lesbian, Bisexual and White students. We believe that a unified community must be founded on respect for, acknowledgement and celebration of our differences.

This can only be accomplished through sensitivity and dialogue among all groups. We believed that this was also the function of Multi-Cultural Affairs. But bringing a representative of Louis Farrakhan is clearly antithetical to this purpose and makes us question the intentions and sensibilities of Multi-Cultural Affairs.

As Jews we have a tradition of not being silenced in the face of hatred. As Rabbi Hillel said, "If I am not for myself, who will be for me? But if I am for myself alone, what am I? And if not now, when?"

David Karol '93
Rachel Landsberg '92
Jordan Magill '92
Jon Malamy '93
Cheryl Neuman '92
Susan Roth'91
Sasha Sheharansky '93
Alla Zaprudsky '92

February 15, 1991

CURIOUSER AND CURIOUSER

It's OK, I'm only bleeding

Jordan Magill

Tuesday afternoon, like many other people, I went to hear a speech by Minister Zaahir Mohammed of the nation of Islam. I did not go out of simple academic curiosity. More than curious, I was scared about what was going to be said about me. I expected anti-Semitic slurs and I could not let them go unchallenged. I had heard the speeches of Minister Mohammed's mentor, the Minister Louis Farrakan. I had heard the venom of his hatred and expected the same. It was not what I got. However, rather than a diatribe against Jews, this man's hatred found other directions.

I heard white people called devils, the cast out of G-d who will eventually be destroyed. I heard the word homosexual used in the same breath with the words murder, rape, incest, as if they were moral equivalents. I heard talk of genetics and racial superiority which sounded as if it had been sent through a huge bull horn from Nazi Germany during a speech by Adolf Hitler. But, no matter how wrong or ridiculous the fact, be it that 70% of America's troops in the gulf were black or that white people were a product of grafting six thousand years in the Caucus Hills, I did nothing. I sat silent.

When I walked out I was angry with what had been said, but I was relieved in that he had said little offensive about me. I wondered if it was really worth writing about in this week's column. Now I'm ashamed.

There is a famous quote by the theologian Martin Niemoller about silence in the Holocaust. "First they came for the unionists, but I said nothing for I was not a unionist. Then they came for the Catholics, but I did nothing for I was not a Catholic...." and it ends with the lament of the narrator, "Now they come for me, but there is no one left to speak in my name." I too was going to let hatred go by unchallenged for the simple reason that it was not directed at me and mine and now I am disgusted at my own lack of commitment to basic ethics. In the evening lecture his hatred and lies grew even fiercer.

The great message of Islam, the notion of true Brotherhood of all Humans has been bent and twisted into a notion of racial hierarchy which would do a Klansman proud. He attacked Catholics, explaining that the Pope was a fraud. He added a touch of the Aryan Nation to his brew of hatred with an explanation of a secret conspiracy of Freemasons and Jews to take over the world. I heard about how the Jews were in league with Hitler and planned the Holocaust, how they owned all the slave ships which brought Africans in chains to these shores, how Jews controlled America with half of the U.S. Senate and House of Representatives being not only Jewish (a lie) but also members of the Israeli parliament (which incidentally has only 120 seats). He spoke about how Arab Muslims were an "unruly people who needed harsh laws" to keep them from reverting to their true White demonic nature. The Minister spoke with contempt of how the religions and cultures native to Africa were vile and not

see MAGILL page 10

IGNOBLE F



MAGILL : Minister's remarks spark controversy

continued from page 7

really African at all.

He explained how the Native Americans were convicts sent here thousands of years ago from Asia.

All the time the Minister ducked criticism. He claimed they were not his word, but those of the Koran. I am reminded of White Supremacist propaganda about how all they say is really in Scripture. Like the Nazis of 50 years ago and the Nazis of today he hid behind a mix of religion and racist psudo-science. Somehow, however, I have doubts about his translation of the Koran. Seems strange that a book is studied letter by letter for more then a thousand years and it's only now all these truths are revealed.

I know he has the right to speak freely; I now take up my right to respond. I respond not just for myself, but for those who were vilified before, and those who, if this man gets his way, will surely be crucified after. My hurt, however, is not in the fact he spoke, or that my money paid for him to deliver his message of hate. We've all heard why Disco Week was offensive and insensitive despite the humorous intent. The people who arranged the symposium knew of Farrakan's hatred and yet they brought this bigot anyway. Will they say it was only a joke? I doubt it. Some will claim that I am a racist or that the Mister's own color is a shield against my charges. Some may try to justify his words, some may even believe him. To these people I can say nothing. To others can I can only say, that this was a mindless and thoughtless emotional beating. Insensitivity is a two way street. I can only wonder what the Rosenfield Office and the Office of Multi-Cultural Affairs were thinking. In truth I'm not sure if I want to know.

I was often told as a child about how of the first three people who died in the name of civil rights on a Mississippi road, two of them were Jewish. As a Jew I always took great pride in this and held these men up as examples of how I should live my life. Now, as I sit here, I can only wonder if their deaths were in vain.

February 22, 2021

Chalutzim celebrates Jewish Cultural Week

By Julie Kaster

Coalition building is one of the main themes of Jewish Cultural Week which begins February 23 and runs through March 1. In the past, the week's events have been planned solely around the celebration of Purim. Last year, Jewish Cultural Week overlapped with Black History Month and Chalutzim, the Jewish student organization, has decided to permenantly celebrate Jewish Cultural Week the last week in February. In the spirit of building better African American and Jewish relations, one event will always combine the interests of the Concerned Black Students group and Chalutzim.

This year's highlighted event is the Avodah Dance Troup, performing this Sunday at 3 p.m. in the Harris Center, an event sponsored by a coalition of groups including: Office of Student Affairs, The Rosenfield Public Affairs Program, The Performing Arts Committee, Chalutzim, Office of Multicultural Affairs, and the Harris Center.

"Let My People Go," is a dance performance which draws parallels between the common struggles Jewish Americans and African Americans have faced against oppression. The Young, Gifted and Black singers will perform a few songs to open for the troup, and the Chaluzim choir will sing following the troup's performance. A discussion between African Americans and Jewish Americans will complete the event.

According to organizer Cheryl Neuman, "Chalutizim is excited about overlapping one event with the Concerned Black Students, and we plan to continue the tradition which is starting with the Avodah Dance Troup."

Members of Concerned Black Students CBS agreed that the step taken by Chalutzim is very important to building stonger relations between the two groups on campus. CBS member Anita Hill added, "I really hope that Chalutzim's decision about Jewish Cultural Week and the attempts being made at coalition building on campus will work."

Other events include a lecture on Tuesday by Professor Michael Bell, executive director of the Iowa Jewish Heritage Project, on Jews in Iowa a Purium play followed by a mock debate on Wednesday in Main Lounge, and an Israeli Dinner next Friday night.

Bell's lecture, "Here There is Light and Air" is a description of the experiences of Jews who came to Iowa and their reasons for remaining drawn from the oral histories of Jews in Iowa.

The Purium play is a student directed play which retells the story of the Book of Esther.

The Latke-Hamantashen Debate is a debate over the merits of potato pancakes vs. three-cornered cookies. According to debater Dave Karol, "The Latke-Hamantashen debate is a mock scholarly debate during which faculty and students combine academic argument with Jewish humor."

Chalutzim sponsor Rabbi Sharon Stiefel encourages the entire campus to attend the events celebrating Purium, "All students and faculty should know what a fun holiday Purium really is. The entertainment and humor can be easily understood and enjoyed by everyone here at Grinnell."

Over the weekend, three films will be shown which provide insight into Jewish culture. A documentary revealing the rescue of a number of Jews by a single Christian village in Nazi occupied France, "Weapons of the Spirit" will be presented on Monday at 9 p.m. in North Lounge. According to organizer Cheryl Neuman, "The documentary is the film which we are promoting the hardest because we feel this addresses ideas and feelings which the campus would really benefit from viewing and Chalutzim hopes for a really large turn-out."

see CULTURAL page 10

limited markets...
r details!

Hamilton Travel
817 4th Avenue
236-3600

JD's DOWNTOWN • MAIN STREET • GRINNELL, IOWA • UPSTAIRS • JD's RESTAURANT

CULTURAL: Week offers variety of events

continued from page 2

A less serious event open to the campus is Hamantashen baking on Tuesday at 7 p.m. at 1405 Park Street. Hamantashen are three-cornered cookies which should be tried before Wednesday's debate.

The week concludes with a brief community Shabbat service and a Israeli dinner prepared by Chalutzim on Friday in first floor Younker lounge. The Israeli cuisine served includes Israeli salad, kugel noodle pudding, tabuli grain salad, and two variations of chic peas, felafel and humus.

According to first year Chalutzim sponsor, Rabbi Sharon Stiefel, "Chalutzim has worked very hard to set up a terrific program for Jewish Cultural Week which combines fun with serious learning and continues to work towards the group's goal of coalition building on campus."

February 22, 2021

Let My People Go shows common heritage of blacks and Jews

By Tandeka Stanback

A coalition dance troupe between AVODAH, a Jewish dance group, and the Henry Street Settlement, and African American dance group, will perform Sunday at 3 p.m. in the Harris Center.

Grinnell Junior Annamma Minnie Alexander, a Multicultural Affairs Office intern who arranged the performance, says that the two dance groups come together only in February to do a very special performance called *Let My People Go* to illustrate the common heritage of the black and Jewish communities: slavery and oppression.



PHOTO: TOM BRAZIL

Dancers in *Let My People Go* portray black-Jewish unity

The show's reviews have been phenomenal. Critics have written, "When the three dancers simultaneously portray Moses in *Let My People Go*, the intent is to make the audience see the universality in the themes of struggle and freedom...they use the particularities of race, ethnicity, and history to become a single voice in their cry for freedom."

This production speaks significantly to black-Jewish relations and the black-Jewish experience. *Let My People Go* is based on the poem by black writer James Weldon Johnson in which he tells the story of Moses' delivery of the enslaved Jews out of Egypt.

The performance is sponsored by the Multicultural Affairs Office, Chalutzim, Harris Center, Performing Arts, Student Affairs, and the Rosenfield Program.

March 1, 1991

Definition, please?

To the editor,

Ndileka Mbalo and Tandeka Stanback both fall victim to a common (or convenient) misconception: that anti-Semitism does not equal hatred or discrimination against Jews. The 1984 *Webster's II New Riverside Dictionary* defines anti-Semite as (and this is the complete definition): "noun. A person hostile towards Jews. —anti'-Se-mit'ic adj. —an'ti-Sem'i-tism."

Regardless of the dictionary definition, anti-Semitism IS the term solely used to describe discrimination against Jews. Anti-Arab activities are referred to as "Arab discrimination," even though both Arabs and Jews are classified as "Semites."

It is clear that Farrakhan and his supporters are anti-Semites. Farrakhan proclaimed Hitler, a man responsible for the death of six million people solely because of their Jewish religion, "a great man." Farrakhan also called Judaism a "gutter religion."

As long as Farrakhan and his fascist supporters practice racism and anti-Semitism, they will never be worthy of the respect of the American public.

Eric Krauss '94

March 1, 1991

CURIOUSER AND CURIOUSER

Silence = death (or at least ignorance)

Jordan Magill

I'll be honest; I love language. It is to me one of the human races' crowning achievements. It allows us to record our greatest and worst moments, as well as to argue and discuss for the pursuit of knowledge. It is a tool by which we are able to build our minds in a way which would be impossible if it did not exist.

At Grinnell, however, language is not a tool, it is a weapon; it has all the subtlety and grace of a Scud missile in flight. As for its use in the pursuit of argument, at Grinnell this ability seems still-born. We, using labels and double talk, have turned words into stakes and crucified ourselves with them.

Language at Grinnell has lost its true purpose. No longer do we seek to use language and its subtleties to discuss and learn; rather, we use it like a lead pipe to either pound our opinions into people's heads, or at the very least to cow them into silence. We have created labels which carry with them such a heavy price that few of us have the courage to take them on. In effect, George Orwell's double-speak is not some myth of the distant future, but rather it is the fact of now. Four very short decades ago, if you believed in such radical things as sexual equality or personal liberty, you were labeled a Communist by the McCarthyists. If you any way deviated from the norm, if it was because you refused to recognize the evils of the red devils, or if you were simply a homosexual, you had a label slapped on you, and your fate was sealed. Very few people other than Jesse Helms would refer to those as the good old days. The truth, however, is that nothing's changed.

At Grinnell the shoe is on the other foot. If you voted for Bush or against flag burning you are a young fascist. If you are against affirmative action you are labeled by many as a racist. If you are either pro-life (or anti-abortion, or anti-choice) you are simply beyond the pale all together. They are, all and all, some pretty heavy scarlet letters to throw around so lightly. In reality, however, it is simply fear. The fear is of argument, of rational logical discussion, and of the fact one might have to admit that someone else's opinion is valid.

It is in fact far easier to label people's views or argue about the words they use rather then confront the very real issues which face us. Confronting issues takes bravery; it requires getting into the mud, often on your hands and knees, and often only by doing this can we find solutions. It is far easier to argue about if you are pro-life or anti-choice than it is to face the very real issue of abortion, and people's very real moral problems with the issue. Similarly, it is easier to pick apart the etymology of the word anti-Semitism then it is to confront the hatred which Jews are faced with. So we twist words to suit our purposes and put the emperor in new clothes. If someone we approve of hates, we simply rename his emotion anger. The differences between the two words' meanings is immaterial: all that matters is the emotions we wish to convey. So, as we complain about the military's description of dead human beings as Collateral damage, we twist language with the same gusto. At the same time, we manipulate words, renaming things over and over again to fit some surrealistic notion of politically correct. Terms change, over and over again, becoming perpetually more bland. After years of discomfort with terms for various peoples, we at last settle on "people of color." Those of us who were once simply "white," are now of European descent. I'm sure it is only a matter of time till we become the "melanin deficient" or "pigmentally impaired."

With every turn of phrase we further destroy and misuse language. That ability, speech, which is our best hope of solving problems without bloodshed, becomes something we simply cower behind. The time has come to come out from behind our shield and throw away the security blanket. We have reformed language and now must admit that this is only a step. The time has come to realize that we cannot simply attempt to label people away, rather than confront the issues which they represent. The time has come to stop thinking that language revision can completely cure our social problems. In the simplest terms, the time has come to leave our intellectual umbrellas behind, and walk outside in the very real rain.

March 8, 1991

Jewish heritage in Iowa researched

By Tara Neavins

Michael Bell, an associate professor of American studies, and his colleague Hanna Griff, are now researching Jewish culture in Iowa. The project, which includes Grinnell students, covers the history of Jewish settlement in the state.

Jews first came to Iowa in the 1830's. By 1900, around 3000 Jews settled here.. Bell said that they followed Reformed Judaism and thus assimilated well into the Iowa culture. A further influx early this century raised the number to 9000 by 1914.

The Jews who moved to Iowa at the turn of the century were Orthodox, unlike the 19th Century Jewish immigrants. "Many of the new Jews felt alienated, and there was a lot of strife between the two groups," said Bell.

This strife was overcome by establishing settlement houses and forming athletic and other clubs not connected to the synagogues. Jews tended to settle in small, "self-contained towns" and sought interaction through such settlement houses by no longer "being bounded" to their individual towns.

They also set up "circuits" via which "whole families would go to Des Moines and spend time with other Jewish families." The intent of the circuits, Bell explained, was for unity, preservation of heritage, and future marital considerations.

Project research has focused on women's records of Jewish life since "women have a much better record of the daily, often mundane aspects of Jewish life," said Bell. Within Jewish history, women are given "as much prominence" as men in the history through discussion of "parties, holiday festivals, and schools." As a result of incorporating perspectives of both sexes into Jewish history, we have a "much nicer and fuller picture of what the actual as opposed to the institutional life of the community was like," said Bell.

Jews originally came to Iowa as part of the westward migration. Those who came to Iowa later, however, fled east coast overcrowding, a result of vicious persecution they had encountered under the pogroms in Russia.

The Jewish Agricultural Society also encouraged Jews to become farmers and move to the Midwest. This group, from Galveston, Texas concentrated on those Jews arriving by ship in the South. Finally, families under the direction of the Industrial Removal Office moved to the Midwest where jobs were far more accessible.

Bell stated that approximately 15,000 Jews lived in Iowa in the 1950's. Currently, there are about 5700. Bell gave several reasons for this tremendous decline in population. Iowa has experienced an unusual and dramatic decline in population in recent years. Also college graduates, of whom Jews form a higher than average proportion, tend to be more likely to leave the state.

In Bell's view, Jews have rarely left Iowa due to discrimination. There is "no more and perhaps a little less overt discrimination in Iowa" than elsewhere, said Bell. "I genuinely compliment Iowans. They are among the most polite people I have ever met. By being polite, they tend not to tell you what they think," he added.

October 4, 1991

Lehman discusses de Man, fall of deconstructionism

By Ted Schenkelberg

Amidst some controversy, author and poet David Lehman spoke in South Lounge last Tuesday about his latest book, "Sign of the Times: Deconstruction and the Fall of Paul de Man." He also gave an informal poetry reading.

Lehman is currently touring the country speaking about his book, which has caused quite a stir in the academic world.

His book, which would seem to have a limited audience, has been reviewed in nearly every major newspaper throughout the country and is the subject of much discussion in many literary publications.

Lehman attempted to attach a definition to the rather nebulous and somewhat cliche theory of deconstruction.

The theory began through the writing of French philosopher Jacques Derrida, who made a number of assumptions about language and reality, one of which being that outside of words, ideas cannot exist. Derrida further stated that between ideas and words there is a great abyss; there is no constant or understood definition in words. Everything can then be reduced down to a rhetoric which is indefinable and contradicting.

Deconstruction made its way from Europe to America via the brilliant academic and literary philosopher Paul de Man. De Man landed a position at Yale in the early 1970's, and applied deconstruction theory to literary analysis.

The result of Deconstructionism was an interpretation of literature which rendered the author dead, and what critics saw as the defilement of classic texts.

While reporting for Newsweek in 1987, four years after de Man's death, Lehman uncovered a scandal which shook the literary and intellectual world. A former student of de Man discovered that while de Man was in Belgium at the outbreak of World War II, he had contributed to over 170 newspapers collaborating with the Nazis.

Though many of these articles were literary, some suggested the outright deportation of the Jews. Lehman's further research led him to believe that de Man was also a bigamist and financial fraud.

Lehman maintained that if the theory was to make the author dead and reduce everything to rhetoric or contradiction, it would in effect nullify or justify anything that de Man had done. It was, in short, a theory void of any moral standard and thus appealed to de Man on some level.

Later in the evening Lehman entertained a small group of students and faculty with his poetry. On several occasions, he put critical writing narrative endings to poetry which produced humorous and flowing puns.

When criticism of deconstructionism is seen in the context of his poetry, there is little doubt why Lehman attacks a literary theory which renders the author dead. Overall, the evening with David Lehman was thought-provoking and an interesting glimpse at an extraordinary man.

terian Church
s you to



)AY IV
10:30 a.m.
Church Choir; Julius Brooks, Des Sara Smith, trombone; Jeff Parker, ank Douma, trumpet; Barbara Lien, Mike Smith, drums.

November 8, 1991

FRIENDLY FIRE

Harassment does not equal power

Josh Ford

A swastika. If a person were to choose a symbol or word with which to assault a Jewish student, they could choose nothing more powerful than Hitler's hated emblem. I don't know what the person who repeatedly placed swastikas on the residence-hall door of a Jewish student was thinking. Perhaps they thought it was funny? Maybe they didn't understand the deep meaning that symbol holds for Jews. Possibly they didn't think it was such a big deal. Probably, they didn't know that such a specific act is against the law in Iowa. Frankly, I don't care what they were thinking. That attack on a single Jew was, in effect, an assault on every Jewish student on this campus, and that includes myself.

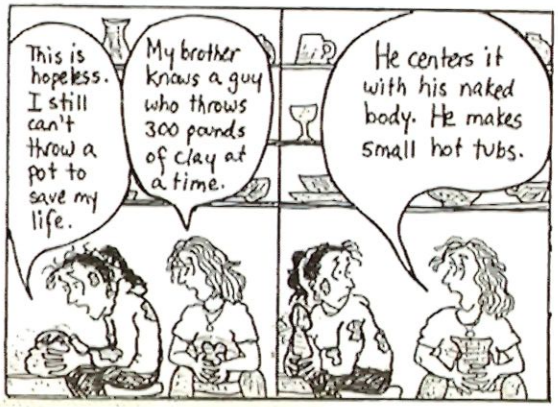
I found out about the incident on Friday afternoon through the Jewish grapevine, an effective instrument of communication for our small community. My first reaction was of disbelief. This couldn't happen at Grinnell, not at a place that professes to be so open-minded and culturally accepting. This didn't last long, for I realized that that was what Jews in Germany, the cultural center of European Jewry, said in 1938.

My second reaction was obviously concern for the victim, followed by anger. Not the kind of anger that makes you curse or yell or bang your head against a wall or even want to bang someone else's head against a wall. It was a calmer, more controlled anger that said, "This has happened, and I will not let it pass quietly." I will not allow Grinnell students to read the memo from the President and pass it on. It is not enough for them to sign a petition and put the whole thing to rest; Grinnell students sign petitions with the frequency that most people change underwear. The repetition tends to numb the significance. You cannot just point and say, "BAD." You must understand why.

A swastika represents not only the horror that the Jews of Europe experienced during Hitler's reign, it is also a reminder of similar horrors that occurred in Russia in 1881, Spain in 1492, the Crusades, the Soviet Union under Stalin, the first ghetto in Venice and the Dreyfus affair in France. Throughout history Jews have been the victims of oppression and persecution. For the most part this has not been our fate in the United States; more subtle forms of anti-Semitism have occurred, but nothing on the scale of the Inquisition or the Holocaust. However, this country has pre-

see FORD page 10

IGNOBLE PURSUITS



FORD: Harassment denigrates offender

continued from page 7

sided over the virtual destruction of the Native American population, the war

time internment of Japanese-Americans and the enslavement of Africans. The horrors of Hitler are well within the capacities of this country. Americans as well as Jewish-Americans should never forget that.

The person or persons who committed this act have no power. Anyone with real power who feels that way doesn't waste their time scrawling on message boards; instead, they make an "Enemies List" or run for governor of Louisiana. So the concern is not that this person belongs to a platoon of Brown Shirts who will soon be marching down Main Street. What might be more of a concern is that this person and others like him or her might vote for a certain Republican candidate for governor in Louisiana. The only power this person controls is the power to inflict fear, the least potent and most temporary of all weapons.

So when you sign the petition being passed around campus condemning the anti-Semitic action, or you nod in agreement with President Ferguson's statement, think if it ever came to it, would your words and your signatures translate into action? Would you risk being called un-American or un-Christian? Would you risk your life? Your family's life? Your economic livelihood? Really? Sunday night commemorates Kristalnacht, the night in 1938 when Jewish homes, stores and Synagogues in Germ any were attacked and vandalized. And nobody did anything. The vast majority were not anti-Semitic Nazis; they just did nothing to stop those who were. Our words are nothing when not backed by action. Light a candle, say "never again," but mean it.

MARTIN: Why I learned to lie

continued from page 7

meat on her bones. I'm going in for a pelvic exam tomorrow. Hope those stirrups aren't too cold!

Well, nothing much else is going on here. I'm meeting some people down at the Bar tonight, so I'd better end this.

Your loving granddaughter,
Elisa

I think she would keel over and die on the spot. And I just couldn't have that on my conscience, ya know?

November 15, 1991

The truth to the symbol

STAFF EDITORIAL

We can only hope that the person who persists in drawing swastikas on a Jewish student's door does not realize the full implications of what he or she is doing. Perhaps this person who has chosen to employ such a powerful emblem of hate doesn't realize why the swastika is such a repungnant and inexcusable symbol-- not only to Jews but to anyone who cares at all about human life and dignity. We can only hope that the person who has done this is nothing more than a painfully unenlightened individual. Perhaps they have never had a Jewish friend to tell them about murdered cousins or great aunts whose ashes were used to produce fertilizer. Or perhaps they have received their education about World War II solely by watching reruns of *Hogan's Heroes*. In any case, a short history lesson is in order.

In 1910, the German nationalist Guido von List recommended the swastika as an insignia by which Germans could advertise their anti-Semiticism. The Nazi party, when it was formed ten years later, adopted the swastika as its own. In 1935, Hitler mandated that the swastika become the centerpiece of the new German national flag. Until the end of World War II, the swastika was the emblem which flew over the extermination camps of the Third Reich.

53 years ago this past week the Nazis, with the swastika as their official symbol, began their rage of terror against European Jewry. Within a few years, extermination camps were systematically massacring hundreds of thousands of people. The Nazis, with the swastika as their official symbol, manufactured lampshades from human skin, made soap from body fat, and stuffed pillows with the hair of those they exterminated. They developed super-efficient machines for crushing the bones of their millions of victims. The Nazis raped women and, nine months later, bound the legs of these women so that they could not give birth and the mother and child would die. At least six million Jews, more than two times as many people who currently live in Chicago, were killed by the Nazis. And the swastika was the Nazis' official symbol.

The person who continues to scrawl swastikas on the student's door here is, whether they know it or not, invoking all of this history every time they do so. They are invoking an emblem which symbolizes the extermination of not only Jews but also people of color, gays and lesbians, and a myriad of other groups. The swastika is a symbol of intense emotion and power. To whoever insists on abusing these emotions: Stop.

November 15, 1991

LETTERS TO THE EDITOR

Christian students speak out

To the editor,

Due to a recent rash of verbal attacks against Christians that have occurred on this campus, we decided this letter needed to be written.

In the time that has passed since returning to Grinnell from Fall Break, there have been five specific instances of verbal attack. This letter is not intended to single out any one person or incident. Instead, we wish to express the general feelings and attitudes we have faced as Christians on this campus.

One of the most recent attacks portrayed Christians as oppressed under the bondage of religion. Another implied Christians were prudish and insensitive. Another claimed that Christians do not think for themselves, and that there are no "real" Christians. Yet another pictured Christians as conniving to get their point across. And another called devotion to Jesus "scary." Within these attacks, there was horrendous misunderstanding, merciless jeering and closed-minded (yes, closed-minded) stereotyping. Although we do not deny the abuses of religion, we stand in our relationship with Jesus Christ as testimony of a different standard.

However, it should be emphasized that derision has not been limited to the past week alone. In classes born-agains have been derided, missionaries ridiculed, Christian faith deemed archaic and inaccurate information regarding the faith distributed. Most frequently these attacks blindly lashed out at Christians, with no consideration of who these individuals might be, calling them oppressed, closed-minded, narrow-minded, un-intellec-

see RELIGION page 10

Deminoff clarifies statements

To the editor,

The article "Data sheds light on true level of campus diversity" in the November 8 issue of the *Scarlet and Black* provided valuable information about the history and current state of the minority presence at Grinnell. At the very end of the article, however, the writer states that "Deminoff said he believes Grinnell has made significant progress in recruiting minority students, faculty and administration. The statistics appear to support his assertion."

The assertion I made had to do with the recruitment of women on campus, not minorities. I believe we have made significant progress in the recruitment of women, although we still have a distance to go even in this category. But as the former affirmative action officer of the college, no one knows better than I that we have a very long way to go in the recruitment of minorities on campus. The statistics cited in the article certainly do not support the assertion that the writer of the article attributed to me.

see DEMINOFF page 10

Swastikas represent hate, fear

To the editor,

This letter is directed to the person who continues to paint swastikas on a Jewish student's door.

I want to ask you--why? Why would you take a symbol of ferocious hate and display it as a message of intimidation for the Jewish people on this campus? Why would you strive to hurt an individual because of what s/he believes? Why don't you have the courage to stand behind your ideas and admit who you are? Why do you believe this act of hate will accomplish something? Why do you think you are going to frighten us?

Julieanne Ehre '92

Cleaner defends vacation policy

To the editor,

You people who complain about the vacation policy should not complain at all. You should be glad you get vacation at Christmas time. There are other employers around town that do not offer benefits like the college does. Be happy you have a job here. If you put the effort into your work like you do bitching and whining, you would get along a lot better.

William Peters
Cleaner I

RELIGION: Students denounce verbal attacks

continued from page 6

tual, stupid, suffering, scary, prude, crazy and hypocritical.

While Grinnell prides itself on being tolerant, all we have seen in these attacks is bigoted intolerance. This presence of bigotry is evidence of a double standard among those Grinnell students who choose not to let Christianity stand on its own without the infliction of the world's stereotypes. We are not condemning anyone for their opinions or comments, and no defense should be taken.

We do, however, urge the Grinnell community not to go about stereotyping Christians, despite what your opinion of them may be. Do not formulate your conception of Christians based on Jerry Falwell, Jimmy Swaggart, Jim and Tammy Faye Bakker and the negative stereotypes portrayed in television and movies.

We are not oppressed. We are not in chains. We are not diseased. We are not brainwashed. We are not suffering. We are not freak aberrations of the intellect. We are in love with Jesus Christ, and want to love this world in the same way Christ does.

Brian Wingrove '93
Sherrie Griffith '92
Lori Shook '94
Ann Remington '93
Erin Hardin '94
Janice Lee '95
Shannon Hancock '92
Derek Miller '94
Jamie Magruder '91

DEMINOFF: Article stated incorrect assertions

continued from page 6

In each of my annual affirmative action reports of recent years, I have noted the low numbers of minority faculty and administrative staff and the need for strong and creative efforts in improving this situation. As the writer reported, initiatives are being taken to do just that, but the problem is not at all an easy one. And assuredly I don't believe, therefore, that we have made "significant progress" in resolving it.

Bill Deminoff

January 31, 1992

Renown author as first Writer-in-Residence

Bharati Mukherjee comes to Grinnell

By Heather Torrence-Stanton

Bharati Mukherjee will be visiting Grinnell College twice this semester as part of the Writer-in-Residence program. Her first visit will be from Monday, February 3, to Friday, February 7.

Mukherjee is the author of a large body of novels and short stories. Born in India, she is a Canadian citizen and a permanent resident of the U.S.

As a prominent writer of immigrant fiction, Mukherjee follows in the tradition of writers like Bernard Malamud, but focuses on non-Westerners entering the U.S., often illegally. Her most recent novel, *Jasmine*, focuses on the experiences of a young Indian woman and her journey from a small village to America. *The Middleman and Other Stories*, her newest book of short stories is richly varied in its inclusion of the experiences of Iraqi Jews, immigrants from the West Indies, and other cultural groups.

During her upcoming visit, Mukherjee will visit several courses, conduct an open writing workshop, meet with ASIA and with a group of Indian students, give a public reading, and hold open office hours for students to discuss their fiction writing. Her workshop will be Monday, February 3 from 1-3 p.m. in Main Lounge, and her reading will be Tuesday, February 4 at 7:30 p.m. in South Lounge. Her open office hours will be from 11 a.m. to noon on Tuesday and Wednesday, from 10 to 11 a.m. on Thursday, and from 2 to 3 p.m. on Friday.

The Writer-in-Residence program is designed to bring a published author to campus to work with students, to share her work, and to provide a forum for discussion and exploration of fiction writing and reading. Students, faculty, and staff are encouraged to take advantage of the many opportunities to meet, work with, and hear Mukherjee.

Mukherjee is a professor of English at the University of California, Berkeley. She has served as a visiting professor at a variety of colleges and universities, including Emory University, the University of Iowa, and Skidmore College. She is a past recipient of the Guggenheim Fellowship and has worked with the University of Iowa Writer's Workshop. Her novel *Jasmine* is set partially in Iowa.

The author of over eight books, countless articles and short stories, and a frequent reviewer for the *Washington Post*, the *New York Times Book Review*, and the *Toronto Globe and Mail*, Mukherjee is an excellent resource for all members of the college community to utilize.

February 14, 1992—didn't show up under "Jew"

Swastikas reappear in Dibble

By Chris Maag

The new year has not graced Grinnell with the absence of hate crimes. Four swastikas have so far been found on the walls in Dibble Hall. There were two swastikas drawn on the door of a Jewish student in the hall, and two more have been drawn in black crayon on papers hanging in stairwells.

The first came at the end of the first week of this semester, and the most recent was a pair that were drawn on an open letter from the residents of the hall which rejected the swastikas and warned the person responsible for them that he or she would be prosecuted. The letter was signed by a majority of Dibble's residents, and was originally intended to have been printed in its entirety in the *Scarlet and Black*.

"We decided that it is a serious enough thing that it really needs to be addressed every time it happens," said third-floor Student Advisor Alex Severns. "I think this is better than thinking that if you ignore it and don't give the person the attention they want, they'll eventually stop."

Residents decided against printing the letter, believing that this might catch the attention of Des Moines television reporters who unexpectedly came into the dorm last semester to report on the swastikas. The letter has now been made available so that Dibble residents can go to their SAs for a copy to hang outside their doors or in the hallways.

"It's very frustrating and I know it's frustrating for the students," said Dibble and Clark Resident Advisor Janice Gerda. "I wish I could do more. I wish that there was something more that I could offer. But honestly, even though I'm just a few feet away, there's really little I can do to help look out for this person." Currently, she says, the only thing that can be done on campus is for the residents of and visitors to Dibble to watch for a person actually drawing swastikas in the hall.

The Grinnell Police, too, are depending mostly on student help in looking for the person involved. They have collected all the peices of paper on which the swastikas were originally written, but say that these cannot do much in helping to identify the person.

"Fingerprints aren't really helpful because there are so many on the papers. We are, however, trying a few new approaches to investigating these crimes," said Sergeant Randy Hansen, Grinnell Police's Chief Investigator, who participated in a recent statewide conference of law-enforcement officials on how to build better cases against hate crimes suspects. Hansen declined to say what new techniques were being used in trying to identify the suspect.

"We really want to show everybody we have unity and that this is a community, because it seems like this is an attack mostly on Dibble," said Severns.

The hate crimes law has been in effect in Iowa for almost a year. Suspects found guilty of hate crimes like the ones at Grinnell face a misdemeanor charge, with a maximum of thirty days in jail and/or a $100 fine.

February 14, 1992—didn't show up under "Jew"

The hate continues

STAFF EDITORIAL

Unfortunately, we must again bring up the subject of swastikas. When we left last semester there was an awful tension in the air—violent physical attacks were being reported, and the genocidal graffiti frequently appeared in the dorms. Most would agree, it was an uncomfortable environment to exist in.

Unfortunately as well, it is not just at Grinnell that this subject comes up. Many colleges all over the country have reported tension on campus, and a new surge of racism. Knowing that students of the past worked so hard to eliminate such hatreds, recent events on campus' seem quite a step backwards. The reasons behind the new racism is hard to figure: is it a trend caused by recent the economic recession? Are people rebelling against the "PC" behavior that is expected on campuses?

We left Grinnell last semester hoping to come back to a fresh start. Some things have improved: there have been no reports of violence, or town and gown friction. In general, the atmosphere seems less tension filled—no one seems eager to re-create last semesters environment. However, swastikas continue to appear. Already this semester four swastikas were drawn. All of them were in Dibble, two appearing on the stairway halls, and two on a Jewish resident's door. The most recent defacing occurred on a posted petition which denounced the offensive swastikas.

What can we say? What will make the swastikas, and the hatred behind the ink marks, disappear?

In response to the swastika appearances last semester articles were written, letters were printed, and editorials tried to respond. Meetings were held and petitions signed. For some reason, the swastikas continued.

To reiterate our disapproval might seem tiresome or pointless, but we feel that to let the swastika's return to our campus unnoticed would be worse. Respond with letters, continue meeting, search for new ways for the disapproval to be known. Eventually, hopefully, the message will sink in.

February 14, 1992—didn't show up under "Jew"

COMMON SENSE

Leftist *Kristallnacht* has arrived

Mike Washburn

Gracing the cover of a recent issue of *The New Republic* is a picture of David Duke, the Louisiana populist who is running for president. Inside we find the usual pieties about Duke's "thinly veiled" racism and the danger he poses to our society. Nowhere is it granted that Duke does have a firm grasp of the ugly and sad facts that face many whites in liberated America.

We are in the midst of a leftist *Kristallnacht*, the victims, this time, being dead men—or dead, white, European men. Christopher Columbus is savagely attacked, as textbooks which praise him are ejected from school curricula (in that sense Columbus is meeting the fate that Patrick Henry met some time ago).

The schools are awash in "multiculturist" sewage. Students are told that the western canon is irredeemably marred by racism, sexism, homophobia, gynophobia, etc., that it has "got to go," in the Rev. Jackson's eloquent words, and that the works of those literary giants Frantz Fanon and Rigoberta Menchu must replace it. And indeed *Hamlet* is being supplanted by *I, Rigoberta Menchu* (the story of an oppressed Gautemalan woman who comes to adopt feminism and Marxism—which, by the way, are purely western doctrines.)

Anyone who dares to speak in defense of the western works is branded as a "social Fascist." When Carol Iannone, a notorious defender of the canon, tried to get a job with the National Endowment for the Humanities, she was Borked. Not surprisingly, there are not many people with the courage to defend it. Among politicians, David Duke is nearly alone in doing so. He is also alone in his frank opposition to liberal immigration policies, a source of anxiety to many white Americans.

As Chinese, Mexicans, Haitians, and Jamaicans pour into this country at the rate of nearly a million a year, whites begin to ask grave questions about the future. Will the southwestern states absorb enough Mexicans that the Mexicans can vote to secede, provoking another Civil War? Will the quarrels over school curricula that we are seeing today escalate into a full-blown *Kulturkampf*? Will America become another South Africa, where a tiny white minority is threatened with extermination?

Also helping Duke are the "anti-AIDS" freaks. Loudly they blame "homophobia" in our society and government for the spread of the virus. But, as we are never told, AIDS is contracted mainly through sodomy.

see WASHBURN page 10

IGNOBLE PURSUITS



February 14, 1992—didn't show up under "Jew"

WASHBURN:

"The tears of my contrition" will wait

continued from page 7

to which "homophobic" people are averse. Ironically, if everyone were "homophobic," there would be no AIDS crisis. A few cases here and there, yes, but we would lose more people to, say, food poisoning. (But isn't "homophobia" hindering the search for a cure? Hardly. More is spent on searching for a cure for AIDS than for cures to diseases that kill more people.) And whether or not the folks in ACT-UP want to believe it, they are hurting the image of gays in general and are fomenting a lot of resentment, which in turn is being expressed through support for Duke, who probably will not opt, like Bush, for "dialogue" with the radicals.

Many commentators have made the point—and I think it's an important one—that Duke has rarely, if ever, referred to his past Nazi activities as anything more than "youthful indiscrections" or examples of "intolerance." They were much more than that, they were obscene breaches of decency. And the evil they represented may still lurk in Duke. But even in the lives of evil men, there can be heroic moments. Lenin, Stalin, Hitler, Franco, and Mao were evil, but they showed a courage that set them apart from common men. As with Duke. It is his courage, shown by his willingness to incur the rage of the liberal establishment, that so many people find attractive.

In the picture, Duke is handsome, smiling confidently, gazing into a blank sky. He has good reason for confidence. The rhetoric he has used during his campaigns has had a beautiful sound to white Americans living in a country they are no longer sure is theirs. If liberals are troubled by the mess in Louisiana, they should know that it's their mess. No, I don't think Duke's supporters are trying to make this Adolf's century. Sorry, but "the tears of my contrition" will have to wait.

February 21, 1992

Campus celebrates Jewish Cultural week

By Craig Wacker

Devorah Block described the upcoming concert of Klezmer music as "fun in a Jewish-ethnic-traditional sort of way." The concert, sponsored by the Jewish student organization Chalutzim, is one the activities planned for the upcoming Jewish Cultural Week.

According to Chalutzim head Becky Lansky, one of the purposes of Jewish Cultural Week is to "show typical white Americans that other people have contributed to history." She added that the week should give "a rough idea that the [Jewish] culture expands across many things." Jason Kimelman said the cultural week would provide "a greater exposure to Jewish culture."

Jewish Cultural Week is traditionally held during the Purim festival. Purim celebrates the survival of the Jews in Persia due to a benevolent Persian-Jewish queen. This year, Purim falls on the week before spring break. Chalutzim plans a play and debate to celebrate the holiday.

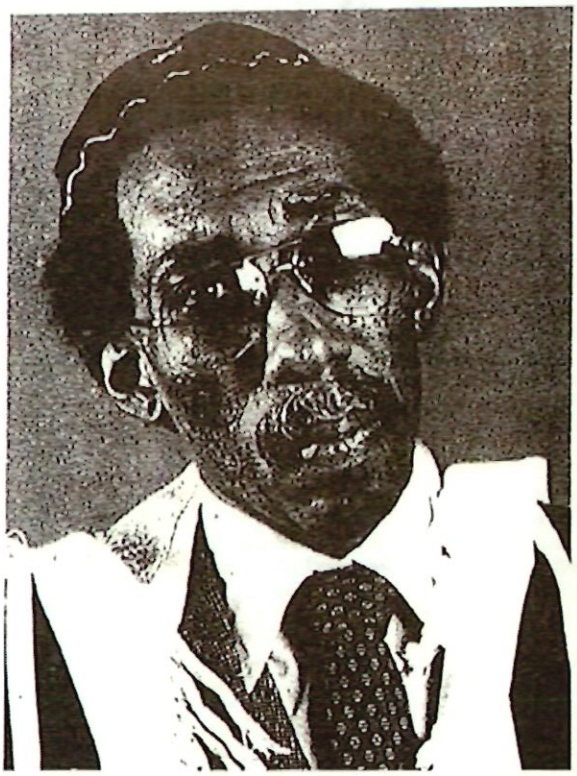
Starting Wednesday February 26, Chalutzim has sponsored a folk singing concert at 9:00 p.m. in Main Lounge. The event will include two guitarists performing normal Shabbat singing in both English and Hebrew. On Thursday, speaker Julius Lester will speak at Convocation on Black-Jewish relations.

Friday at 5:30 p.m. in Younker Lounge, an Israeli dinner will be held to highlight Israeli dishes prepared by students. Havdalah, a service signifying the end of the week, will be held at 6:00 p.m. on Saturday in the Religious Studies Resource Room of Steiner Hall.

The band Maxwell St.. Klezmer will perform from 7:30 to 10:00 p.m. on Sunday. Organizer Becky Lansky described the music as "very upbeat" and "kind of jazzy." Finally, *Europa, Europa*, a film about a boy growing up during the Holocaust, will be shown on Monday.

As part of the festivities, Chalutzim will be placing signs around campus with messages in English, Hebrew and Yiddish. Lansky hoped that this measure would increase awareness of the languages most often used by Jews.

February 21, 1992



Professor Julius Lester

Prolific author and activist to speak at Convocation

By Jason M. Kimelman

Julius Lester, author and professor, will deliver the Scholor's Convocation in the Harris Center Theater on Thursday, February 27 at 11:00 a.m. He will be speaking on "Blacks and Jews in American History."

Professor Lester is a member of the faculty of the Judaic and Near-Eastern studies department at the University of Massachusetts at Amherst. He was born in 1939 and has authored 19 books, including *Look Out Whitey! Black Power's Gon' Get Your Mama!*, *The Tales of Uncle Remus*, *Lovesong -Becoming A Jew*, and *Falling Pieces of the Broken Sky*.

A veteran of the Civil Rights movement, Professor Lester served as a spokesman for the Student Nonviolent Coordinating Committee, composed speaches for Stokely Carmichael, hosted a talk-radio show in New York for eight years, and recorded two albums of original music.

Lester's talk is sponsored by Chalutzim, The Rosenfield Program in Public Affairs, International Relations, and Human Rights, and the Chaplain's Office.

A man alone in his hate

To the Editor,

As Jews at Grinnell we feel compelled to respond to Mike Washburn's article Leftist *Kristallnacht* has arrived (*Scarlet and Black* 2/14).

For those who are unaware, the word Kristallnacht means in German "The Night of Broken Glass" and refers to the night when Hitler-inspired mobs stormed through Jewish neighborhoods in Germany vandalizing homes and shops, beating people, and burning all of the books that could be found. The work was long and bloody and went on through the night; yellow Jewish stars, badges of hate, were splattered red. The sound of shattering glass could be heard everywhere piercing the darkness. The unfortunate Jews, men and women, young and old alike, were beaten and some were killed. The "fortunate" Jews could do nothing but listen from their hiding spots to the sounds of the evening's carnage and watch as their homes and shops were burned. And there were the books. Thousands of books, many ancient and holy, were burned in bonfires all over Germany as a testament to all that Hitler's New Germany would stand for. All that the Jews could do was watch and weep as sacred words on sacred paged turned to ash in wisps of flames. As was so often true with Jews, the fate of their books foreshadowed their own and they too, in the end, would feel the touch of flame and leave only wisps of smoke.

We have read Mr. Washburn's column and do not see the connection with any of the phenomenon he recounts. The only parallel is that in our minds' eye we can hear the mobs shouting "Germany for the Germans," and can not help but notice the echo in Mr. Washburn's apparent message "America for the White Americans!" Mr. Washburn uses words like water, with no sense of their weight and cost or the pain they may cause. Perhaps he is ignorant of their meaning and effect. Perhaps not.

American Jews are extremely appreciative of the blessings of liberty that our nation has offered us. However, the latter half of the 20th century has left us somewhat suspicious. We are very much aware of the limits of liberty. As the curtain rises on each new act in the play of human history we always feel compelled to look to see if another Hitler waits in the wings and wonder who will be the next target.

When we hear Mr. Washburn's echoing of the words of David Duke, even if his venom is directed for the moment at Mexican Americans, the hair on our collective necks go up. We hear the same stupid and frightening messages of the hate mongers, and those who come behind them and try to legitimize it. We hear Mr. Washburn use the word "courageous" to describe men such as Hitler and Stalin and we can only wonder. We say these things not only as Jews, but as human beings ever aware that the lesson of Nazi Germany can apply to any group of people at any time. Yesterday it was the Jews and who can say at whom hate will be directed tomorrow? Who does not matter. What does matter is our commitment not to tolerate it ever again. We hear Mr. Washburn playing the one-note piano of demagoguery and racial intolerance and we are required to respond. So to answer Mr. Washburn's claim that a leftist *Kristallnacht* has arrived; we have seen no glass shattered, no bonfire of books, and no burning homes. In truth, all we see, is a man alone with his hate.

Jordan Magill '92
Rebecca Lowenthal '92
Keri Williamson '92
Sarah Gottschalk '92
Cheryl Neuman '92
Andre Fresco '92
Jonathan Malamy '93
Scott Muskin '93
Kathleen Kern '93
Kendra Ford '93
Jessica Roff '93
Jed Melnick '94
Ben Grimley '94
Joshua Ford '94
Jenniffer Lerner '94
Jessica Goodman '94
Barak Weinstein '94
Ben Levine '94
Kate Gundersen '94
Jason Kimelman '95
Alexander Cohen '95
Mara Fishman '95
Aaron Gross '95
Matt Haber '95

America not for whites only

To Mike Washburn: Week after week, in the *Scarlet and Black* and the *Spectator*, I have seen you make poignant efforts to address the concerns of conservative citizens here in Grinnell and across the United States of America. Conservative viewpoints deserve as much attention and consideration as do liberal, or any other viewpoints, yet I feel that you have been making some fundamental errors in your explanations of racism and multiculturalism in America. Face it Mike, America is not for whites only. It is a problem that Mexicans, Cubans, Jamaicans, etc. escape illegally from their homelands into America, but you can not do justice to the problem by opposing their existence as potential laborers here in the United States. America is still over 50 percent white, and (I reiterate from previous letters I have sent to the *Spectator*) its bastions of power are still dominated by white males as they have been since the Declaration of Dependence was signed on that fateful day in 1776. A resident of California, I am well aware that often immigrants come in too fast for the eceonomy to cope, and factions, whether they come from the left or the right, are often hasty to make angry demands. However, this is NOWHERE near the impact of a *Kristallnacht*. I'm sure you know exactly what happened on that night at the height of the Nuremberg laws' enforcement. The powers that were in Germany took it upon themselves to personally destroy the property of a minority religion they believed to be dangerous to their way of life and their political system. Immigrants today are seeking shelter under our political system here in the USA, not trying to destroy it. The status of racism in America has changed little since Lincoln signed the Emancipation Proclamation in 1865. All that has happened is that the minority population has become larger, demanding attention. The American way of life is not being destroyed as were the homes and places of business of the Jews on *Kristallnacht*, the American way of life simply needs to change in order to accomodate these new Americans and appease the flood of "leftist" demands being made.

Sincerely,

Zachary Polsky '95

Sally Jesse (Rafael)?

To the editor,

For three to six hours a day, four days a week, studio art courses meet in Gardner Lounge. This was not a collective decision of the students in these courses. The Fine Arts building is so poorly ventilated that it is dangerous to work there. Therefore, it is a necessity that classes are held elsewhere. Last semester when the problem arose, several locations were considered, but Gardner Lounge, although not ideal, offers the best alternative. The students in the classes are adapting to the inconvenience this poses, however,

some Main Hall residents still find the situation intolerable. After all, *Sally Jesse Raphael* is on at three, and because classes are held until four, one can understand their dismay. It seems more upsetting, though, that other students do not have the opportunity to take these courses without both the distraction of a television in the classroom and the less-than-

see ARTS page 10

Washburn chose wrong analogy

To the editor,

I am writing in response to Mike Washburn's column last week entitled "Leftist *Kristallnacht*." I appreciate that everyone has the right to call on historical events in order to explain the present. However, I feel that Washburn did not choose an appropriate analogy when drawing a parallel between *Kristallnacht* and multi culturalism/political correctness. *Kristallnacht* can be seen as a blatant example of violent oppression and racism. If now the event is cited too frequently and incorrectly it could lose its historical relevance. Kristallnacht is minimized when it is part of a constant argument that does not really concern that particular event. However, if people claim that groups are being oppressed it is probably a good idea to hear their complaints out. Consequently, although I think Washburn does not use *Kristallnacht* correctly, he deserves to be heard as much as anyone. One other opinion is that *Kristallnacht* could be used appropriately to shed light on some of the issues in Washburn's column. In times of economic hardship it becomes popular to blame minorities and immigrants for a country's failures. This is exactly what happened to the Jews of Germany and other minorities. *Kristallnacht* teaches us that such a solution is wrong both morally and practically. At the same time the event demonstrates that it is never too early to look out for oppression and misguided hate.

Amos Cohen '92

Sarcasm

To the editor,

The column on Judge Gage was supposed to be sarcastic. Of course I wouldn't suggest another woman on the Supreme Court. (Chill out Grinnell; that's a joke too). Sincerely,

Ann Treistman '92

A resolution supporting Mike Washburn's Feb. 14 column

To the editor,

Whereas we, like Mike Washburn, are a bunch of scared white boys, or at least some of our best friends are scared white boys; and

Whereas we, too, worry about the possibility that someday there may be enough Mexicans (Mexican-Americans?) in the Southwest to vote for secession and "[provoke] another Civil War"; and

Whereas we sure don't want to have to learn any language which rolls its "r's"; and

Whereas recognizing everyone's legitimate voice in society just makes for too many views to neatly dichotomize; and

Whereas there are simply not enough white people to go around anymore; and

Whereas we are not so much horny as xenophobic;

We hereby declare our solemn intention to fuck like bunnies until the hegemony of scared white boys can be once again established beyond a doubt.

Mark Baumann '92
Eric Bucks '92
Mike Nield '93
Portia Sabin '93
Matt Black '94
Sam Di Iorio '94
Sara Langworthy '94
Howard Paine '92
Ben Thistlewaite '94
Mary Fedorcio '94

February 28, 1992

Jewish tradition focus of project

By Karen Nutter

What is it like to grow up Jewish in Iowa? What is it like to be a religious minority in a state which seems to have more churches than grocery stores? How have Iowa's Jewish communities survived the anti-Semitism these cornfields have sometimes produced? Just ask American Studies Professor Hanna Griff, and she'll tell you.

Professor Griff, in conjunction with American Studies Professor Michael Bell, has been working since last spring on compiling the oral histories of Iowa's Jews. With the help of interested Grinnell students, Griff has interviewed many Jewish nursing-home residents and community members in such cities such as Des Moines, Council Bluffs and Sioux City. By asking them questions regarding their histories and experiences, and recording their answers, Griff hopes to preserve their heritage and make it an area of interest to others.

"I want to get students [excited] about the oral tradition," Griff stated. As a folklorist and oral historian, she wants students to "take interest" in what these people have to say, and listen to them as young people used to "listen to the elders" of a community. By sharing their wealth of knowledge and experience, the older people teach and the young learn, and a tradition which might otherwise fade is kept alive.

The project originated with and is sponsered by the Jewish Federation of Iowa, which celebrated its 75th anniversary a couple years ago. The JFI honored that occasion by contacting Bell and asking him to do research on the subject of Jews in Iowa. He agreed, and the project was born.

Since then, Bell, the project's main researcher, and Griff, the project's director, have spoken with countless Jewish Iowans about their lives in this state. Last spring, Griff and 15 students interviewed residents of a Des Moines nursing home, and Griff herself has conducted many interviews in other cities. Griff and several of the students are currently in the process of transcribing all these recorded interviews, a daunting though rewarding task.

Griff stated that nearly all of the Jews interviewed have had very positive experiences in Iowa. For the most part, they are second generation Iowa Jews, and have spent their entire lives in this state. Most came not from large metropolitan areas, but from small, tightly-knit communities, in which traditions were kept alive and members kept together. They have been very successful, they almost uniformly state, and they have not had trouble keeping kosher and Sabbath laws in an almost exclusively Christian society.

But for all their positive statements, Griff wonders if these Jews are not romanitcizing their pasts. She related the story of one man who stated that it was nice to grow up in Iowa, but who later confessed to having been assaulted, in his youth, by a group of boys who were inspired by a church sermon which had branded the Jews as "Christ-killers." The man was not alone, Griff stated, in giving seemingly contradictory statements such as these; more than one person interviewed, after giving testimony to all the positive experiences they have had, shared negative experiences with anti-Semitism.

Griff had several ideas to account for this accentuation of positive experiences, one being the very fact that these people are Iowans. There is a "code of politeness," Griff stated, which seems to govern what the people say, and this has to do with the traditional bias of Midwesterners against complaining. These people, Griff explained, insist that Iowa has treated them well, and that they have nothing to complain about. Although anti-Semitism was a major problem for many of these people, they are reluctant to say so because their overall experiences have been good. If there were bad times, Griff stated, they don't dwell on it and "they certainly never harp on it." Like the traditional Midwesterner, Griff said, they "look forward."

Griff also credits the process of assimilation with the positive experiences of these Jews. Although they lived in communities in which their traditions could be kept alive, they were a generation or two separated from the larger, more traditional Jewish communities of New York or New England. In a process Griff described as being "give and take," these Jews incorporated elements of their surrounding society into their lives and made them their own, lessening the gap between the Jewish and Christian communities. For instance, Griff explained, the grandmother of a little girl who had won a Christmas tree in a contest deemed the tree a Hanukkah bush, which stripped the tree of its Christian connatations and made it fully Jewish.

In another example of "borrowing," as Griff called this kind of assimilation, Griff described a Jewish cemetery in rural Iowa. Normally, decoration on Jewish headstones consists only of writing in Hebrew; the stone is devoid of the carvings, scrolls and other such ornaments generally found in Christian cemeteries. But in this cemetery, Griff stated, while the Hebrew writing was still present on the stones, they were also decorated with what Orthodox Jews would consider Christian symbolism. A stone shaped like a tree stump, meant to



Professor Hanna Griff

represent the spirit of one who died too young, and normally only found in Christian cemeteries, is found here in conjunction with the Hebrew.

This "very Midwest" way of incorporating elements of one culture into another may possibly be due to ignorance of some Orthodox practices, Griff conceded. Because Jews were separated from their traditional communities, and were surrounded for their entire lives by another faith community, they may not even have known the "traditional" way to do things, such as construct headstones.

The concerns for Jews in Iowa today, however, are far beyond those of headstone construction. As young people throughout the state venture out to different parts of the country in search of opportunities and jobs, young Jews are leaving too, and leaving behind this heritage. What is going to happen next is a "constant concern," Griff stated. While the Jewish tradition in Iowa is certainly not going to die out, and "there will always be one to carry on the torch," it is important to keep the tradition's rich history in mind, and not allow it to be lost in today's world. This project is "a good document for the present," Griff stated; through the words of "the elders," it preserves the past and helps us to realize the future.

February 28, 1992

COMMON SENSE

"The real racists"

Mike Washburn

It's easy to admire the men and women of the civil rights movement, who fought tirelessly for oppressed minorities. However, the people who represent minorities today (or claim to) deserve only imprecation. They smear innocent people with verbal excrement, and they find Hitlers lurking where none exist.

I thank Jordan Magill for providing a case in point. In a letter in this paper, Magill charges me with "Naziism." His evidence is a column that attacks liberal immigration policies and says that Stalin and Hitler were evil men who had a rare courage. No one could really think that this represents "Naziism." Rather, Magill imputes it because he can't think up a logical response.

For all their hideous crimes, Hitler and Stalin were indeed brave. There were several examples of courage in Hitler's life; I will give one. Shortly after the Great War, Hitler marched in the front row of the Nazi Putschist parade, knowing that it would be fired on (when it was fired on, by government forces, the man marching beside Hitler was killed). Stalin was a revolutionary socialist in a country, Czarist Russia, where radical leftists were often hanged—Lenin's older brother Alexander, for example. In a certain sense, he was like the liberal heroes mentioned above. Although he and Hitler and were monsters, they had the courage to put principle over self-interest.

Though the infamous question about Mexican immigrants did not originate with me, I will defend it anyway. Much of the southwestern U.S. originally belonged to Mexico; only through a series of bloody aggressive wars in the former half of the 1800s did we acquire it. Now, this is defensible, but many Mexicans refer to the land as "the Occupied Territory," and, as reported in credible sources (*Chronicles*, for instance), some of them are talking about immigrating there and getting the land back by vote. Some people (myself not included) are asking whether they will in fact manage to do this.

America has a racial character and a cultural character. The racial character can change; that in itself is fine. But because many immigrants have no intention of becoming assimilated Americans, preferring their culture to ours (witness Mexican immigrants who stick to Spanish), the change of the racial character entails cultural changes, whose desirability is debatable.

Magill presumes to speak for "American Jews," but other Jewish students whom I spoke to found the letter absurd. If Magill seeks to protect his fellow Jews, fine, but they face bigger dangers than insensitive college students. Leonard Jeffries, chairman of the black studies department at the City University of New York, has alleged a conspiracy by the mafia and Hollywood Jews to construct a "system of destruction of black people," and has derided Diane Ravitch as a "Texas Jew." The "civil rights activist" Stokely Carmichael—one of whose speechwriters spoke here at Grinnell this week—has said in a speech (written by whom, I wonder?) that "we must take a lesson from Hitler."

Most ominously, Lyndon Larouche, whose virulent anti-semitism is well known, will be a free man in a few months, having shared a cell with the honorable Jim Bakker in a prison in Rochester, Minnesota (poor Larouche!).

There are powerful anti-semitic demons out there, and if you cry "Hitler!" every time some writer says something nasty, no one will listen to you when a real Hitler comes along.

Magill and his friends were so troubled by the vision of "shouting mobs" which my column evoked in

see WASHBURN page 7

WASHBURN: Answer those who attacked him for Kristallnact analogy

continued from page 5

their minds that they decided to get together in a big group and attack me. The letter is signed by many people, but there's no question who wrote it. It's vintage Magill, with all his trademarks. There's tautology: "The work was long...and lasted through the night." There's disagreement between noun and verb: "When we hear Washburn...the hair on our collective necks go up." "We hear the...message of the hate mongers, and those who...try to legitimize it." There's use of a singular form where a plural is required: "We do not see the connection with any of the phenomenon he recounts."

Apart from being gramatically challenged, Magill is incapable of sustained argument, so he falls back—not for the first time—on the smear tactic. He suggests I'm "another Hitler," just as, in an earlier column, he suggested I'm a "*Gestapo* Conservative." In a separate letter, Amos Cohen writes that it's wrong to use loosely a term like *Kristallnacht*, because this may drain it of its meaning and relevance. I can hear Magill adding, "That *Gestapo* Conservative Mike Washburn, that modern-day Hitler, actually invoked the *Kristallnacht* in attacking liberals!"

Zachary Polsky charges that in criticizing militant minorities I forgot that racism is as severe a problem today as in 1865. I think that racism isn't nearly as bad a problem today. *Commentary* gave an index of this when it noted that blacks have been elected mayor in many cities that are predominantly white, i.e. Seattle, Washington and Augusta, Maine.

April 3, 1992



Deborah Lefkowitz

Female film director visits Grinnell

Deborah Lefkowitz will screen her latest film, *Intervals of Silence: Being Jewish in Germany*, at 7 p.m. on Sunday in the Harris Cinema. Since Lefkowitz will be following up the screening with a group discussion of her work, students will have the opportunity to learn first-hand about her unique approach to her craft.

Lefkowitz's 58-minute film explores relations between Jews and non-Jews in contemporary Germany, and is her fourth film since graduating from Harvard University in 1981 and becoming an independent filmmaker. The film has won awards at festivals throughout the United States, as well as in Canada, Germany, and France.

In addition to her filmmaking, Lefkowitz is actively involved in distribution and teaching. She has also served on the board of directors for the Boston Film/Video Foundation and the National Coalition of Independent Public Broadcasting Producers, and is serving this year as the Director of the fourth annual Boston Jewish Film festival.

Lefkowitz's visit to campus is sponsored by the Grinnell College German department, the Rosenfield Program, and the Noun Program in Women's Studies.

April 21, 1992

Was Neitzsche a sexist pig? Find out

Werner Dannhauser, Professor of Government at Cornell University and former editor of the *National Review* and *Commentary Magazine*, will speak at Grinnell on April 20, at 7:30 p.m. in ARH 102. His topic will be "Nietzsche: Friend or Foe to Women?"

Dannhauser received an A.B. from The New School for Social Research and a Ph.D. from the University of Chicago. He has taught at Hebrew University, the University of Toronto and has been a member of the Committee on Social Thought at the University of Chicago.

Dannhauser has lectured and published widely in the history of political philosophy. In particular, he is known for his work on Marx, Neitzsche and Leo Strauss, as well as for influential work on Jews and Judaism. He has translated such figures as Gershom Scholem, Walter Benjamin, Karl Reinhard, Kurt Riezler and Karl Jaspers. Dannhauser's talk is sponsored by the Noun Program in Women's Studies at Grinnell College. The talk is open to the public. All are invited to an informal reception immediately following the talk.



Professor Dannhauser

April 21, 1992

Lecture on Multiculturalism emphasizes personal as well as institutional approaches toward a nonracist society

By India Weston

The subject of multiculturalism was yet again the topic of discussion this past Tuesday evening in South Lounge. The speaker?—Rudy Sims, Regional Director of the Iowa Region of the National Conference of Christians and Jews. The title?—"Moving Towards A Multicultural Society."

Speaking in front of an entirely black audience, Sims focused on multiculturalism from two perspectives, individual and organizational. In terms of the individual, Sims made the assumption that upbringing in the United States innately entailed a lot of misinformation regarding one's history. Growing up as an African-American, he had the same stereotypes of blacks as whites, but has come to accept the responsibility of looking at things "more rationally as I mature."

On the subject of the melting pot, Sims pointed out that people "are at different places" and, as a result, they sometimes "slip up and have to be reminded." He cited as an example, the familiar scenario of talking about one race when they are not present.

Sims called for the strength and solidarity of blacks by telling them not to let affirmative action dissolve, and not to believe whites when they say that blacks have an unfair advantage. "We are on an uneven playing field," said Sims. Even though there are many educational institutions resisting the notion of favoritism, and who understand that racism hurts everyone, there are many institutions which "haven't effectively dealt with the race question yet."

"Racism is alive and well," stated Sims. He then proceeded to talk about the recent increase in the number of hate crimes. "Hate crimes are on the rise in America," he replied. Such crimes have risen 60% in the Midwest in the last couple of years. Most of the hate crimes which have occured in Central Iowa and Waterloo have been targeted at blacks.



Sims' attention also focused slightly on whites and the hopelessness they are feeling as a result of the continually tightening economy. Whereas a great number of blacks are used to struggling particularly with unemployment and poverty, stated Sims, "whites are all of a sudden faced with the dilemma," which in turn makes it easy for them "to channel their fear." Because of the success the Japanese are currently experiencing, Sims offered, there is significant "Japanese bashing" occuring within the country. Why should blacks defend the Japanese because of underlying racism associated within that relationship? "We live in a small world," replied Sims, and no one knows who is next in line. "We can't allow ourselves to tolerate hate."

A reflection upon a race relations survey added an interesting aspect to the talk. The survey of youth, which was taken a couple of years ago, consisted of persons 15 to 24 years of age who were of each racial group. Everyone, including whites, felt they had been affected by discrimination. 55% of the blacks did not believe they had been discriminated against. 90% of all groups felt there would be improvement if people would take more responsibility in bettering society, and 70% of these people felt they had an "exceptional" close friend of another race.

Sims went on to discuss various progrsseive stages of Euro-Americans blacks towards multiculturalism.

April 21, 1992

Obituary for Menachem Begin

Mike Washburn

Menachem Begin was Israel's most inflexible and combative prime minister. Believing that the conflict between Israel and its Arab enemies could only be ended through violence, he ordered a number of military strikes against the Arabs. Accordingly he is remembered as a Zionist warrior; but his other identities are sadly overlooked. Begin's life saw a weird confluence of political forces—he was a survivor of Stalinism, a warrior against British colonialism, and a cunning opposition politician.

Born in Lithuania in 1913, Begin immigrated at an early age to Poland, where he joined a Zionist outfit called Betar. After the Nazis invaded Poland in September 1939 he, along with many other Jews, fled to Lithuania, which by then had been annexed by the Soviet Union under the Molotov-Ribbentrop pact. Begin could have fled to Palestine, where he would have had many friends, but he believed his duties to Betar required him to stay in Europe.

Begin's choice of a refuge proved an unhappy one when the Soviet thugs occupying Lithuania arrested him as a "hooligan" (the Soviets' colorful term). "For me and my family," Begin later lamented (see S. Stoffer's book *Begin*, 1988), "the whole world was plunged into darkness." But Begin's will was like an adamantine rock. When his captors demanded that he sign a statement impugning his activities in Betar, he refused, prompting the Soviets to resort to torture, which proved useless. Acutely frustrated, they made him sit for sixty hours in a chair facing a wall.

They released him under an agreement signed by Stalin and the ousted Polish leaders. By 1944 he was in Palestine leading Irgun, one of several Jewish outfits opposing British domination. Some of Irgun's deeds were repellent, like the bombing of the King David Hotel, which housed not only British officials but Arabs and Jews as well. But largely as a result of such terrorism, the British in 1948 finally gave the Jews their own state (an act Jewish leaders had been calling for ever since an 1897 convention in Switzerland).

For many years after the British concession, Begin lurked in the shadows of Israeli politics, unable to make his wild pugnacity attractive to his countrymen. Then in 1977, after Israel had survived four attempts by the Arabs to destroy it, Israeli voters elevated him to the leadership of their state. They wanted a leader who would fight back—and they elected the right man.

In 1981 Begin's regime carried out a brilliant aerial strike against Saddam Hussein's nuclear plant at Osirak. Amid the shrill condemnations of the left-wing U.S. media, there was little recognition of the merit of the strike, which prevented Iraq from acquiring a nuclear bomb. If Iraq had been a nuclear power when it invaded Kuwait in 1990, the Persian Gulf War might have taken a very different course.

The next year, in response to an escalated assault on Israel and its citizens by the Palestine Liberation Organization, Begin ordered Israeli forces to enter Lebanon and destroy the terrorist bases there. This campaign (villified even more shrilly by the left) was not as decisive a success, for it dragged on until 1983 without eliminating all of the terrorist bases. But it did get some of them, thus

see WASHBURN page 10

WASHBURN: Begin a true heroe

continued from page 7

making life a little safer for Begin's beleaguered people.

It was also under Begin that Israel made large shipments of arms to South Africa—like Israel, a bastion of western values besieged by the forces of the Third World. Naturally this, too, earned the ire of armchair revolutionaries and useful idiots in the enlightened circles of the U.S. and Europe. It was a heresy to praise Israel for helping a western cousin to survive.

Similarly it has been unfashionable to take a pro-Zionist line in discussing the mess in the Middle East. Israel, we are told, has flagrantly breached of the human rights of the Palestinians, whom it refuses to grant the very thing for which it has so desperately struggled—self-determination. Ignored by the anti-Zionists is the violence of the Palestinian Intifada. They also shunt aside the inconvenient reality of a *de facto* Palestinian state already in existence in Jordan.

Begin grasped these realities, ignoring the Israeli doves under whose leadership Israel would have gone the sorry way of South Vietnam. His assertiveness and his willingness to resort to force were necessary in a part of the world where diplomacy and peace fetishes are useless or worse.

Few men have had the courage to defy "enlightened" opinion in the name of what is decent and sane. Still fewer have had the bravery to sneer at their torturers. Despite his obsessive villification by the left, historians will see Begin for what he was—one of the true heroes of his century.

May 1, 1992

FRIENDLY FIRE

A Tzadik at Grinnell College

Josh Ford

Rabbi Berg looks at me with a glare that leaves me halfway between laughing and cringing. So in other words, I look studious.

"The most important thing in life is not to love your neighbor," he begins in a heavy stereotypical accent, "the important thing is to love the stranger." It is a favorite phrase of his.

"To love the stranger is more important than almost anything else. It is forbidden in the Talmud to forgo Torah study to attend the funeral of a parent, but an exception is made for the funeral of a stranger."

I have been studying Talmud (the Jewish book of laws, logic and philosophy) once a week with Rabbi Berg in a small group for the better part of the semester. We've finished about three pages of actual Talmud, but we've learned volumes. He continues his line of logic.

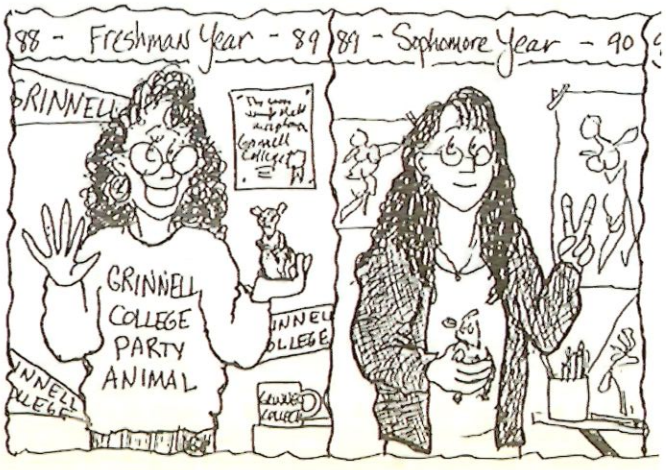
"Of course you can take that too far, like Dahmer or Manson." For some reason a lesson seldom passes without mention of at least one convicted felon. "They loved some people so much they had to kill them. That's not what the Talmud is talking about. That's evil. If the stranger you meet is a Dahmer or a Manson, you should love them, but not too close-up." Modern logic from an ancient text.

The spittle flies out of his mouth as he finishes his statement and lowers his head to look at the large Talmud sitting in front of him. He begins to read, chanting the words first in Hebrew and then in English. In this one hour between lunch and classes, I am able to forget the tests, the papers, the grammar police, the profs, the meetings and get lost in his rhythms, in the question and answer, in counter questions and counter answers. It is not that I am extremely religious, it is just the incredibly strange feeling you get when you are actively in pursuit of some truth or knowledge for which you gain no academic credit. The registrar gives you credit for mastering the Pythagorean theorem, but not for simply learning the logic of "love the stranger."

Rabbi Berg launches into another verse. Somehow he ends up talking about Ryan Sandberg's salary (rabbis are a bit like your typical columnists, both eventually end up approaching baseball on a spiritual level), "twenty eight million dollars to play baseball." He nods his head slowly and stares off into space. It is like watching a hummingbird pause for a moment to contemplate the flowers, "He makes more in a week than I make all year." He exhales and buzzes back to his Talmud.

see FORD page 7

IGNOBLE PURSUITS



FORD: Berg says "Love the stranger"

continued from page 5

The reason Rabbi Berg intrigues me so much is that he is so different from the daily experience here at Grinnell, and as the semester wears on towards an excruciating conclusion I find that difference to be all the more refreshing. He is, in the final analysis, a person who still truly believes in something. True, the world disappoints him, his government disappoints him, he goes through the angst of wondering what the Secretary of State Jim "F—k the Jews" Baker is thinking today, but he still isn't completely cynical. Whether he is right or wrong I don't know, but in his rhythms, his cadences as he reads the Talmud, you get the feeling that he is experiencing something wonderful. Something that even if you don't believe in it, you have to admire for the depth of thinking and feeling it provides.

For Rabbi Berg the answers are simple phrases with complex reasons. "Love the stranger," is not a simple prescription for leading a just life, it is also a complex critique of why we don't and won't. The stranger is sometimes a Dahmer or a Manson, sometimes it is a demon or a dybbuk, sometimes the stranger is our lover, and sometimes the stranger is no one other than ourself.

September 11, 1992

Washburn: Race, liberal myths

COMMON SENSE

by Mike Washburn

Liberal pundits say that white racism is still a problem in the U.S., citing the beating of a black motorist by white policemen in L.A. But as Lew Rockwell points out in the August issue of *Chronicles* magazine, the beating was not what the butchered videotape makes it seem.

Rodney King (a career criminal) did not cooperate with the police, reports Rockwell. Instead, he grabbed at his side, as though groping for a weapon, made obscene gestures at the policewomen, and lunged at one of the officers. I would guess that these provocations, not racism, are the real reason they beat him—especially since *they did not harm King's two black companions.*

One can disagree with the verdict handed down last spring, but its motive was not racism, but the belief that, in view of the wretched circumstances in which policemen have to work, it would have been criminal to undermine them. It's amusing that those who responded to the verdict with such rage reacted coolly to the murder, arson and looting plaguing Los Angeles.

Shortly after a black gang murdered a white Yale student in New Haven, one member gave a full account of the crime to the police. The *New York Post* pointed out that unlike the film of Rodney King's beating, this account was not presented innumerable times to the public by the media. In the liberal lexicon it's okay to commit a vicious interracial crime—if a white's on the victim end.

When racist whites assaulted blacks in Howard Beach, New York, local editors put reports of the crime on the front pages of their newspapers, hoping this would shock white readers into awareness of the enduring and violent nature of white racism. But when a group of blacks in the city smashed a Vietnamese man's skull with a hammer, shouting "Chink!", the crime received little notice. Nor did the editors give much coverage to the racially motivated knifing by a black of Brian Watkins, a 22-year old Utah native who was visiting New York with his parents.

Rather than deplore such crimes, liberals attempt to justify them by drawing from a deep well of social excuses. Sometimes this is difficult, as in the case of the 1989 Central Park rape, committed by a gang that included middle-class blacks who went to a decent high school. The task is invariably complicated by other ethnic minorities—Jews, Italians, Irish—who, despite terrible economic conditions and extreme bigotry, never committed such crimes. Sometimes liberals remind us that American blacks are descended from slaves, a condition that makes them unique among the nation's minorities. But does it? There are in the U.S. Vietnamese and Chinese who came from Communist societies where they enjoyed less freedom and wealth than the average slave did.

It would be stupid to make special allowances for ethnic groups because members of them were persecuted somewhere along the historical line. Just about every ethnic group in the world would be entitled to privileges. No one makes such allowances for Chinese, whose relatives rotted in prison camps under Mao, or for Jews, who live with the knowledge that members of their immediate family were incinerated in Dachau. Why make them for people whose ancestors were slaves?

The liberal hypocrites demand tolerance and compassion—for the groups they favor. There are minorities whom it's okay to malign. Anna Quindlen in the *New York Times* can call the Irish "antedeluvian bigots" without incurring the censure that another commentator, Andy Rooney, incurred when he insulted blacks. Spike Lee can make movies depicting Italians as bigoted, dim-witted buffoons and Jews as greedy fiends, and no one criticizes him; *Time* magazine rewards him with a puff piece.

Time-Warner can release the song "Cop Killer," which contains the lyrics "Die, die, die, pig, die!" without causing real problems for itself—though I think it would be reluctant to release a song with the lyrics "Die, die, die, nigger, die!" For many years, the City University of New York paid Leonard Jeffries $70,000 a year to teach classes about "sun people" and "ice people," firing him only when he made rabidly anti-Semitic remarks that were too much even for Mario Cuomo, who noisily denounced him. Colleges can hand out fat checks to Louis Farrakhan for speeches that amount to incitements to murder.

After the race-riots in L.A.—the bloodiest in American history—the Republicans' chatter about family values and the Democrats' effusions about health care strike one as equally irrelevant. What's needed now is frank dialogue about race. The *Chronicles* columnist Samuel Francis in the magazine's September issue provides some much needed candidness on the subject in discussing what he terms "Afro-racism." This doctrine, he writes, "offers a full-blown conspiratorial view of history, a myth of black racial superiority and solidarity...and a demonology that openly preaches violence against whites." Evidence is as close as your local record store, or the nearest "Afrocentrist" manifesto.

SGA cabinet,

To the Grinnell student body,

We are writing in response to the editorial "We are not SGA's mouthpiece." [Scarlet & Black, Sept. 11, 1992] We agree with the Scarlet & Black staff. The newspaper is published by and for the students. We are simply surprised that the staff neglected to print information which was relevant to the student body. The staff failed to inform you of things that SGA had accomplished over the summer and throughout the year, such as the Labor Day Bash, escort service, used book sale, Bob's Underground, and the vice presidential elections. The staff had the informa-

October 9, 1992 – response against Washburn

Owusu: Stop writer's racism

INTERNATIONAL PERSPECTIVE

by Papa Owusu

Sometime last year, the editor of the Dartmouth Review at Dartmouth College was alleged to have quoted Hitler in his editorial piece. This, of course, constituted an insult to Jews in particular, and to any sound mind who knows about the monstrous Adolf Hitler. The editor took a lot of heat for his unwarranted quotation. I fact, he eventually resigned his post. But in Grinnell College, a racist clothed in a conservative jersey, has launched a vituperative war of words on Blacks, and the campus is silent. He has even been lauded by the flamboyant editor of this newspaper as being skillful in presenting his arguments. Would you praise Hitler for skill and bravery in being able to massacre millions of people? How can Grinnell College, the celebrated bastion of liberalism, be so silent about such flagrant insults to Blacks?

How ironic it is for a guy who calls his column "Common Sense" to consistently show plain ignorance and serious lack of common sense in his column. His hate-inspired writings about Blacks are full of lies and distortions in immeasurable degree; I wonder how on earth anyone would call his arguments coherent. For the most part, he lies, exaggerates and over-generalizes isolated incidents to make his case. This is not an unfamiliar tactic: it is very typical of racist demagogues.

First, Washburn makes no secret of his disdain for African leadership, always making allusions to turbulent regimes of despots like Idi Amin and Bokassa. But Mike's argument is flawed in the sense that he tries to define African leadership in terms of our most despicable leaders. You don't use Hitler, Stalin or Ceausescu to define European leadership, right?

Second, Washburn shows his contempt for Africans by his persistent reference to Africa as a continent of starving nations. There are 53 nations in Africa. The handful that experience occasional famine, mainly Angola, Mozambique, Sudan, Somalia and Ethiopia, are war-torn countries whose ethnic rivalries were fanned largely by the cold war. But a racist belief in white superiority causes Washburn to state that the misery in these countries resulted from Africans driving out European colonialists. You don't need to be an expert to understand the extensive damage of European colonialism to Africans. Does Washburn know what would be happening to his European kin in Yugoslavia—engaged in the fiercest ethinci fighting in living memory—without the massive international assistance that they are receiving? They would be starving. Man-made misfortunes like wars and famine should be deplored and campaigned against, rather than siezed as tools of cynicism and mockery of a race.

Third, Washburn's portrayal of African-Americans as the epitome of all that's wrong with America is sheer racist nonsense. He would have us all believe that Black crimes are underreported in an America where Willie Horton can be a tool for election victory. If there is anything to despise, it should be America's racist past, not African-Americans. Why do you think as late as 1968, Dr. King had to lead marches to clamor for racial equality? Or why would Malcolm X become so angry as to coin the slogan: "by all meabs necessary." This was the era when a Black student needed a police escort just to walk to the classroom on a white campus. Following the brief era of civil rights laws, enacted mostly by the pragmatic President Johnson, African Americans have made remarkable strides. Ebony magazine captured this sense of Black progress right, in it's article entitled, "from Slave Ships to Spaceships." The article made a fair assessment of the bold steps African Americans have taken, in spite of the enormous odds they have faced.

Fourth, Washburn relishes in presenting African culture as barbaric and savage. Clitoritomy is not as widespread a practice in Africa as Washburn would have us believe. There might be some isolated cases of this deplorable practice in Africa, but don't some whites engage in similar outrageous practices? How about whites who practice sexual intercourse with dogs and other pets? Wouldn't I be dumb to use that to suggest white backwardness or innate behavioral defect?

Fifth, and th most shocking of all his assertions, he argues that Blacks are inferior, citing low academic achievment. If academic achievement could be a measure of genetic superiority, middle class people would have superior genes than the less affluent. And even Mike would be inferior to many Blacks with more impressive intellectual records.

I can go an and on, but why should I waste my time on a sick man's hallucinations. Is he really sick? Yes, that little guy from New York who still revels in the stupid, arrogant and old-fashioned mentality of white superiority is sick. I know him because he is my friend. He is an alienated person with no social life. He spends the bulk of his time feeding on and learning to reproduce hate materials. And he thinks himself a conservative. Bull. He is a shameless bigot seeking attention on a campus that has encouraged him by our apparent insensitivity to his racial taunts against Blacks.

Forgive me if I sound a bit too harsh, but I feel a real need to tame this monster who has been let off the hook by Grinnell. Silence means consent. C'mon, wake up, Grinnell College! Respond to Washburn! Show him we despise his racist propaganda!

October 30, 1992

Howard... and 20 things that disturb him

A special commentary by Howard Horn

Got a copy of the Grinnell Spectator yet? If you haven't, pick one up. Read Doug Foster's article "20 Things That Piss Me Off." It's good information for any aspiring ultra-conservative. But remember, Chris Fletcher advocates that politically active students should learn the opposition. It gives me great pleasure to be that opposition. Here now are 20 things that disturb me. (I'm not going to use the phrase "piss me off." That would not be using my family values.)

1) George Bush. Folks, the Congress isn't going Republican, and if anything, it's getting more liberal. So when you here Bush say things will change with a new Congress, don't believe him.

2) The Nickname Slick Willie. Bill Clinton is no more slick than Bush is chicken. They are both very respectable men trying to do what is best for the country. Bush just doesn't have a clue what this is.

3) The Trend of Anti-Environmentalism. I hate to contradict my friend Doug Foster, but an environmental holocaust is a very likely possibility. The problem is that we're not facing one single problem; environmental threats come in many forms. It's not just global warming or ozone holes—it's many things. Environmentalism is a very necessary thing. Oh yeah, it is unwise to tell people to commit suicide when they are trying to prevent you from doing the same thing.

4) Chuck Grassley. This man is a weak Senator. He has introduced very few bills of any consequence into Congress. He also embarrassed Iowa with his questioning of Anita Hill.

5) Jim Ross Lightfoot. For those of you who think the radical right of the Republican Party had not infiltrated any important government positions, you're wrong.

6) The Grinnell Spectator. The Spectator is an independent paper that is anything but independent.

7) Republican Claims About the Number of Times Clinton Raised Taxes. Their claims are true. But, according to the Republican counting system for raising taxes, Bush has raised taxes just about as often. The price of stamps went up, didn't it?

8) The Postal Service. It's a gigantic, tax-revenue black hole. It's time to give mail delivery to private industry. The price of stamps will go down and federal subsidies that would have went to the postal service can be reinvested.

9) Homophobics. Sexual preference is not a chosen life-style. It is something that is thrust upon people. Homosexuals have no choice as to whether they will be homosexual or not, just as women, African Americans, and Jews have little or no choice to be what they are. Therefore, to disapprove of the life-style of a homosexual is hatred to the same degree as sexism, racism, and anti-semitism are.

10) Family Values. What does "family values" mean anyway? All I can see is that it is a term the Republicans coined in order to promote their sexist, racist, homophobic views.

11) Clearance Thomas. Forget Anita Hill for a moment. Do you believe this man? He IS anti-abortion. It seems that the Republicans told Thomas to keep his mouth shut so that the Supreme Court can get yet another Conservative.

12) The Voucher System. For those of you who were unaware, this country has a First Amendment that protects peoples rights against the forming of a national church. The voucher system, which would give financial support for religious schools, is unconstitutional.

13) The American Conservative. All this tabloid seems to do is bash opposing candidates.

14) James Baker. Chris Fletcher wrote that Pat Robertson is the greatest threat to America. I disagree; James Baker is. This man has worked undercover to try to destroy Israel. When he took over Bush's campaign, he succeeded in producing lies and turning the campaign very negatively. No one knows what else this man is capable of doing. And, he has enough support to possibly win in 1996.

15) No on Amendment 1. That is just positively stupid. Women deserve equal rights. And folks, the E. R. A. does not promote tax-funded abortions. That's just Republican propaganda.

16) People Who Fear Tipper Gore. Al Gore does not support his wife's position on record labeling. Also, the Vice-President's wife holds no power.

17) Religion. Want to know a good way to help reduce the deficit? Tax the church (or any non-charitable religious function.) It's about time we got all religion out of government.

18) Dan Quayle. Vote for Bush, and this man is one heartbeat away from the presidency.

19) People Who Criticize Government. If you have a problem with government, get involved. You can vote, work for a party, work for candidates, and lobby.

20) People Who Criticize the Scarlet and Black. If you have a problem with the Scarlet and Black, get involved. Write for the paper.



November 13, 1992

Who was Yankel Rosenbaum?

To the editor:

On August 19, 1991 in the Crown Heights section of New York City, anti-Jewish riots, touched off by a car accident involving a Jewish driver hitting and killing a seven-year-old black child, claimed the like of Yankel Rosenbaum. Rosenbaum, a 29-year-old Jewish doctoral student from Australia, was attacked and stabbed to death by a gang of black youths yelling "Kill the Jew." Rosenbaum's only connection with the car accident was that he ws Jewish. The murder and riots that ensued in the following days were clearly motivated by ethnic hatred. People threw stones at Jewish houses, burned Israeli flags, and chanted "*Heil Hitler*." Immediately following the murder, Lemrick Nelson was identified by the dying Rosenbaum, and later confessed twice to the police.

On October 29, 1992, a jury consisting of six blacks, four Latinos and two whites found Nelson not guilty on all charges. According to the *New York Times*, Nelson's lawyer suggested that "under pressure from Jewish groups, police officers from three precincts, the medical examiner's office, and medical experts all colluded to frame Mr. Nelson." The accusation of a Jewish conspiracy is a common tactic used to justify hatred targeted at Jews. The fact that justice was not served in this case should not come as a complete surprise. The case of Rodney King in Los Angeles this past spring made all too clear the inadequacy and failure of our justice system.

Perhaps equally as disturbing as the verdict itself is the apparent apathy and lack of reaction among the general public as a whole and the Grinnell College campus in particular. This past spring, we found the campus' strong response to the King verdict both necessary and justified. But after the Rosenbaum verdict, we found that only a handful of students had even heard of the murder. The lack of knowledge can only be partially blamed on an uninterested press. When a person is murdered solely because of his race of religion, all people must condemn that act. A failure of our justice system necessitates a public outcry—regardless of the victims or the attackers.

Jason Kimelman and Jess Messitte

Lipchitz responds to hearings article

To the editor:

I am writing in response to the Nov. 6 article by Konstantinos Kambouroglou on the topic of the city council meeting at which the issue of harassment was discussed.

I think the text of the article was both fair and accurate, but I feel the choice of headline, "City Council meeting on harassment not promising," and the final statement were unfortunate and also do not reflect the council's real determination to take the issues of harassment and intolerance very seriously.

Overcoming stereotypes, misinformation, deeply rooted prejudices and, indeed, complacency is a complex task. We must simultaneously keep the engry of our passionate commitment to act while retaining patiences and mental clarity that will permit us to find truly creative and productive educational and legal paths to combatting prejudice and increasing sensitivity to diversity.

What I believe we need is concensus building, sharing of perspectives, and a lot of mutual encouragment to achieve what we all seek—a safer, more open, more tolerant community. We must try to overcome pessimism, discouragement and cynicism because of past failures and seize this opportunity to transform the awful experience of those who suffered harassment into positive energy for improving our community.

Lolya Lipchitz, Chair, Grinnell Human Rights Commission

Editor's note: The Grinnell Human Rights Commission, composed of seven members from various groups within the city of Grinnell, receives and investigates claims of unfair treatment because of discrimination. The Commission also takes active measures to promote understanding among local groups. The Commission, one of 22 local Human Rights Commissions in Iowa, was created in 1969 to serve all members of the community.

November 13, 1992

Washburn on the rejection of radicalism

COMMON SENSE
by Mike Washburn

In his column in last week's issue of the *Scarlet & Black*, Howard Horn brings up the issue of race. In Mr. Horn's opinion, the reader learns, "African Americans are still fighting the battle against discrimination."

In a society where blacks win mayoral elections in predominantly white cities, where blacks are elected to high legislative offices, and where black murderers of innocent Jews are acquitted on specious grounds, it is hard to believe that white racism is still pervasive. But there is abundant evidence that black racism is pervasive and remunerative. Consider the career of Derrick Bell, a warrior against racism and the object of much praise in the left-wing press.

Having anointed himself an anti-racist crusader, Mr. Bell has attempted to defeat racism in two of its enclaves, Harvard and Stanford. In a new book, *Faces at the Bottom of the Well*, he conveys—through anecdote and metaphor—the frustration aroused by the failure of his noble attempt.

Although it has earned Mr. Bell praise in *The Nation* and other journals of the left, *Faces* is little more than a shallow political screed crudely disguised as literature. Mr. Bell in his tirade charges whites in general with having an evil disposition—a disposition which prompted them to "kidnap" blacks from Africa over the course of several centuries. Everyone knows that only a comparatively small number of whites removed blacks from Africa, and everyone with more than a second-grade education knows that they did so with the ready assistance of black tyrants.

One wonders how seriously people would take Mr. Bell if he were a white given to racist generalizations about blacks. He probably would not win the esteem of Dr. Haywood Burns and his fellow liberals—white racists never do, even if their intellectual abilities are impressive. Look at Michael Levin.

Another black who has won the esteem of liberals despite naked contempt for whites is Malcolm X. Mr. X's professional life began with a stint as a pimp and drug dealer in Boston. At some point he adopted anti-white racism and became involved with the black radicals of the Nation of Islam. After disseminating his nasty nonsense for some years, he fell out with the Nation of Islam over a petty issue. Perhaps because it did not have the patience to settle the dispute through debate, the Nation decided to settle it with a bullet.

In one of his thundering oratorical diatribes, Malcolm X stated, "I charge the white race with..." He then proceeded to enumerate the crimes of "the white race"—recalling an Islamic fundamentalist morality play, *The Trial*, which he may have plagiarized.

Malcolm X also endorsed what he styled "liberation forces" in the Third World—the Viet cong and the junta of Fidel Castro. Mr. X thereby aligned himself with a government that human rights outfits routinely rank as one of the most flagrant violators of human rights in the world. Among the many crimes of the Castro regime are the imprisonment and torture of homosexuals and political dissidents, several imperialist adventures in Angola and Ethiopia, and the exclusion of Cubans from tourist attractions on their own island.

When, in 1968, the Soviets invaded Czechoslovakia and suppressed the reform movement led by Alexander Dubcek, most communists outside the Soviet Union reacted with anger and shock. But the invasion was praised as a noble act of proletarian internationalism by the leaders of three non-Soviet Communist parties: the American, North Vietnamese, and Cuban. The Cuban communists later denounced the United States for its wicked and imperialist actions in Vietnam and elsewhere.

As for the Vietcong, a good indication of their general character appears in *Leftism Revisited*, a book by Erik von Kuenaelt-Leddihn, a renowned Austrian conservative. Zealously hateful of religious men, the guerrillas registered their hatred by burying a monk up to his neck and leaving him for the ants whom they knew would find him a sumptuous feast. This and other atrocities, of course, did not prevent them from being adored by 1960s leftists such as Jerry Rubin, who wore a Vietcong flag as a cape.

It is fortunate that the doctrines of Bell and Malcolm X do not reflect the beliefs of a majority of blacks. As the support of 63% of the black population for Clarence Thomas's appointment to the Supreme Court suggests, most blacks eschew radicalism and espouse the conservatism of Thomas. Several brilliant black conservatives are demolishing the racist myth that all Blacks have the same left-wing political views, being incapable of holding other ones.

Among the most prominent black conservatives is Shelby Steele, whose book *The Content of our Character* has won wide acclaim. In his book Steele argues, with great eloquence and force, that the only worthwhile strategy for blacks is a diligent effort at self-advancement. Steele also pillories dissolute black public figures who have attempted to divert attention from their misdeeds through allegations that racism have persecuted them.

In an interview published in the *New York Times*, Colin Powell echoed and the doctrine of the black conservatives. He averred that black advancement must come through black effort, not government effort, that blacks must seize "every opportunity that is put in front of them."

* * *

Who is Melissa Laird, and why does she write so poorly? These questions occurred to me as I read her screed in the last issue of this newspaper. In this tirade Laird charges that I "used Owusu's apparent 'grammatical blunders' as educated reasoning." She also presents the wonderful sentence, "A majority of the student body has had enough of Washburn's insights of what we all seem apparently blind to." I'm not sure what either quoted passage means.

And I don't know why Laird thinks it objectionable that I pointed out in my column that Papa Owusu led in his readers in his own column (Owusu charged that I "argued that blacks are inferior, citing low academic achievement.")

Nazism and nationalism --new world threat

International Perspective
by Papa Owusu

The cold war is over, but a more ominous threat is becoming the world: the resurgence of nazism and nationalism. Some nazi German youths — with the surreptitious support of right-wing extremist politicians — are daily terrorizing foreign immigrants. More commonly, they set fire to their hostels. Some foreigners have been burned alive in such attacks, including at least four people from Ghana. In France, the fiery Lehn Feng, the French version of David Duke or Pat Buchanan, is winning massive support for his inflammatory rhetoric against foreigners and non-whites. Duke carried sixty percent of the white vote in Louisiana's gubernatorial race with his racist attacks against blacks and Jews. And in our own small college, a paranoid nazi, Mike Washburn, and his persistent, attacks against blacks apparently go unnoticed.

The sudden upsurge in the popularity of such extremists is simply alarming and threatening. The result has been an outbreak of ethnic fighting in such places as Angola, Liberia, areas in the former Soviet Union and Yugoslavia, and sporadic violence as witnessed in Germany, Los Angeles and Crown Heights. This turbulence often claims many innocent lives, but the demagogues whose incendiary rhetoric and deeds nurture them are almost always untouched. Aside from the many precious lives that this crazy demagoguery-inspired violence claim, it disrupts economics and destroys property to the tune of many millions if not billions of dollars. This is definitely too high a price to pay for the foolhardiness of shameless extremists living in their own fantasy-world of racial and ethnic hatred.

The outlined revelations are enough to underscore the enormous threat nationalists extremists—most of whom speciously like to wear the tag name "conservative" (they are a big liability to conservatives) — pose to society. So the earlier we stop them, the better. But as much as we condemn them for their grossly despicable actions that often cause us to much pain and loss—we should blame ourselves also for often doing too little too late to check them. We need to reckon that these messengers of hate are more skillful and shrewd than we often perceive them to be; they window-dress their messages well enough to capture the mind of even the least gullible person. So it is not surprising that some Blacks would cheer when Nation of Islam espouses theories of Whites as devils; or some whites would applaud when David calls Blacks lazy folks sucking up America. We cannot condone divisive oratory and at the same time decry its fruits — violence. We need to show more intolerance and disdain for demagoguery, regardless of who utters them. Because our failure to do so always costs us a higher price in the long run—to borrow form economists (with all permission from Prof. Munyoni).

As much as we understand the pernicious threat of these ignoble extremists, we also need to understand why they think and act the way they do. We live in both a big and a small world. We are big in terms of our diversity and small by virtue of our interdependence and interconnectedness—which is ever more made so by the luxuries of modern technology. But narrow-minded extremists live in their tiny Robinson Crusoe island. In their walled parochial islands, they see only themselves, their race, ethnicity, religion, or whatever group they consider themselves part of. And all other groups, become to them, a nuisance or a threat to their very existence, or tiny islands. So they feel empowered to "legitimately" protect their islands by their open hostility that often touch of rounds of violence, ranging from sporadic skirmishes to civil wars. Such short-sighted extremism can be found in people of all race — Blacks, Whites, and Asians; and in all countries—from Afghanistan to New Zealand.

Now we face the daunting task of combating extremism. Can we prevail? Yes, we can. We prevailed over the Cold War. This one is not going to take billions of dollars worth of arms buildup. It is not going to take sophisticate diplomacy and politicking. It would require simple, but more difficult "dharma" (duty) patience, tolerance, love, and respect for each other — regardless of one's race, color, creed, or nationality. We need to emulate the optimism of Bill Clinton; we ought to believe in the "place called Hope." And trust that we can live together amicably.

Hatzfeld defends liberty

To the editor:

After reading Gareth Fisher's article on Old Milwaukee, Assault, and Alchohol, I thought about the several points that Mr. Fisher presented to the community. Mr. Fisher takes a position in favor of restricting alcohol consumption on the grounds that it will secure the future of this institution's government funding.

In response to this stand, I find the current policy to be acceptable and believe it should not be restricted anymore than it already is. John Stuart Mill wrote about liberty in the nineteenth century and proclaimed the individual should be permitted to make the decisions that would directly affect his or her well being. As responsible adults, I believe it is an individual's choice whether to consume alcholic substances or not.

I charge this administration to put trust and power into the student body and to stand firmly against this "blackmailing policy" that our government has forced upon us. I do not approve of the myriad of values placed on the student body by the tyranny of the "Liberal." Politically Correct majority at this college.

I firmly believe it is the individual's right to make all decisions that will directly affect that individual's life or well being. From deciding whether or not to get an abortion to whether or not to drink, it is not the society that should be making that decision, it is the individual. Do not take away our already restricted rights.

Dave Hatzfeld '94

Scarlet & Black

Editor-in-Chief ..... *Christopher Fletcher*
News Editor ..... *Alexander Kambouroglou*
Features Editor ..... *Tom Zlabinger*
Arts Editor ..... *Michael Kavanagh*
Sports Editor ..... *Alan Ostergren*
Senior Correspondent ..... *Kindra Ford*
Photo Editor ..... *Eric Parfet*
Systems Expert ..... *Jamey Hansen*
Business Manager ..... *Matthew Sinclair-Day*

Flag Design by S&B cartoonist Zander Cannon
Contact Matthew Sinclair-Day for advertising information.
Scarlet & Black, Box T-1, x3325, Tell [SANDB]

November 20, 1992

Soviet dissident, imprisoned for years, visits college

by Amy Anderson

Natan Shcharansky, one of the most famous dissidents of the former Soviet Communist regime and human rights activist, visited Grinnell on Wednesday and gave a lecture in South Lounge. The event was sponsored by the Rosenfield Program.

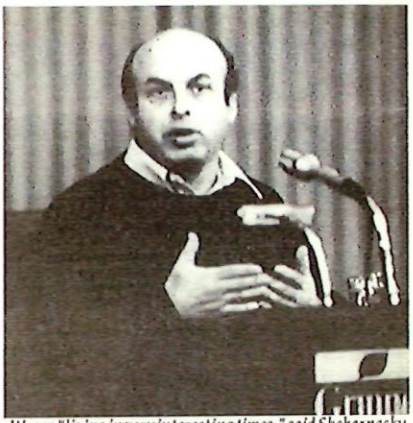
The uncle of a Grinnell student, he visited the campus to talk about his life in Soviet Russia and his humanitarian work in Israel. Born and raised in the Ukraine, he applied to leave for Israel as a young adult, but was refused permission by the government. He became a leader among Soviet Jews trying to emigrate, and for his actions was arrested by the KGB in 1977 under the suspicion of being a CIA spy. Given a thirteen year sentence in 1978, he was imprisoned for eight of those years, released in February 1986 as part of the Soviet-American Prisoner Exchange. After his sentence, he emigrated to Israel, where he lives today, working as Associate Editor of the Jerusalem Report and chairing the Committee to Resettle Soviet Jews in Israel.

Shcharansky stated that we are "living in very interesting times" that are "historically unique" because of the end of the communist experiment in the former Soviet Union. He discussed at length the basic principles behind communism, the three goals of the fathers of communism and the means used to implement these goals. These goals were "to bring a new society, bring it to all the world and create a new type of person appropriate and capable to live in this society." He expounded on the role of the KGB, the massive purges that took place and the techniques of mind-control to emphasize his point.

Shcharansky interspersed anecdotes of the present political state in the Commonwealth of Independent States, such as the rise of some of his former cell-mates to such powerful positions as members of Parliament and Vice-President of Kiev and the newly found access human rights leaders have gained to the Communist Archives, where he had found a top-secret weapons agreement between the USSR and the PLO. Laughingly, he stated that he had brought the document with him, but had misplaced it on the way to Grinnell from the airport. He then continued with the history of western relations with the Soviet Union after WWII, expressing *Realpolitik* betrayal of the human rights activists and the turning point of *perestroika*. To him, Gorbachev opened a "Pandora's Box" when he relaxed communism's tight grip on its constituents, because, in his words, "Either you are a slave or you are free" and there was no halfway point. Even so, when discussingh the fall of the communist regime, he said that "even in our wildest dreams, we didn't realize that it would happen so quickly."

The second half of his lecture addressed the problems of Jews in the Commonwealth today and the rapid changes taking place in Israel. Because Soviet Jews are "one of the most assimilated Jewish communities in the world," he stated they have a problem finding their own identity. With members of the other Soviet states rediscovering their national pride, the Jews cannot follow suit. Shcharansky sums up the crisis with the statement, "Everyone wnats to be somebody, and to be nobody, without identity, is a very bad thing." In addition, the "moral depression" that has overtaken the former Soviet Union has left the people "needing an explanation—needing a scapegoat," a role fulfilled by the Jews. He related this to why there is now a "thoroughly unique exodus" to Israel having numbers of 1 200 000 people in 1988 and 1989. The Jewish humanist then praised Israel for its beauty and safety "where people smile and they agree," as Shcharansky put it, but admitted that the "honeymoon has passed." Because the "most educated population of people ever are in Israel, with 61% having a higher education," Shcharansky stressed the need for cheap labor, the lessening of government control and economic reform. He finished his speech stating that because of the million more Jews in Russia, Israel needs to "become a new type of society that creates many jobs of the type that these people are interested in."

After this speech, he answered questions on the role of the church in the present Commonwealth, the co-existence of Russia and Jews, the attitudes of mixed Jew/non-Jew families emigrating to Israel and the destiny of the former Soviet Union and resentment among native Israelis to the Russian immigrants. To the last question, Shcharansky answered, "In the next two or three years, there will be a lot of frictions, but in ten years, it will look like a romantic history of the past."



We are "living in very interesting times," said Shcharnasky to his audience in South Lounge.

Sports commentator, sociologist to give commencement address

Harry Edwards, professor of sociology at the University of California, Berkeley, will be the commencement speaker at the Grinnell College graduation ceremony on May 24, 1993.

Edwards is one of the country's leading scholars and commentators on athletics, society and the relationship between sports and human rights.

Edwards came to national prominence in the late 1960s when as a former athlete and an instructor of sociology at San Jose State College he organized a rebellion against the exploitation of black athletes. The movement culminated in the dramatic protests by African-American athletes at the 1968 Olympic Games in Mexico City.

Major news organizations across the country frequently consult Edwards on issues about sports and society. He has appeared on the three major television networks and on CNN and ESPN. He also has provided sports commentary for National Public Radio.

Edwards professional endeavors include serving as a consultant to the San Francisco 49ers professional football team, the Golden State Warriors professional basketball team, and the National Association of Black Assistant Coaches. Between 1987 and 1992, he served as a special assistant to the Commissioner of Major League Baseball.

Edwards has written numerous articles and reviews for scholarly and popular publications. His books include "The Struggle That Must Be" (MacMillan, 1980), "Sociology of Sport" (Dorsey Press, 1973), "Black Students" (Free Press, 1970), and "The Revolt of the Black Athlete" (Free Press, 1969).

Edwards has a B.A. from California State University in San Jose. He earned an M.A. and Ph.D. from Cornell University.

February 5, 1993

Out of one grows many

Jewish week explores diverse cultural paths

By Sharyn Obsatz

EXPLORING the various distinct cultural traditions that have sprouted from the same religious text provides the theme of Jewish Cultural Week, which begins today and continues through Thursday, Feb. 11.

Through food, lectures, movies, music and dancing, the symposium will look at "The Many Faces of Judaism," including the practices, situations and concerns of groups such as lesbian Jews in the United States and Sephardic, Ethiopian and Russian Jews abroad.

The focus represents "a curiosity about how other people interpret similar things: holidays, the Torah," said senior Devora Block, one of the week's coordinators. While many Jewish groups may have entirely different practices from U.S. Jews, and indeed from each other, "there is still something that connects me to these other Jews," said Block.

The week is also an effort to share Jewish culture with non-Jewish members of campus, said organizers. The symposium aims at being educational, not at looking for converts, joked junior Joshua Ford, another coordinator of the symposium.

Jewish Cultural Week is "something made for people to join in, for anybody who's curious about it," she said.

The festivities open this evening with an Israeli Dinner, including traditional Middle eastern foods such as falafel, humus, tabouli, and the perennial favorite—noodle kugel.

On Tuesday, Feb. 9 at 4:15 p.m. in South Lounge, George Zucker of the University of Northern Iowa will lecture on Sephardic Jews, a group who developed distinct cultural traditions and lived primarily in Spain until they were expelled from the country 500 years ago. Tuesday night at 8:00, a movie entitled *Falasha* about the plight of Ethiopian Jews airlifted to Israel will be shown in Harris Cinema.

On Wednesday, Feb. 10, a Jewish immigrant from Russia, Yuri Peterson, will discuss the persecution of Jews in Russia in his lecture at 4:15 p.m. in South Lounge.

For Jewish wedding music enthusiasts or those interested in "jazzy Russian or Eastern European folk music" with fiddles and clarinets, the Maxwell Street Klezmer Band will play and teach traditional Jewish dances at 8 p.m. Wednesday in the Harris Concert Hall. Organizers said not everyone attending has to dance, and the affair generally follows the

See **CULTURAL WEEK** *page 16*

CULTURAL WEEK from 7

principle of "Everybody does it; nobody looks stupid," according to Ford.

On Thursday, Feb. 11, Jewish lesbian author Jyl Lynn Felman give a lecture titled "The Politics of Multiple Identities in a Multicultural World" or "What Makes Me a Jewish Vegitarian Chicken Writer." Felman writes short stories addressing anti-Semitism, racism and homophobia.

The different Jewish experiences that will be discussed during the cultural week are united through "300 years of shared history, the same Bible and religious beliefs," said Ford.

Grinnell's Jewish student group Chalutzim organized the symposium. Several other organizations, including the Noun Program, the Russian Department, SGA, the Student Activities Committee, the Music Department and the Performing Arts Committee, cosponsor some of the events.

February 26, 1993

Stains on the "Gorgeous Mosaic"

COMMON SENSE

By Mike Washburn

DAVID Dinkins, the mayor of New York, is fighting a tired battle for re-election. Few people think he has a chance of winning. For a while Dinkins was a fairly popular mayor, largely because of his efforts to fight racism and crack down on crime. But the dismal failure of these efforts, reflected in ethnic strife and an escalating crime rate, has made him the object of hatred and scorn.

In 1991, in the Brooklyn neighborhood of Crown Heights, a Jew driving a limousine accidentally ran down a ten-year-old black, Gavin Cato. The boy did not survive. In response, a mob of blacks set upon a Jewish student, Yankel Rosenbaum, stabbing and kicking him. Rosenbaum was brought to a hospital and died a few hours later from loss of blood. Informed of what had happened, Mayor Dinkins visited Cato's family and offered condolences, perhaps seeking to prevent further explosions of black rage. He did not show any sympathy for Rosenbaum's family—aware, perhaps, that there is no danger of the Jews rioting.

Many members of Brooklyn's Hasidic community came to believe, perhaps irrationally, that Dinkins had acquiesced in black anti-Semitism. Early in 1992, strange fliers bearing a photograph of Dinkins and the words "Wanted for the murder of Yankel Rosenbaum" began appearing in some sections of the borough. During the summer of the same year, angry Hasids marched from their neighborhood in Brooklyn to Manhattan, where they staged a fierce anti-Dinkins demonstration.

At the beginning of his tenure as mayor, Dinkins vowed to suppress the crime endemic to New York. Four years later, the crime rate in the city is appallingly high. In response to the murder of Brian Watkins in a subway station, Dinkins breezily remarked that the crime rate is lower in New York than in other American cities, but if you look at some of the other cities—say, Detroit or East St. Louis—this remark becomes meaningless.

Moreover, New York parents are furious over the reforms introduced in the public school system by Joseph Fernandez, Dinkins' Director of Education. Fernandez's reforms provided for the distribution to small children of, let us say, post-Puritan literature on sexual matters, such as a pamphlet from the Gay Men's Health Crisis stating, "Many guys still enjoy sucking and getting sucked." But perhaps the parents shouldn't be so upset—their children aren't learning how to read, anyway.

Roy Innis, Dinkins' black, right-wing opponent, is not well-known even among New Yorkers, and liberal media are likely to try to keep it that way. But Innis may be lifted out of obscurity by the sheer popularity of his beliefs: that black and white racists are equally despicable, that the rapists and murderers prowling the city are not "misunderstood kids" and that they should be forcibly dealt with. Should Innis be installed as New York's next mayor, he may actually realize some of the goals of his left-wing predecessor.

April 16, 1993



To the Editor:

I found an article in your February 12 issue extremely offensive. It was article about the publishing company wanting to censor parts of your yearbook. The part of the article that I found offensive was the last paragraph where it states, "Like any radical Bible-thumping freak is going to get ahold of the '93 *Cyclone* and sue the college anyway."

I find it interesting that Grinnell College claims to be open-minded and accepting of all groups of people and yet when it comes to someone who believes in the Bible and stands behind the morals and values taught in it, we are freaks.

I happen to enjoy having many students into my home. I never ask them what they believe in or what their sexual preference is; I simply enjoy their company because of who they are.

I always read the *S&B* and have enjoyed looking at the yearbook. A letter like yours—so filled with anger because you can't always have it your way—offends me.

There are many others like me who do see the things that are written for the public at the college. We should be considered when the yearbook is being published. I sincerely hope that you will learn the true essence of being open-minded.

—A Religious Bible Thumping Freak

An Open Letter to the Christian Fellowship:

"Who, when he was reviled, reviled not again;" —1 Peter 2:22-23

Well, obviously I am not a Christian, and so I do not follow in Christ's footsteps: I have been reviled and I plan to revile back.

Sadly enough, despite Christ's teachings, which try to get his disciples to lead "a life free from sin, hatred and unrighteousness," you Christians haven't yet learned a very important lesson. That lesson is tact. Even understanding other points of view seems beyond you.

In case you haven't figured out what has offended me so much, let me quote you (oh, I'm sorry! The Bible's...) words right back at you.

"Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his father, making himself equal with God." —John 5:18

I'm not writing this to debate points of history or theology; I'm certainly not qualified to debate the truth or untruth of this statement. But

as someone who was called a "Christ killer" as a child, I am just telling you that I, as a Jew, find this quotation extremely offensive.

I would not want to deny you the option of spreading the word of God, in whatever guise you choose to do so. I, personally, find that statement pretty damn full of "sin, hatred and unrighteousness," but, as I said before, I am not a Christian, so I'm probably not even qualified to debate that.

I simply believe that you were (hopefully) ignorant of the connotations of the aforementioned Jew-bashing, and I thought that I'd send some of your Christian prosteletyzing right back at you, so maybe in the future you will consider what you're saying when you post shit on the bathroom walls.

Of course, it's always possible that you meant to be offensive, in which case I would be perfectly content to speak with you about it in person. Besides, really, that juicy little bit of Bible-speak wasn't even important in the context of your statement as a whole.

And no, I won't see you at the Christian Fellowship meetings... besides the fact that you'll find in me no Jew for Jesus, who would want to hang out with a bunch of people who are not only callous and insensitive, but obviously have no sense of humor.

—Marya Janoff '95
Box 6-66

November 19, 1993

Don't Let Popularity of U. S. Holocaust Museum Prevent You From Visiting It

Washington D.C. Museum flooded by more vistitors than expected

By Howard B. Horn

I read in the newspaper the other day that they're turning away visitors from the U.S. Holocaust Memorial Museum. More than 750,000 people have already visited and more than 4,000 people try to visit each day. The museum can only handle 4,000 visitors a day.

I've never been to the museum, but I think everyone should visit it. There's a valuable lesson to be learned from history, and this is an excellent way to learn about it.

A growing portion of the population refuse to believe that the Holocaust actually happened. It's an easy thing to deny. Who wants to believe that one human could kill another so mercilessly? As survivors of the Holocaust die, there are fewer people to explain the horror from a personal perspective. Plus, Jews are well known for their conspiracies.

I wish I could believe the Holocaust didn't happen. Unfortunately, I know better. I know what happened to my relatives who didn't come to America in the beginning of the century. Every time I see an old Jewish man with numbers tattooed to his forearm, I know. It was real, and in the end, half of the Jews in the world were dead along with 6 million others.

Luckily, most people accept the Holocaust as part of history. The proof is irrefutable. Although there are still a few survivors left, the Holocaust happened 50 years ago; people cannot live forever. That's why this museum is so important. It's a standing monument that is able to explain history without being silenced by death.

Some have questioned why we should pay so much attention to such a gruesome part of history. After all, we've made so many positive strides in the last 50 years. Studying the Holocaust is stirring up bad memories.

The fact is we are still learning. Whether it's Cambodia or the former Yugoslavia, there are people who think that wiping out a race based on who they are is a good idea. They can and they are. We need to learn that this is not a good idea, and history can teach us that lesson.

When you get some free time, go to the museum in Washington D.C. The lines will probably be long, and you might need to make reservations, but do it because ignorance can lead to death.

February 18, 1994

Hesperus brings Renaissance to Grinnell College

By Danya Leebaw

A world-class early-music ensemble will be performing tonight in Grinnell. The concert will take place in Herrick Chapel at 8:00 p.m.

The group, Hesperus, is an ensemble-in-residence at the Smithsonian Institution's National Museum of American History. The instrumental group was founded in 1979 by Scott Reiss, who performs along with Tina Chancey and Grant Herreid. Singing with the group will be Johana Arnold.

Hesperus uses a large variety of unique and unusual instruments. Some of the more familiar ones are lutes, recorders, and violins. They will also use a vielle—an ancestor of the violin family, a rebec—a pear-shaped medieval bowed instrument, a kamenj—a Turkish fiddle, a lyra—related to stringed Greek instruments, and a dombek, which is a Moroccan goblet drum.

Hesperus plays mostly Medival and Renaissance music. They focus heavily on Spanish music, exploring parallels between the Old World and the New. The music demonstrates the influence Eastern migration of Moslems, Jews and Christians to Spain had on the court music of the early 13th century. Delving even deeper into this study of the effects of migration, Hesperus also examines and performs music that Spanish explorers brought to the New World; music that was often used as a vehicle to convert the native population.

The first part of the concert will focus on the medieval songs and dances of the early Spanish court music. During the second part of the concert, Hesperus will perform mostly 15th-17th century music composed by either the Spanish or by New World composers heavily influenced by the Spanish explorers' music.

Hesperus is the Latin name for Venus, the evening star. Also a term for the west wind, Hesperus evokes images of adventure in exotic lands. The explorers of the 16th century explored new and strange lands, just as the Hesperus ensemble explores uncharted musical waters with its Spanish crossover and Early American styles.



Hesperus (clockwise from upper left): Scott Reiss, Tina Chancey, and Gerald Herreld.

The group is very involved in the research and study of the music they play, and members of the group have been published in early-music journals. Hesperus has performed on National Public Radio's "Music from Washington" series and on "All Things Considered."

Educating others about their music is part of what Hesperus is all about. The group plays at schools across the country, with unique programs tailored to allow the audience to learn and have fun at the same time.

Tina Chancey, a member of the group, is especially moved by the inner-city children they perform for, because the children appreciate the music so much, having often had little previous musical exposure. According to Chancey, Hesperus would like its audience "to come out knowing more than they did before."

The group's basic focus, says Chancey, " . . . is to create a synthesis of early and traditional music, and to do that in a lot of different ways. It was alive for the people of the 1500's, and it's still alive for people today."

Lucia Duo Cancelled

Anthony and Margaret Lucia's violin and piano concert scheduled for this Sunday, February 20 in Herrick Chapel has been cancelled due to illness. The concert will not be rescheduled.

February 18, 1994

MONDAY

February 21

8:00 AM **Art Exhibition:** "Sophomore Show" Works by members of the Class of '96. Terrace Art Gallery.

12:00 noon **ACE Meeting.** Forum PDR B.

4:15 PM **Lecture:** "True Israelis of America: The Story of the Jews in Iowa" by Prof Michael Bell. South Lounge.

4:15 PM **Debating Union General**

February 25, 1994

Jewish Cultural Week ends with dinner tonight

By Zelma Gonzalez

THIS week, Grinnell College celebrated Jewish Cultural Week to display various aspects of the Jewish tradition and culture. "It was considered an important event to show the importance of community and a sense of identity as Jewish students, " stated Janet Kaufmann, the Chalutzim advisor.

Several of the activities that occurred this week did, in fact, emphasize these aspects. On Sunday, February 20, a discussion group met to talk about the American Jewish life on campus. "We want to [be able to] talk about what is being Jewish on campus is all about and to enjoy eating bagels together," said Kaufmann. Professor Michael Bell spoke about the "True Israelites in America: The Story of the Jews of Iowa," as the discussion of the week on Monday afternoon. The film "Cup Final" was a funny tale of shared humanity shown on Tuesday, February 22, about an Israeli Reservist, Cohen, who has obtained tickets for the Soccer World Cup Tournament in Barcelona, but cannot attend it because Israel had just invaded Lebanon. Despite the situation, Cohen discovers a commonality with a PLO leader who also loves the sport. The Maxwell Street Klezmer Band, scheduled to perform traditional eastern-European folk music in their third Annual Concert on Wednesday, was canceled due to the weather. The holiday Purim was celebrated by a short service on Thursday. "This holiday is to observe the occasion of freedom overcoming repression," explained Amy Gavel.

The events this week will end with a traditional Shabbat dinner. "It is a fundamental part of our culture and we have relaxation built in," explained Kaufmann. "This schedule of relaxation is the Shabbat — the chilled-out experience." This Israeli dinner will be tonight at 6:30 p.m. in the Younker Lounge. The menu will be falafel, tobuli, humus, and challah, among other exquisite dishes. "It is a chance to experience the Israelite cuisine," stated Molla Sarros.

May 6, 1994

Campus Paperback Bestsellers

1. Schindler's List, by Thomas Keneally. (Touchstone, $12.00.)
   Nazi party member rescues Jews in Poland during WW II.

September 16, 1994

Jewish students observe Rosh Hashanah, Yom Kippur, Aseret Yemai Teshuvah; visiting rabbi leads services

By DANYA LEEBAW
Staff Writer

FAR away from their families, certain Grinnell students are observing two important holidays of the Jewish tradition. Rosh Hashanah, the Jewish New Year, was celebrated last week and Yom Kippur, the Day of Atonement, will be observed this Wednesday night and Thursday.

Rosh Hashanah and Yom Kippur, or the High Holy Days, are a time for reflection. Linking the two holidays are the Aseret Yemai Teshuvah, or the Ten Days of Penitence.

Rosh Hashanah has distinct meaning for each Jew. To some it is a solemn holiday on which to consider personal affirmations of faith. For others, Rosh Hashanah is a new beginning, a celebration of the continuity of life.

Many Jews find it important to attend special services on Rosh Hashanah. These services include the blowing of the shofar, a curved musical instrument usually made from a ram's horn. The shofar is blown repeatedly throughout the service.

The sound of the shofar has many different meanings; among these to serve as a reminder of the words of the prophets, to pray for peace, and to symbolize the variety and unity of the Jewish people, among others.

Special foods are eaten on Rosh Hashanah in recognition and hope for the new year. Sweet apples are dipped into honey, and the words, "May it be a sweet and good year" are recited. Jews often abstain from eating bitter and sour food during Rosh Hashanah.

The Aseret Yemay Teshuvah are ten days in which the focus turns to trial and forgiveness. During this time, observers often repent for sins, recite special prayers and concentrate on special acts of kindness and charity.

The eve of Yom Kippur marks the end of the Aseret Yemay Teshuvah. This evening is for many observers the last time to ask forgiveness of someone whom they have hurt or wronged, as well as a time to offer forgiveness to someone who has hurt or wronged oneself.

Yom Kippur is the day of atonement. It is a time to be absolved of sins and begin again. Observers find many different meanings in Yom Kippur.

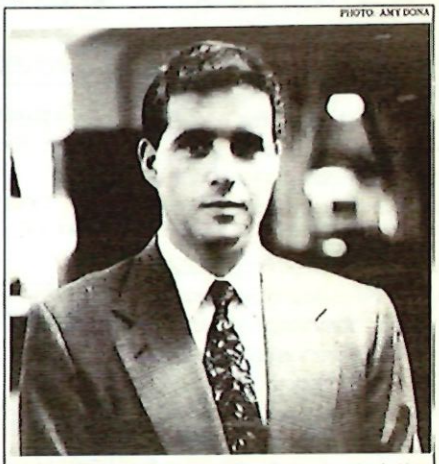
Some Jews believe Yom Kippur is a day on which to admit to imperfection. Still others find it a day on which to unite with one's own congregation and the community of Israel.

Observers follow many different traditions on Yom Kippur. Many people fast from food and liquids. For certain Jews, this denial symbolizes death within life, allowing both a sense of rebirth as well as a chance to gain perspective on ordinary acts of life.

On Yom Kippur, observers often attend special services throughout the day, each one rich in meaning. Services focus on the meaning behind atonement and the absolution of sin. A final ceremony ends the day, at which time the shofar is blown once and distinctive prayers are recited.

After Yom Kippur, observers break the fast with eating, drinking, and dancing. Jews gather together with family and friends to celebrate life and rejoice in both the new year and the chance to begin anew.

PHOTO: AMY DONA



JEWISH HOLIDAYS: Visiting Rabbi Mark Covitz led services in Main Lounge Wednesday evening. Jewish students on campus joined Covitz.

PIZZA • PASTA & SANDWICHES
Thursday Night Spaghetti Special $2.99
PAGLIAI'S PIZZA
Thursday Night Spaghetti Special $2.99
Free Delivery
816 Fifth Avenue
Grinnell, Iowa
236-5331

Drivers Wanted
18 years or older with good driving record. Earn up to $6.00-$10.00 per hour with tips. Vehicle provided. Apply in person 4-6 p.m. at
Paglial's
816-5th Ave.
Grinnell

November 4, 1944

Can't Talk, Eating!

A weekly survey of the best and worst in Grinnell cuisine

By JED ORTH, JASON WOLF, JON ROSE & MATT HABER

TONIGHT'S meal is one of the best dinners of the week. The premio pizzas, a new item on the menu this year, were a hit last time, although we did not get a chance to sample them because we were at Rube's with Jon's parents. But last year Jon ate them on the "Greatest Day of His College Career" as seen on TV. This pizza authority found them scrumptious. (*** 1/2)

Saturday lunch is vegetarian's and carnivore's delight. Steak cut fries, grilled cheese and both the meat and veggie chili are good reasons to make it to the dining hall. As Jon says, "Something for everyone!" (*** 1/2) Dinner is one for the traditionalists. Roast turkey and whipped potatoes with gravy remind you of home cooking, if only your mother cooked for 1200. We must alert you to the fact that this is the one time when strawberry rhubarb pie appears on the menu. (**)

Sunday is nothing great, but the breakfast burritos (Served for lunch??? What the hell?) are a reason to wake up from your drunken stupor and rid yourself of that hang-over you acquired Saturday night at Carpe Scrotum: Seize the sac. If you get there early enough, maybe you can get some of the fresh baked bagels left over from breakfast. (* 1/2) Chocolate meringue pie is Jon's only reason for going to Quad on Sunday night, but overall, today is a day for those on a limited meal plan to skip. (* 1/2)

Monday lunch is a whole new issue.

THIS WEEK'S TOP MEALS

1. **Pepperoni Pockets**
   (****, Wednesday lunch)
2. **Premio Pizzas**
   (*** 1/2, dinner tonight)
3. **Chicken Nuggets**
   (*** 1/2, Thursday dinner)
4. **Chili/Steak Cut Fries**
   (*** 1/2, Saturday lunch)

The baked pasta with four cheeses is one of our favorites, although it gives Matt the shits. The garbanzo spread, known as humus in some parts of the world, is not up to par with the humus that the three Jews (Matt, Jon and Jason) and the one gentile (Jed) had on their last trip to the Holy Land. (***) Monday dinner is one of Jason's top choices. Chicken chimichangas and the banana cake are the highlights of this meal. Beware, the chimichangas give Jon the shits. (***)

Okay, okay, so we all like the pork tenderloin at Tuesday's lunch, even though they aren't exactly kosher. Our old friend David Bloom, '93, loved these sandwiches. They go great with the matzo ball soup! (*** 1/2). For dinner, chicken tetrazzini is a great meal. Too bad it gives Jason the shits. Jon also likes the artichoke and spinach pasta, even though it is not vegan; all the vegans get is a measly baked potato, no sour cream and no butter, thank you very much. (*** for carnivores, 0 for vegans).

The pepperoni pockets for Wednesday lunch are almost as good as pepperoni pizza, but not quite. Jed eats so many, they give him the shits. The pasta salad and chocolate chip cookies bump this meal to ****. Beware of dinner, though. Try the new Forum pizza instead. We tried it, and approve. Jon says if you do decide to go to dinner, and you find your meatloaf is red, turn it over. It is brown on the other side! (*)

Bloomie's classmate, Meanith, loved Thursday's dinner. He once ate 139 chicken nuggets, AND missed *The Simpsons* because he was on the throne for the rest of the night. Mmmmmm chicken nuggets. (*** 1/2)

December 2, 1994

Dining Hall Policy:
"Don't Eat, Don't Come?"

By denying Jewish students the option of having a kosher meal plan, Grinnell College is effectively discriminating on the basis of religion. The problem is simple. College policy requires first-years and sophomores to live in the dorms. When this requirement is coupled with the requirement that all dorm residents be on either a 21 meal-a-week plan then it follows that all students entering Grinnell as first-years must eat in the dining hall. However, there are current students and prospective students whose religious beliefs and practices prevent them from eating in the dining halls. For these students there are two options: for those already on campus the choice is either to leave Grinnell or if they stay at the college, leave campus (something that cannot be done until junior year). For prospectives, the choice is even simpler. If they call to ask Dining Services if kosher meals are available, they are told that it is better not to come in the first place. (We will not discuss here better for whom.)

What is the message being sent by an institution that supposedly welcomes diversity? It too is simple. "We welcome Jews at Grinnell, but please don't be too Jewish. Please, come and have Israeli Dinners so we can taste your exotic national foods (6:00 in Younker Lounge tonight, by the way, all are welcome), please help us organize Jewish Cultural Week so that we can 'spice up' cultural life at Grinnell, but if your religious practices are too different from ours, please share them with someone else." A student who recently approached the administration about his need for kosher food was told "keeping kosher is your choice." Actually, from the point of view of the person involved, it is not a choice, but a religious obligation. An traditional Jew has no more choice about keeping kosher than an practicing Christian does believing The Christ to be divine. Worse, they continued "The board plan requirements neither advance not inhibit religious practice for any student." Unfortunately, this is not true and not knowing that fact is the heart of the problem. By forcing a dorm resident to pay $2300 a year for dining hall food that they cannot eat and by refusing a viable alternative, the administration very clearly makes keeping kosher at Grinnell an impossible task for some of its Jewish dorm residents. The other option suggested by the administrator in this letter was to move off campus. This is not an acceptable alternative either unless one is a junior or senior by which time one will either have starved to death or paid twice for every meal eaten in Grinnell. First-years and sophomores are not allowed to live off campus (how else can Grinnell build community on campus?). Second and more important, Grinnell should not be telling some of its students: "If you want to be yourself, you have no place in the dorms, get a place off campus, and we'll see you in classes." What a great message to send to people who are trying to maintain their identity in a place where difference is a liability! Finally, this policy seems even stranger when we consider what it would take to provide a kosher meal option at Grinnell. There are countless services that provide frozen kosher meals for college dining halls. These meals could be ordered for the year and eaten in the dining halls. Other small liberal arts colleges such as Wesleyan, Middlebury, and Bates provide their students with this option. If Grinnell is serious about "multi-culturalism," it must do the same.

-Jason Kimelman, '95
P.O. Box 07-87

December 9, 1994



To The Editor...

More Support Needed for Jews

In response to Jason Kimelman's letter, I have finally decided to voice my opinion on being a Jew at Grinnell. As a Jew who does not keep kosher, I think it is ridiculous that the school does not allow for a kosher meal plan. Keeping kosher is a religious duty, not an option. I think the administration is full of shit when they can provide fish for Lent (which is eaten as a religious duty), but not a kosher meal plan for the few students who keep kosher. McConnell runs an enterprise that makes a profit, I am sure that dining service could easily afford a kosher meal plan.

The biggest thing that I have sacrificed at Grinnell is my religion. I have found it difficult to keep up with the Jewish calendar here. The only thing for Jews on campus is Chalutzim, which did a real good job this year by bringing a rabbi to campus for the High Holidays. However, there is no one at Grinnell to turn to when you face the dilemma of being Jewish. If there was a temple in town, or a Hillel, or a rabbi on campus, my college years would have been much different. After studying religion and reflecting on my existence as Jew, I feel inadequate because of my lack of religious practice during my college years. The options for traditional Jewish religious observation at Grinnell is extremely limited.

I have expressed concerns about being Jewish to administrators and students and the response I often get is, "well ... you have white skin and all of the privileges that go with it." Every time I hear that response, I feel as though I have lost my ethnicity and the pride that I have in being a Jew. I have mentioned to administrators a few ideas that might help to increase religious and cultural awareness on campus, but it seems that they have not tried hard enough to follow through on them. I do not feel that the lack of attention paid to Jewish students is done intentionally, it's just the fact that most of the administrators' backgrounds (I cannot name a Jewish administrator) do not allow them to understand this situation. Considering the fact that the student body is about ten percent Jewish, it would be nice if the administration was more aware of our needs.

The administration does not realize the dilemma of being Jewish. Jews in America tend to be white, but yet we live with the history of our relatives being persecuted by Whites. Being Jewish means keeping our tradition going despite attempts by others to end it. Jason's argument shows that by denying a kosher meal plan, Grinnell College is creating an obstacle for some to carry out their tradition. Even more, Grinnell is creating an obstacle for many more students by not being very sensitive to the large Jewish student population.

This letter is not meant to say that one group is more of a victim than another, nor that I feel it is necessary to hire more Jewish faculty and administrators. I just think that the administration should be more aware of students' needs (maybe that's one of the reasons Grinnell has trouble retaining students). Overall, it is a statement of how I feel towards the end of my Grinnell education.

--Jon Rose '95 (with support from Matt Haber '95 and Jason Wolf '95)

p.s. I was just offended by the school again when I walked upstairs into the Forum and saw the huge Christmas tree.

February 3, 1995

Can't Talk, Eating!

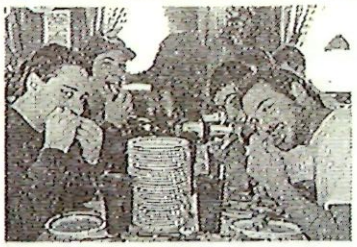
By JED ORTH, JASON WOLF, MATT HABER & JON ROSE

JON and Matt are up in arms this week. What the hell is with this three shrimp refill rule at Quad? Notice the sling that Matt is wearing? He had to go backso many times that he strained his shoulder. Of course we support the state law that mandates a clean plate for refills, but this is ridiculous. As Jed said:"The three shrimp policy is self-defeating because when you only give out threeshrimp per plate, it forces gluttons like us to take fifteen or more plates." It would be okay if these things were jumbo Alaskan shrimp but this popcorn shrimp just doesn't do it. (Note to McConnell: We speak for the masses, except vegans).

Now we want to explain how our glorious cooking contest will work. By theway, if you haven't e-mailed us yet, hurry and get your entry in because funds are limited. Remember, tell [LUNCH]. Once all entries are in we will contact you to arrange a date for you to cook for us. Since our budget hasn't yet been approved,make sure your newly elected senator fully supports the Lunch Club Cooking Contest. If he or she doesn't, circulate petitions asking for your senator's impeachment and one of us will gladly take his or her place.

Now for the details: You cook, we eat. We like, you win. We puke, you lose.

Here are some helpful hints so you can make sure to please us; there has to be a consensus for you to win. Keep in mind that Jed won't veto you just because you cook a meat dish. However, Jon, Matt and Jason will definitly vote against you if you try to serve eggplant. And don't try Matt's mom's line: "It's got brown sugar on it.



You love brown sugar." Here are the specific tastes of the judges:

•**Jon-** Very simple; he eats everything and anything. He is allergic to fish, but he still ate some when Jed made a tuna casserole at that women's Cross Country potluck that we were invited to. We have no idea how we got invited, but there were fifteen types of pasta salad. We also know we probably will never beinvited again after that brownie incident.

•**Jason-** He likes meat, a lot of tuna and it better not be spicy. Remember, we're talking about a guy who can barely handle

See EATING, *page 9*

Eating, *from page 8*

extra mild salsa. Of course at the Cross Country party, he ate a whole bowl of jalapeño pasta salad. That's when the trouble started. Damn those tiny M & Ms!

•**Matt**• Hold back on the dairy products. His lac operon system doesn't work like the intro bio book says it should. Diarrhea cha cha cha. Diarrhea cha cha After seven brownies and twelve helpings of pasta salad, everyone at the potluck knew about Matt's little problem. But damn if he doesn't like pasta salad.

•**Jed**• He's easy, he likes spicy stuff, milk by the gallon and anything that swims. But of course there is the problem with beef and pork. Ever since he ate those brownies with the little red M&M's at the potluck he hasn't touched red meat.

Final words. Three cheers from the three jews on the new kosher meal plan. We can't wait to try it!

March 3, 1995

Schindler's List

Steven Spielberg's masterpiece (to date). Sure, it's depressing. Sure, it's grim. But it's also one of the best films we've seen in a long time. It's the story of one man's attempt to slip a thousand Jews through the fingers of the Nazis. The black and white film and Spielberg's expert direction make many of the sequences seem like documentaries in their authenticity. Also, despite the setting, the movie does have a hopeful, almost happy, ending. Go see this if you haven't already.

Harris: Saturday 7:30p.m. and Sunday at 6:00p.m.

March 3, 1995

one character becoming another. All

Minneapolis dance troupe will celebrate Jewish feast Wednesday

Four-member group performs, lectures about Sephardic Culture internationally

By ELIZABETH MACKEY
Staff Writer

NEXT Wednesday at 7:30 p.m. in the Harris Center *Voices of Sepharad*, a Jewish musical celebrating the Feast of Purim, will be put on by a four member troupe from Minneapolis. At 4:15 p.m. that same afternoon, in the South Forum Lounge, the troupe will give a lecture on Sephardic Culture.

The troupe consists of four members that have performed all over the United States as well as in Canada, Spain and Poland.

Their performances are made possible in part by a grant from the Metropolitan Regional Arts Council and this particular performance is sponsored by the Chalutzim Organization and the Student Organization of Latinas/Latinos and the music department.

The Sephardic Jews lived in Spain in the Medieval Period until 1492 when Isabella and Ferdinand passed the Decree of Expulsion and the notorious Spanish Inquisition followed. The Jews who left Spain and formed communities in Europe and the Mediterranean (i.e. Greece, Turkey, Morocco and Israel and the Balkans) came to be known as the Sephardic Jews. The culture which resulted is Sephardic Culture, a mixture of Middle Eastern and Spanish music and tradition.

The four member troupe will be performing Sephardic songs and dances for the first half of the performance and will be presenting the story of the Feast of Purim in the Sephardic Culture tradition (also known as Ladino Culture in Spain) during the second half.

The Feast of Purim begins the evening of March 15 and lasts until sunset on March 16. It celebrates the liberation of the Jews from Persian Persecution as told in the Book of Esther in the Hebrew Bible.

Before the invention and popularity of the television, Purim was a widely and extravagantly celebrated holiday. *Guitarist* (May 1988) reviewed this show as "A celebration, a party, a good time in which the audience [is] invited to join."

In the words of Chalutzim member Rachel Weiss, "It should be great."

WOMEN BEHIND THE CAMERA

A video series focusing on the work of women directors, sponsored by Gender and Women's Studies and the Jeanne Burkle Women's Center. All films will be shown in the North Forum at 9:00 pm.

March 8, Wednesday: *High Tide (Gillian Armstrong, 1987- Australia)*
Judy Davis reunites with director Armstrong (*My Brilliant Career, Little Women*) in this quietly emotional tale of a wandering entertainer who finally meets the daughter she left behind years earlier. 120 minutes.

April 5, Wednesday: *Marianne and Juliane (Margarethe von Trotta, 1982 Germany)*
Profound and memorable chronicle of the relationship between two sisters. Juliane is a feminist editor working within the system; Marianne is a radical political terrorist. "A must-see." 106 minutes.

May 5, 1995

holiday is a memorial to all those who died in the death camps of Nazi Germany. Chalutzim held a simple memorial service in the Rock Garden on Thursday, the 27th. I found it incredibly beautiful and I was moved by the chance it gave us to remember those who had died. In some way, I felt like remembering those who perished served to keep their deaths from being empty, from being completely in vain.

I am disturbed, however, by the trend I see in the celebration of Yom HaShoah, and in the way the Holocaust is remembered in general. People speak of the six million Jews who died, but what about the five to six million others who were murdered alongside the Jews in death camps? The Gypsies, the gays, lesbians, Communists and others who were executed: I would like for them to be a part of the remembering, a part of the memorial. Do we wish the world to forget them? Do we want their deaths to be in vain? In the spirit of Yom HaShoah, in the spirit of remembering, let us give value to the deaths of all those who were exterminated in the concentration camps.

Debra Waxman'97

Kathy Hansen '96
Nancy Ostdiek '9(

All Holocaust victims should be remembered on Yom HaShoah Day

Last week was Yom HaShoah, Ho
locaust Remembrance Day. Thi

April 19, 1996

Why is this day remembered?

Campus commando's political parlay

MILES STERN
COLUMNIST

After years of Jewish day school, Jewish youth groups, teaching Sunday school and going to Jewish summer camp, I have found myself steering clear of holocaust rememberance stuff. While I realize that Holocaust denial is gripping the nation, I resent that such a large part of Jewish life today revolves around that disgusting event in world history. I am frustrated that modern American Judaism places an inordinate amount of focus on Zionism (a rather distasteful preoccupation) and anti-Semitism (with the Holocaust as essential to both issues) while largely ignoring spirituality issues and broader social agendas.

I am writing this column on April 16, Yom HaShoah (or Holocaust Rememberance Day) I have spent years questioning my feelings about the day. Throughout my youth, everytime World War II, Nazis and concentration camps were mentioned, which was quite often, the message was: "We must never forget such suffering and evil, and must never let it happen again." The first part of that message was pounded into my head year after year, but it tended to eerily obstruct the second part. When discussing injustices in need of action by Jews who remembered, I was often rebuked for comparing any modern tragedy to our Holocaust—seemingly treated as the ultimate tragedy in history. Somehow I was lessening our experience and suffering by pointing out other suffering in the world (especially those conceived as politically unpopular). In fact, it seems my anti-Zionism is just as anti-Semetic as any bigots, and Palestinians, Iraqis and other "enemies" are somehow too guilty to suffer persecution. I'm uncertain how my people collectively treat the instructive "never let it happen again."

While today is no more violent in the global perspective than yesterday, Yom HaShoah provides us with a period to focus on violence in the world. If we want to avoid making Holocaust rememberance a pitiful activity, we must ensure that the tragedy of Jewish (and other often opressed groups) persecution sparks us to act against persisting injustices and suffering. As I am learning through the writings of Gandhi, Merton, King and other nonviolent activists, we must focus on our personal actions. We must ensure that we don't perpetuate suffering. Without attempting to devalue what happened in the Holocaust and other genocidal acts, I challenge people to examine how they affect suffering in the world. Ignorance can be no excuse for those with the priviliges of our society. We must examine our diets, investments, energy consumption, desires, the political and social systems that we support and even our clothing in light of suffering in the world. Read the *Multinational Monitor*. If we believe suffering is wrong, if we learned anything from the Holocaust, we must be willing to deal with our inconsistancies. I'm as "evil" as anyone!

My new, proactive approach to Yom HaShoah reflects a speech I recently read given by Martin Luther King, Jr. in April 1967. The speech, "A Time to Break Silence," reprinted in *I Have A Dream; Writings and Speeches that Changed the World*, demanded an end to the continued suffering in Vietnam. "A true revolution of values will soon cause us to question the fairness and justice of many of our past and present policies." King insists that, upon examination of our own country's policies, we will find suffering in the world. Yom HaShoah should be a time for us to examine suffering here and abroad and proclaim publically, like King did: "This is not just."

September 20, 1996 Pagan discussion:

Dear Editor:

I am angry with your choice to publish the cartoon depicting a pagan who sacrifices rats. Apparently there was a similar cartoon which I did not see the previous week; if I had, I would have written sooner.

I am pagan. I believe in the beauty of life and existence. I believe that divinity is the spark within each of us that makes us unique, and I choose to express my spirituality through meditation and private worship. I consider myself a deeply religious person. Although my beliefs are unique to me, many of them are shared by other pagans in the Grinnell community and worldwide.

I found the cartoon deeply hurtful, both to myself and to pagans in general.

I am a strong supporter of free speech, but I believe that free speech is a right which carries with it the responsibility to be informed. If Sean McGinty had no idea what paganism is when he drew the cartoon, then he is guilty of ignorance and irresponsibility. If he knew the truth, then he is guilty of hateful speech and the deliberate spread of lies. I certainly hope the former is the case, and I suspect that he was merely ignorant of the truth.

I am more concerned with the decision of the S&B to publish the cartoon. When I spoke with Leslie Madsen, the features editor, she informed me that she did not want to see it published, but that the chief editors chose to publish it in order to generate a response. I resent my religion being used in this manner. It is one thing to publish a well-researched editorial on the subject of paganism to encourage readers to respond; it is quite another to publish a piece which even the editors find offensive and filled with ignorance, just to stir up controversy. I feel that the S&B demonstrated irresponsible journalism by printing this cartoon.

I wish I could laugh this off as a joke, but I already have people seriously asking me whether I perform sacrifices. I don't need any more misinformation to encourage such a hurtful and inaccurate stereotype. Besides, why should pagans be the religious group depicted in such a negative way? Would the S&B print a cartoon which depicted another religious group, such as Christians or Jews, as sacrificing animals? They don't sacrifice animals; neither do we. I hope that Sean McGinty (and members of the Grinnell campus and community) will take the time to learn more about paganism. Before you make controversial and potentially offensive comments, you must be responsible enough to know what you are talking about.

Sincerely,
Vy Barkauskas

Pagan discussion

LETTERS
To the editors

Dear Editor,

I am the moderator of Pagan Discussion Circle. I have already spoken with Sean McGinty and we have resolved many of the issues that were raised by his cartoon "Biped Ted." I would like to explain to the campus why I felt the cartoon was such a problem when it was "clearly meant as a joke."

I discussed "Biped Ted" with many people who held a variety of opinions about its content. Several people thought the cartoon was offensive, but "not worth getting upset about." Others said that the cartoon was in poor taste, but that "only the dumb people" would actually think that such things were true. One friend told me that "the ignorance of others is not my problem."

Unfortunately, when you belong to a small minority religion like Paganism, the ignorance of others becomes your problem whether you like it or not Pagan Discussion Circle belongs to some nationwide Pagan newsgroups and mailing lists, and as I read them I frequently find incidents in which Pagans are the victims of discrimination. It is not uncommon for Pagan parents to lose custody of their children because of their religious beliefs. Sometimes Pagans are denied tenant rights simply for being Pagan. In colleges and universities throughout the country, Pagan student groups are denied the same funding and meeting spaces that are guaranteed to other religious organizations. Discrimination like this occurs because people either dont know or don't care to learn the truth about Paganism. When people use negative stereotypes about Pagans as "jokes" they are helping to perpetuate those stereotypes. When people of our faith are routinely denied their basic civil rights based on these stereotypes, it is incredibly difficult to laugh about incidents in which our religion is made the butt of a public joke.

I want to thank Sean McGinty for speaking with me about his cartoon and for his willingness to consider our viewpoint. I hope that we have reached a better understanding of this issue.

Sincerely,
Ali Burek

Dear Editor:

We are writing to express our dismay over the harassment of the Grinnell Pagan community. Grinnell College has long been a liberal and accepting place where we have felt comfortable in practicing our spirituality. However, since the beginning of this semester, we have perceived a growing intolerance of our beliefs which is based on ignorance and misconception.

It began with the SA skits during New Student days. In one skit, Pagans were depicted as dancing around the Zurkle "worshipping their menstrual blood."

The Grinnell Pagan community consists of both men and women. Paganism is a religion which believes in the sanctity and divinity of all life. Our ceremonies express this by expressing joy in the changing of the seasons and of the lunar cycles. We do not "worship our menstrual blood;" the male members of our group would find that very difficult to do. We did not speak out publicly about the skit at that time because we felt it to be a minor incident.

However, we now realize that by allowing that incident to pass without comment, we may have sent out the message that Paganism is a religion to be mocked. We found last week's cartoon "Biped Ted" by Sean McGinty offensive and demeaning to Pagans. He portrayed us as people who sacrifice rats; nothing could be further from the truth. As we stated before, Paganism is a peaceful religion. We do not sacrifice creatures; in fact, many of us are pacifists and vegetarians. Sean McGinty's cartoon perpetuates damaging stereotypes about Pagans.

In response to the common opinion that both of these events were just jokes and not intended to harm, we ask you to consider the effects of spreading misconceptions about a religious group, especially when that group is already a religious minority whose beliefs are not widely known. When people are unsure as to what Pagans actually do, they are easily convinced that these jokes contain a grain of truth. Therefore, these jokes are harmful to us because they reinforce stereotypes about Paganism.

In order to combat the misconceptions and rumors about Paganism on campus, the Pagan Discussion Circle will be sponsoring study breaks in the dorms as soon as possible to encourage people to learn more about Paganism. The study breaks about religion will be hosted by the multi-faith dialogue group that is being formed on campus. The breaks will not be about Paganism specifically, they will be about religious tolerence and diversity on campus. Additionally, everyone is welcome to our meetings in Steiner 305 from 7-9pm every Thursday evening; you need not be Pagan to attend. We hope the campus community will take the time to find out who Pagans really are and what we believe.

Sincerely,

The Grinnell Pagan Discussion Circle (and supporters)
Ali Burek '97, Moderator
Vy Barkauskas '98
Kathy Bateman '97
Mike Campbell '97
Michael D. Carlstrom '98
Sarah Cornell '97
Heather Cougar '99
Janann Dawkins '98
Kate Ducey '00
Molly Gardner '00
Graham Gelling '99
Gypsy Gies
Emily Groff '98
Chris Freeman '99
Blade Hamilton '98
Jamie L. Heckert '97
Denise Hirsch '99
Roy Huggins '99
Katlin Mohr '97
Sabrina Renka '99
Ben Salter '99
Matthew W. Sayre '99
Jaimi Schiff '99
Jonathan Shearer '96
Sarah Staveteig '98
Kevin Steppe '97
Jeremy Tolbert '00
Lea D. Wittie '98
Jamie Wolszon '98

Pagan discussion

Dear Editor,

We would like to show our support for The Grinnell Pagan Discussion Circle as well as our dismay at the continuation of uninformed stereotyping on Grinnell's campus, as was displayed in Sean McGinty's 9/13/96 cartoon in the S&B. This kind of narrow mindedness, directed at other members of the college community, is inexcusable. We live on a small campus, and there is no reason for ignorance-based stereotypes. Ask us who we are, what we are about and what we do. We will be happy to talk to you, for knowledge puts an end to stereotypes.

Sincerely,

Chalutzim
(Jewish Student Organization),
Native American Students in
Alliance,
Intervarsity Christian Fellowship,
Grinnell College Baha'i Association,
Stonewall Coalition,
Christian Voices

September 27, 1996

Judaism at Grinnell

Students seek to reconcile beliefs with environment

By DANYA LEEBOW
Staff Writer

Like many religions, Judaism is for observers inextricably linked with a place and community of worship. Grinnell lacks a synagogue or a substantial Jewish population outside of the college, and hence Jewish students and faculty face obstacles observing and feeling connected to their religion.

The Jewish student group, Chalutzim, overcomes these obstacles for some Jewish students. Chalutzim holds weekly meetings, has a publicly accessible office with resources such as Jewish magazines, books, and scholarship information. More importantly for some, Chalutzim has a Shabbat Table every Friday night to celebrate the weekly Jewish day of rest. During the recent holidays of Rosh Hashanah and Yom Kippur, Chalutzim held worship services for interested students. A service for the harvest holiday of Succhot is planned for this upcoming Friday.

Grinnell College has also hired Rabbi Jennifer Platte of Iowa City to be on campus part-time. She now occupies the position of Associate Chaplain. Rabbi Jennifer holds office hours and helps to lead the religious services and to lead or participate in other various activities of Chalutzim.

Many Jewish students find their need for community and religion met by Chalutzim and the part-time presence of a rabbi on campus. One student commented that before coming to Grinnell, she considered herself to be a non-observant Jew, but since arriving here last fall, she has become more involved in her religion. She explained, "Besides going to Shabbat Table every week, I'm also a board member of Chalutzim. I still don't go to every service (actually, I don't go to very many), but I attribute my increased involvement to the supportive, not to mention friendly, members of Chalutzim." Another student who is an observant Jew finds that Chalutzim, along with outside resources, helps him to obey the laws of Judaism.

However, other Jewish students find that Chalutzim and a part-time rabbi are not sufficient means with which they can feel spiritually and culturally fulfilled. The lack of a synagogue is painful for many. Some students travel to Iowa City or Des Moines to attend services in the synagogues there, while other

continued on page 4

Continued from above

Judaism at Grinnell, *continued from page 2*

students make an effort to go home for the holidays. Some students from Minneapolis and Chicago, for instance, make a point of trying to attend services with their families on major holidays such as the recent Rosh Hashanah and Yom Kippur or Passover in the spring.

Some Grinnell students find that being Jewish in Grinnell is emotionally difficult. Being a religious minority both on campus and in Iowa is hard for many. Leaving home communities where many other people were Jewish adds to the distress of finding oneself in a state with few Jews and many inhabitants completely unfamiliar with Judaism. One student said, "For me, coming from an observant Jewish background, coming to Grinnell and being Jewish here is one of the hardest things I've ever had to do. I don't know how to explain it except that for me it sometimes feels like a kind of grief — a loss of something important made even more difficult by the fact that 'organized religion' is not something looked well upon by many Grinnellians, and also by a Jewish organization that doesn't fit my needs."

Another primary source of anxiety occurs for Jewish students when class meetings and work coincide with major holidays. The college reminds faculty of the upcoming holidays and requests accommodation for Jewish students, but many students still experience difficulty integrating worship needs with academic demands. This last Rosh Hashanah was a weekend-long holiday and many Jewish students found that celebrating it put them far behind in their coursework.

Many faculty members are extremely accommodating of Jewish holidays; for instance, Professor Schrift's Philosophy 295 class meeting, originally scheduled for Yom Kippur, was rescheduled so that the Jewish students in class would not miss crucial information. The General Psychology class, however, had an exam scheduled for Yom Kippur. While the professors of this course were "very accommodating," according to one student, in allowing her to make-up the exam, the fact that an exam was scheduled for one of the more important Jewish holidays seemed to this student indicative of the attitude she has encountered her whole life regarding Jewish students. "Academic institutions from elementary schools to colleges often neglect how important these holidays are for some students, how hurtful it can be to have your religion treated as an inconvenience, and how annoying it is to find exams or other obligations scheduled for a day you would like to spend, without a second thought, with your family and friends."

> *"It is hard to make the decision between proper religious observance and studying to get good grades in class, and I think its shameful we should be put in such a situation."*

One student remarked that the university in her home town gives the whole campus the day off for Yom Kippur. She said, "While professors here are very understanding about letting us stay home and observe the holidays, I still found it impossible to observe the holiday as it should be. On Yom Kippur, you are not supposed to think about work; here it becomes a necessity in order to keep up with your classes. It is hard to make the decision between proper religious observance and studying to get a good grade in class, and I think it's shameful we should be put in such a situation."

Some students are forgiving of the college community in not always meeting the diverse and multiple needs of Jewish students on campus, and were simply pleased that an organization and rabbi were available. Others expressed disappointment in the situation.

One student put it this way: "For people who aren't religious maybe this is hard to understand but I think it would be like having a twin who you were very close to — who understood you, and fulfilled you, and comforted you, and then just left. And not only did you have to deal with the leaving, you also had to deal with everyone around you forgetting her, or not knowing who or what she was in the first place."

October 4, 1996

Marcia Falk lectures on women's roles in Judaism

By SARAH PILTCH
Reporter

Dr. Marcia Falk, poet, translator, and feminist Judaic scholar, recently completed a visit to campus as Gates Lecturer for this year. She presented two lectures to the campus community. On Wednesday night, she spoke about her translation of the biblical *Song of Songs* (also titled *Song of Solomon*) in a lecture entitled "Spirituality and Sensuality in the Voices of Jewish Women." Her convocation lecture, entitled "The Book of Blessings: A Feminist Approach to Jewish Prayer", explored her recently published feminist prayer book. In both of these speeches she spoke of integrating religious scholarship, poetry, feminist concerns and women's experience.

The Gates lectures have been a part of Grinnell life since 1913, when funding for an annual speaker was endowed in the name of the late President George A. Gates in order "to bring to the campus the very best of modern thought" on religion. Past visiting lecturers have included such names in religious thought as Reinhold Niebuhr (Gates Lecturer 1932), Huston Smith (1970), Mary Daly (1974), Rosemary Ruether (1981), Phyllis Trible (1986), and within the last two years: Carter Heyward (1994) and Katie G. Cannon (1995). In introducing the convocation lecture Professor Harold Kasimow of the Religious Studies department, a friend and scholarly associate of Dr. Falk, noted that Dr. Falk is the first Jewish woman to be a Gates Lecturer.

In her lecture on "Spirituality and Sensuality in the Voices of Jewish Women" Dr. Falk raised the question: Are women's voices in Jewish literary and religious tradition distinct from those of men? If so, how have they been influential?

The Hebrew Bible speaks from an almost exclusively male voice from a patriarchal perspective. The most notable exception to this is the *Song of Songs*. In this book of the Bible women speak over half of the lines. The love poems which comprise the *Song of Songs* have a lyrical, song-like nature found nowhere else in the Bible. Their subject matter speaks to a love of the earth, the erotic, and sensual enjoyment. The women speak with their own voices from authority and with power, not objectified, or as a muse to a male voice.

In her translation from original Hebrew sources which maintain original gender assignments, Dr. Falk has refashioned a *Song of Songs* in which women's voices and desires are heard and predominate. Not only do we hear gendered voices in the *Song of Songs*, we also hear voices from different classes, and races. The original text "blissfully obliterates" hierarchical sexual roles, and presents relationships of mutuality. Although the text represents

continued on page 2

Continued from above

PHOTO: KELLEY WAGERS



On Thursday, feminist Judaic scholar Dr. Marcia Falk discussed the Song of Songs and read from her translations of original Hebrew and Yiddish texts.

Dr.Falk, *continued from p.1*

heterosexual interactions, Falk emphasized that it is not just a straight text as it presents different forms of the erotic, and does away with traditional dominate/subordinate relations prevalent in a heterosexist view of sexuality. In the *Song of Songs* one finds varied descriptions of the physical beauty of the male and female body; the mind and spirit are presented in a highly non-dualistic, pre-Cartesian manner.

Dr. Falk explained her methodology in translating from the Hebrew. Not only did she want to open up the text and interpret it, but she did not want to translate directly. She wanted to determine the effects that the metaphors in the poetry had on their original readers, and recreate that effect in new poems, maintaining the spirit and language of the originals. She noted that original translations often don't make sense in our present culture context. Falk also explored how our cultural contexts have led to misleading translations, often quite different from the original Hebrew, which are then taken as fact.

She has also translated Jewish women's poetry from the original Hebrew and Yiddish. She ended her discussion of the *Song of Songs* by relating the poetry of modern Yiddish poet Martha Noxsbaum, from a collection entitled *With Teeth in the Earth*. (Nussbaum will speak next Saturday, Oct 12, as part of the SQC Convocation.) Dr. Falk sees this work as the modern heir to the literary tradition of the *Song of Songs* with its connections to the natural world tied with the spiritual world.

Dr. Falk's convocation lecture dealt directly with her Jewish feminist prayer book, published this year in both Hebrew and English.

In the Jewish tradition, the prayer book is the only sacred book which can be changed, all other sacred texts are closed to substantial change. Dr. Falk focused on the story of Hannah, in the first book of Samuel, as an remarkable woman in the Bible. She was an ordinary woman who could not conceive and prayed to God under her breath.

Accused of drinking and babbling, she still manages to defend herself. She is the first ordinary person the rabbis saw in the Bible as speaking to God with her own voice, leading them to establish temple prayer.

In speaking through her heart Hannah changed the way Jews worshiped. "Are we then," Dr. Falk asked, "following or breaking with tradition by changing the liturgy?" According to Dr. Falk, the source of blessings is everywhere, but she found an overwhelmingly patriarchal God in the traditional blessings. She developed a liturgy which was comfortable for her, using new images of divinity, but always based on traditional sources. Just as she reclaimed the *Song of Songs*, so does she reclaim traditional Jewish blessings from those for the home and synagogue for the celebration of the Sabbath, to Rosh Hodesh, a celebration of the full moon, to blessings for everyday life. Within her prayer book are blessings mirroring traditional blessings, songs, poetry, and commentary presenting her scholarship and reasoning behind these changes.

Dr. Falk's most lauded contribution to Jewish scholarship has been in the creation of an alternate opening to most blessings, instead of "We Bless you oh Lord our King," she offers "Let us bless the source of life (the wellspring of life)." This opening phrase became a formula for alternate prayer wordings.

"Why ask for a child to be anything other than him- or herself? Instead we should say, 'Be who you are.'"

--Dr. Marcia Falk, Gates Lecturer



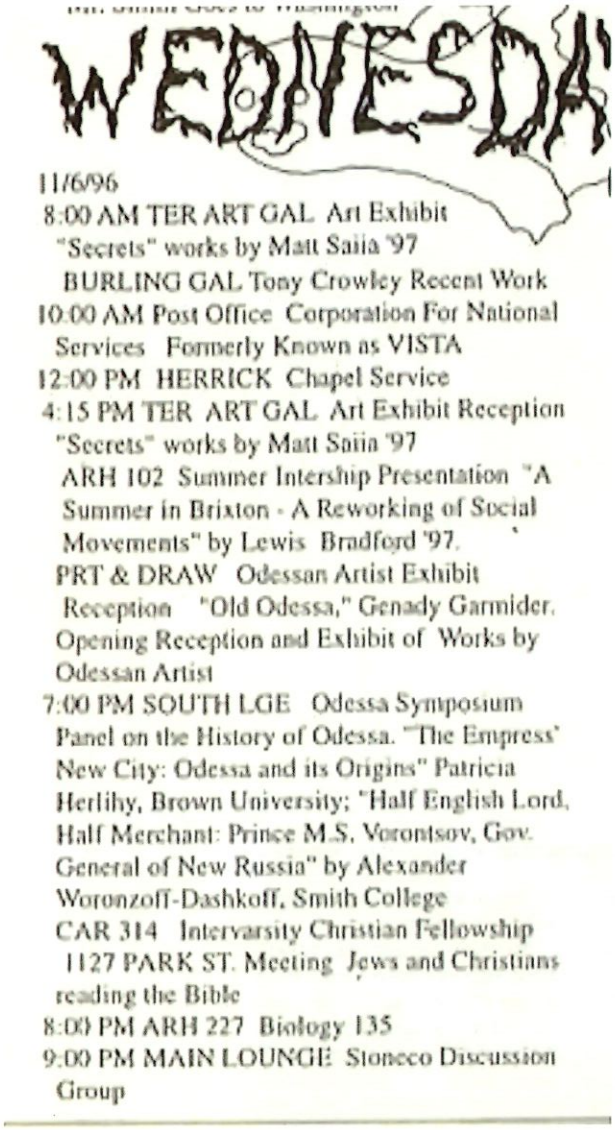
Woodcut by Barry Moser, taken from Dr. Marcia Falk's translation of the Song of Songs.

Her major goal in rewriting liturgy is to eliminate what she labels "dead metaphors, overused images of male privilege which have become ingrained and meaningless." Her goal is to create lyric forms with a greater presence of the sacred, using images to point to the divinity which is everywhere, so that no prayer becomes simply routine.

Toward the end of convocation, Dr. Falk spoke of her rewriting of the traditional Kabbalat Shabbat (Sabbath evening) blessings, including the traditional Blessing of Children, recited to children by their parents. The traditional version calls for sons to be like their Biblical forefathers, and daughters like their Biblical foremothers. Falk finds this prescription too limited.

"Why ask for a child to be anything other than him- or herself?" she asked the audience. Her recreated blessing encourages the child to "Be who you are." In saying this blessing, a parent performs an affirmation for the child, and fosters awareness of their own connection to the child. She discussed her experiences in creating a tradition in reciting this blessing to her own son. She described an experience recently in which her seven year old son, after being blessed by her on Friday night, responded : "Mommy, he who you are." Falk said she related the story because it felt "too wonderful to keep to myself."

November 1, 1996



WEDNESDA

11/6/96
8:00 AM TER ART GAL Art Exhibit "Secrets" works by Matt Saiia '97
BURLING GAL Tony Crowley Recent Work
10:00 AM Post Office Corporation For National Services Formerly Known as VISTA
12:00 PM HERRICK Chapel Service
4:15 PM TER ART GAL Art Exhibit Reception "Secrets" works by Matt Saiia '97
ARH 102 Summer Intership Presentation "A Summer in Brixton - A Reworking of Social Movements" by Lewis Bradford '97.
PRT & DRAW Odessan Artist Exhibit Reception "Old Odessa," Genady Garmider. Opening Reception and Exhibit of Works by Odessan Artist
7:00 PM SOUTH LGE Odessa Symposium Panel on the History of Odessa. "The Empress' New City: Odessa and its Origins" Patricia Herlihy, Brown University; "Half English Lord, Half Merchant: Prince M.S. Vorontsov, Gov. General of New Russia" by Alexander Woronzoff-Dashkoff, Smith College
CAR 314 Intervarsity Christian Fellowship 1127 PARK ST. Meeting Jews and Christians reading the Bible
8:00 PM ARH 227 Biology 135
9:00 PM MAIN LOUNGE Stoneco Discussion Group

"Meeting Jews and Christians reading the Bible",

this is repeated: November 8, November 15, and December 6, 1996
January 31, February 21, 28, March 7, April 4, April 11, April 18, April 25, May 2, 1997

November 8, 1996

Odessa featured in international symposium

Presentations focus on Eastern European city

BY KATE KLEINWORTH
Staff Writer

Odessa, one of the most important cities in the former Russian Empire and the Ukraine, is serving as the focus of a four day Sesquicentennial symposium featuring theatrical performances, concerts, scholarly panels and art exhibits. The symposium began Wednesday and will continue until tomorrow, culminating in performances of Isaac Babel's play *Sundown*.

The idea for the Odessa Symposium, the final sesquicentennial symposium, organized by Russian professors Todd Armstrong and Anatoly Vishevsky, began two years ago when Felix Kohnlbt, a Ukrainian journalist, was hosted by the *Grinnell Herald-Register* and met with several Grinnell students and faculty. Situated on the Black Sea, Odessa is a sort of "melting pot" of several groups, including Muslims, Jews, Italians and French. The cultural importance of Odessa and the broad range of topics presented within this one symposium make this city an ideal focus for a symposium, according to Mr. Armstrong.

"The nature of Odessa was very intriguing to us," Mr. Armstrong said. "It's a very diverse city culturally. It survived some very dynamic changes. This symposium will be interesting because it covers so many different disciplines: art, history, music, drama, sociology. There is something for everyone."

The first event of the symposium, held Wednesday November 6, was the opening of an art exhibit in the Burling Print and Study Room, "Old Odessa," by Odessan artist Gennady Gurmider. That evening, Patricia Herlihy, associate professor of history at Brown University, and Alexander Woronzoff-Dashkoff, professor of Russian at Smith College, presented lectures on the founding and early history of the city.

Yesterday, the Convocation speaker S. Frederick Starr, a Distinguished Fellow and Senior Advisor for International

continued on page 2

Odessa Symposium, *continued from page 1*

Programs at The Aspen Institute, gave a talk on role of Odessa in jazz music in Russia. This was followed that evening by a jazz concert performed by Russian musician Nikolay Levinovsky. Another event held Thursday was the panel discussion of the Odessan school of literature, including discussions of the works of Isaac Babel.

Today's panel discussion at 4:15 in the South Lounge is on the culture of Odessa. Speaking will be Denise Youngblood, director of Russian and East European Studies at the University of Vermont, and Boris Briker, who co-authored several humorous short stories with Anatoly Vishevsky, one of the symposium's organizers. Ms. Youngblood will present "Hollywood on the Black Sea: Odessa and the Movies," and Briker will present "Odessan Outlaws in Russian Culture."

Tonight is also the opening night for Isaac Babel's *Sundown*, a Mainstage Theatre Production. This play is directed by Veniamin Smekhov, a noted Russian director. Moscow film and theater critic Galina Aksenova will speak about the production at 8:00 pm, and the play will begin at 8:30 pm in Roberts Theatre. The play will be followed by a reception at 1405 Park Street at 10:00 pm. Other performances of will be held 8:00 pm Saturday and Sunday.

Tomorrow's events begin at 10:00 am in Herrick Chapel with a violin master class by Mark Zinger, who studied at the famed Stolyarsky School of Music in Odessa. At 2:00 pm in Herrick, Russian-born American pianist Yuliya Gorenman, who won the Queen Elisabeth Piano Competition in 1995, will perform works by Beethoven, Scriabin, Brahms and Rachmaninoff.

Armstrong and Vishevsky, the organizers of this event, are planning to publish the proceedings of the Odessa Symposium, a collection of essays and scholarly articles.

January 31, 1997

History's "echoes" explored by Shipler

PHOTO KELLEY WAGERS



BY KATE KLEINWORTH
Staff Writer

"Most of white America doesn't understand, doesn't hear the echoes of history," said Pulitzer Prize winning author and former reporter at the New York Times David Shipler in his talk titled "The Fault Line: Black and White in America" last Monday.

"When I returned from abroad I was struck by how ahistorical we are. In the Middle East, people are almost imprisoned by the past. I asked a reporter to explain the situation in Bosnia, and he began by saying 'well, in 1398...' That wouldn't happen here."

There is also a difference in the way blacks and whites in America think about their history, Mr. Shipler noted. "In America, there is an expression, 'oh, that's history,' when we mean something isn't important," he said. "We have a sort of amnesia about it. Blacks are more like other societies in that they feel the weight of history. Whites tend to have a poor sense of the past. Blacks have a better sense, but they are sometimes imprisoned by it, and sometimes interpret events through the prism of the past"

Mr. Shipler's visit to Grinnell was sponsored by the Woodrow Wilson Visiting Fellows under the auspices of the College's Rosenfield Program in Public Affairs, International Relations and Human Rights. The Visiting Fellows program brings speakers distinguished outside the academic world to liberal arts colleges to speak, visit classes and exchange dialogue with students and faculty.

Mr. Shipler spoke this week about relations between black and white Americans, and about relations between Arabs and Jews in the Middle East. He co-facilitated discussions on the democratization of Russia and racial stereotypes.

Mr. Shipler will host a final informal discussion in the Forum Coffeehouse at 4:15 p.m. today, on American black and Jewish relations.

Mr. Shipler began reporting in 1973 for the New York Times. He was a foreign corespondent in Southeast Asia during the final stages of the Vietnam war. He later became bureau chief in Moscow, then in Jerusalem. He returned to Washington, DC, and left the Times in 1988.

Mr. Shipler has written several books describing conditions in the countries he reported on. He most recently finished a book on race relations, based on extensive interviews in which participants discussed stereotypes that blacks and whites have about each other, how the stereotypes contribute to miscommunication and misunderstanding, and what can be done to address the problems.

Other books by Mr.Shipler include the best-seller *Russia: Broken Idols, Solemn Dreams* and *Arab and Jew: Wounded Spirits in a Promised Land*, winner of the 1987 Pulitzer Prize for general nonfiction.

Experimental College broadens curriculum

BY ANDY WEIDNER
Editor-in-Cheif

The year 1997 will go down in history as the year of expansion at Grinnell College. Additions to the Science Building and Fine

Dichotomy: "Arabs vs Jews"

February 14, 1997

Scarlet & Black • Friday, February 14, 1997

Creating a colorblind society

BY MOSES MASON
Guest Columnist

For years now I have heard from many people, white and black, men and women, Democrats and Republicans that we ought to create a more colorblind society. Said to say, I really think that one cannot be created because no one knows how to do so. Both of the major political parties argue that affirmative action is either needed, needs revising, or needs scrapping. This is because affirmative action either creates a more diverse society or it judges this nation based on race and not the *content* of one's character.

So how do we create a more diverse atmosphere? I maintain that the only way we can create a colorblind society is to examine our hearts, figure out what changes we can make in ourselves and change. No affirmative action program or anti-affirmative action program will truly create this society. Without self-examination, no diversity training program is going to create this society. On a Spiritual level, I know that God, through the power of prayer can make a difference. On a personal level, it is coming to our senses, recognizing our faults and learning about each other that will ultimately lead to a more colorblind society.

Depending on how you look at it, affirmative action either creates a more diverse society or it judges this nation based on race and not the content of its character.

Is the idea of a colorblind society a sin? No, it is not. It is the plan of God for creation to live together in peace. On the other hand, to use the idea in order to get rid of affirmative action and other diversity programs without having an alternative plan is a sin - a sin against God and against humanity. So, it is obvious that I am affirmative action advocate. However, I do not believe that it should exist. No human being should ever advocate a system that gives "special preference" (for the lack of a better term) to people of color, the disabled, veterans, women, etc. But think about it, why was it established as the law of the land in the 1960's? It was done to combat the affirmative action program that was established in the 1700's - White Male Privilege. This is not my opinion, this is American history.

Here at Grinnell, there is much talk about diversity on campus. I applaud this, but at the same time I am beginning to think that this talk is a waste of time. It seems to me that after Freshmen attend the DiVCO presentation during New Student Orientation, the issue goes undiscussed in MANY circles. On other occasions, people go into a movie or presentation about race, racism, and diversity and come out of the movie crying, emotional and wanting to save the world. The next day, or the next week, life is back to "normal" and the idea that Americans live "in a more 'perfect' union" becomes once more the status quo. The issue of diversity will never come up again until someone overhears a white faculty member or a campus publication refers to me as a "NIGGER," an Asian-American as a "CHINK," or a Hispanic-American as a "WETBACK/SPIC." Diversity and race issues will not get talked about unless anyone is overheard refering to all European-Americans as "HONKEYS" or "RACISTS" and Jews as "JEW-BOY" or "CHRIST-KILLERS." Need I go further? To my knowledge, these events have not occurred on this campus. I only use these images to make reference to the only time diversity is discussed.

I do not want to give the impression that I am without stereotypes of European-Americans, Asian-Americans, Hispanic-Americans, etc., because that is not the case. I shamefully admit that I do have stereotypical images of other races or people, but at the same time I constantly seek to rid myself of them. Are you doing so? Are you seeking to rid yourself of the stereotypes that exist about African-Americans, other European-Americans, other peoples? If you are, are you seeking to rid these attitudes from your family and friends? If so, it is then that this society can become more and more colorblind. If you are not taking these steps, then all the crap about "living in a more color blind society" and all of the talks about promoting diversity is worth BS (and I do not mean Bachelor of Science).

Presently, living in a colorblind society seems as though it is a dream; that's why I maintain that one probably cannot be created. Until we find a way to create one, or until we as Grinnellians or Americans change ourselves, then the only thing the argument "we should live in a more colorblind society" can be used for is a way to end those programs which attempt to create "a more 'perfect' union" where "all men [and women] are created equal."

Any questions or comments should be directed to Moses Mason at Box 08-41 or mas MASON@

May 9, 1997

To the Swastika: I Will Not Be Silent

To the Grinnell College Community:

Monday, May 5th was Yom HaShoah (Holocaust Memorial Day), commemorating the annihilation of 6 million Jews and 5 million Lesbians, Bisexuals, Gays, and others at the hands of the Nazis. While the world stood silent some 58 years

continued on next page

Continued from previous page

ago, 11 million people were murdered simply for being who they were. But I will not be silent today.

On Wednesday, May 7th, I returned home after class to find a swastika, the hateful Nazi symbol, drawn on my dry erase board. I was shocked, scared, and saddened. I have the freedom to be who I am at Grinnell. I do not have to hide my identity; I express it proudly and publically: I am a Jew, I am Bisexual, I am a woman. Never would I have expected such an ugly sign of hate to come from a member of the Grinnell College Community which claims to support one another. Such suffering affects EVERYONE, and it is horribly tragic that members of the Grinnell College Community would use it against one another. The Holocaust affects everyone, not only Jews and Queers. The swastika is a symbol that should make every Human Being shudder. I erased the it, but its presence will make me look over my shoulder an extra time as I walk around campus. It is not just anti-Semitism, it is not just Homophobia. It is hate.

I do not know who you are. I do not want to know who you are. I am shocked, I am scared, and I am saddened. But I will NOT be Silent. Out of honor and respect for the 11 million people who perished because the world said nothing I will not be silent. If that which does not break us makes us stronger, then I hope the strength of the Grinnell College Community will stand with me in remembering those who died and in remembering where hate symbols such as swastikas can lead.

b'shalom (in peace)
Rachel Sydney Weiss '98

October 10, 1997

Women & War in the Middle East

Author Miriam Cooke to give lecture

Women and War in the Middle East will be the topic of a lecture delivered by author Miriam Cooke on Monday, October 13 at 8pm in Main Lounge. Cooke's lecture is sponsored by the Rosenfield Program in Public Affairs, International Relations and Human Rights, and the Louise R. Noun Program in Women's Studies.

Cooke was born in 1948, "the year of the war between the Palestinian Arabs and the Jews that culminated in the establishment of the state of Israel," she writes in the introduction to her book, *Women and the War Story*.

In her newest book, Cooke writes about the Algerian war for independence, the Six-Day War, the Intifada, the Iraq-Iran War, the Gulf War, and the wars in Vietnam and Bosnia.

"To the canonical list of Crane, Sassoon, Remarque and Malraux, we must now add Khalifa, Talib and Nasrallah. These and other Arab women writers, Miriam Cooke reveals, have used their radically alternative visions of war and of the nation in whose name war is waged," writes author Cynthia Enloe.

Cooke is the acting director of Asian and African Languages and Literature at Duke University, Durham, N.C., and professor of Arabic. She received her master's degree in Arabic and Islamic studies, magna cum laude, from Edinburgh University, Scotland, and her doctorate in Arabic literature from St. Antony's College, Oxford, England.

April 3, 1998

'Tumblng Walls' seeks to break down cultural barriers

Minneapolis duo seeks to foster understanding between Jewish and African American communities

BY SARAH REINHARD
Staff Writer

A unique collaborative performance of dance and theater, designed to break down cultural barriers, is scheduled to sweep through the Harris Center.

"And the Walls Come Tumblin' Down," a program by Judith Brin Ingber and Mary Easter of Minneapolis, seeks to foster understanding between Jews and African Americans by embracing both the similarities that join these groups and the differences that make each one unique.

"It's Black-Jewish dialogue through the lens of these two individual people who have come to tell the story of their lives," said Rabbi Deborah J. Brin, Ingber's sister.

Rabbi Brin, who saw the pair rehearse over winter break, decided it would be a wonderful program to bring to Grinnell. Though the college hosts a variety of multicultural events, this performance stands out as a combined effort to foster understanding between different groups.

"And the Walls Come Tumblin' Down," while largely sponsored by Chalutzim and Concerned Black Students [CBS], has received financial support from numerous campus groups and departments.

"I think it's a good thing and a unique thing to see on this campus, especially because this particular performance deals with Jewish and Black relations," said Jason Czaja '98, a member of Chalutzim. "They bring together aspects of their heritages that are different but done for the same reasons."

Inspiration for the program began three years ago when Ingber started, along with other artists, musicians, and dancers, to work for Jewish/African-American relations.

Upon reading a slave account by a woman waiting to join the Underground Railroad, Ingber noticed similarities to pieces written by children in hiding during the Holocaust.

"I tried to intersect the writings, and bring in the peril of both situations," noted Ingber.

The resulting program addressed different situations that combined Jewish and African-American culture.

Beginning with a scene involving two elderly women discussing their histories, it moved to the New York sweatshops and various sit-ins or demonstrations, emphasizing a common "hiding" theme.

Two years later, with a new grant allowing expansion for other audiences, Ingber started a collaboration with women from Carleton College.

Mary Easter, a Professor of Dance at Carleton, graduated with Ingber from Sarah Lawrence College.

"The basic framework of the performance stayed the same," said Ingber, "but we expanded and [Easter] added *her* perspective."

Easter, who is a poet, choreographer, and video maker as well as Professor of Dance, composed a poem, entitled "Bone Heard Music," to open and close the program.

"If we could stand firmly in our own history and culture," wrote Ingber in the program, "knowing that others recognize us there, we could connect with one another."

"And the Walls Come Tumblin' Down" is largely autobiographical, with both women contributing stories and perspectives from their backgrounds.

"It's the story through choreography of how these women have broken through walls," noted Rabbi Brin.

PHOTO: WARWICK GREEN



Judith Brin Ingber and Mary Easter will perform "And the Walls Come Tumblin' Down" tomorrow at 8pm in Harris

The artistic foundation provides for a particularly enriching and ground breaking performance, one that addresses difficult issues with creativity and poise.

"It's a dance piece," said Rabbi Brin, "but it's really a theatrical presentation — there's dialogue, song, and dance."

After performing, Easter and Ingber will facilitate a discussion for students interested in conversing with the artists.

"This is the perfect opportunity for us to bridge the entire Grinnell community," said Sherman Willis '01, a member of CBS.

Willis noted that the collaboration is likely to draw a large audience, since it combines many cultural perspectives.

The performance will take place on Saturday, April 4, at 8:00 pm.

April 24, 1998

Presentation to highlight Still's music

BY SARAH REINHARD
Staff Writer

A slide-lecture focusing on the lifetime achievements of one of America's greatest composers, William Grant Still, will be given at Grinnell College this April.

Judith Anne Still, daughter of William and President of William Grant Still Music, will show a collection of rare and unique photographs depicting her father's life from birth to death.

The presentation will encompass many valuable contributions Still made to the blues, early radio, and grand opera.

"The pictures introduce African-American history, racial prejudice, and American music," said Still, who has been presenting such information across the country since 1982.

William Still's contributions to music and history are notable. He is distinguished as the first African-American to write and conduct major orchestral and operatic works that are enjoyed by listeners of different races and nationalities.

William Grant Still Music was re-established in 1983 in order to promote the achievements of this skilled musician, and to encourage the works of minority and women composers in general.

"We have an interest in wiping out stereotypes," noted Ms Still. "We want to eliminate all kinds of prejudice."

Judith Still promotes such causes in her non-fiction freelance work, which focuses mainly on issues regarding William Grant Still's music.

She has also written a book on the Holocaust, a subject which holds personal significance for her.

"My mother was Jewish," Ms. Still said, "and our landlady and landlord in California had both gone through the Holocaust. Jews and African-Americans have had similar problems with prejudice and non-acceptance."

The goal of combating such prejudice, one step at a time, has permeated Judith Still's work with William Grant Still Music.

She is particularly interested in eliminating stereotypes that surround the work of African-American musicians such as her father.

"It is felt in many circles, though people don't say it, that people of color should stay in their place," she said, "that they don't belong in some of the higher cultural arts, such as opera."

William Still's race often prevents his work from receiving the recognition it deserves.



William Grant Still

To this day, no major opera company produces Still's music, whereas George Gershwin's popular *Porgy and Bess* is widely performed.

"They won't accept black music from the horse's mouth," Ms Still said.

Nevertheless, William Grant Still Music has made a positive impact on the fight against prejudice, and listeners have responded by purchasing a great deal of music from the company.

Already, some of their CDs have sold more than Deutsche Gramophone's Beethoven recordings.

"I think we've accomplished a great deal," said Ms Still. "We now have lots of CDs out, and that leads to doors being opened. People speak for the music they want to hear."

The universality of music naturally aids Judith Still's campaign against preju-

Still continued on page 2

Presentation on the music of William Still

from page one

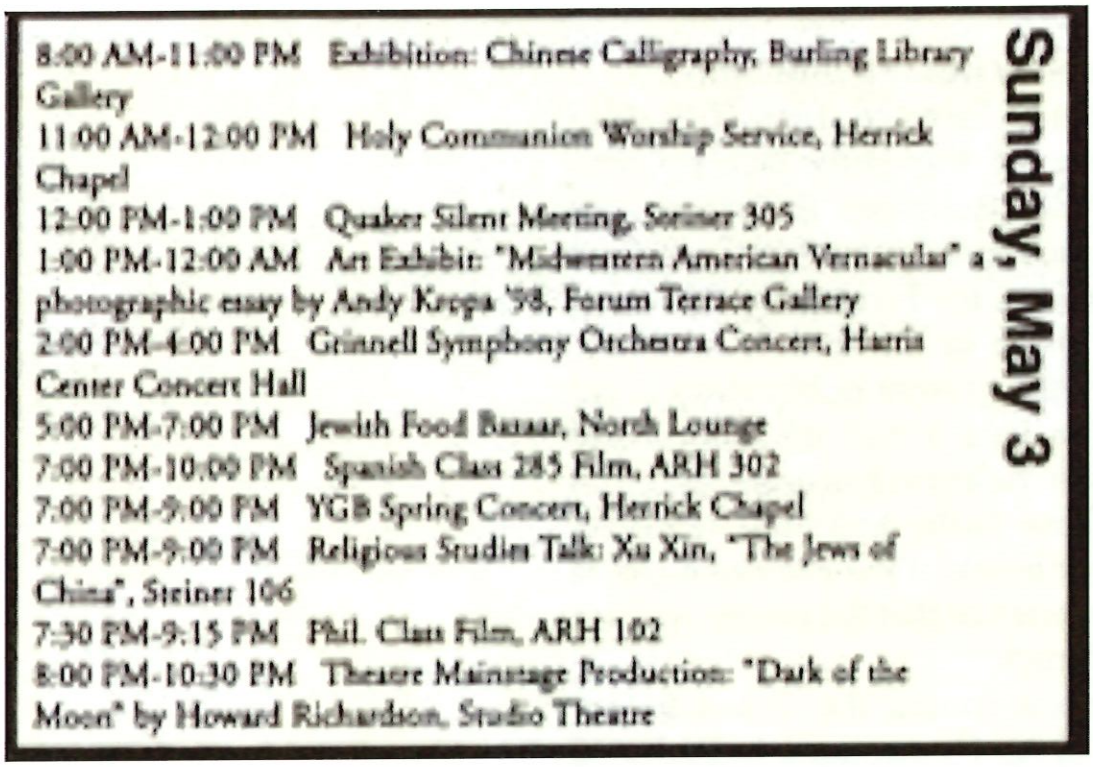
dice as something that transcends racial and ethnic boundaries.

"Music, being the voice of God," she said, "reaches right into everybody's heart."

Ms Still will be presenting a pictorial history of her father's life on April 30.

For more information, students can contact Assistant Professor of Music Ralph Russell at 269-4916.

May 1, 1998



Sunday, May 3

8:00 AM-11:00 PM Exhibition: Chinese Calligraphy, Burling Library Gallery
11:00 AM-12:00 PM Holy Communion Worship Service, Herrick Chapel
12:00 PM-1:00 PM Quaker Silent Meeting, Steiner 305
1:00 PM-12:00 AM Art Exhibit: "Midwestern American Vernacular" a photographic essay by Andy Krega '98, Forum Terrace Gallery
2:00 PM-4:00 PM Grinnell Symphony Orchestra Concert, Harris Center Concert Hall
5:00 PM-7:00 PM Jewish Food Bazaar, North Lounge
7:00 PM-10:00 PM Spanish Class 285 Film, ARH 302
7:00 PM-9:00 PM YGB Spring Concert, Herrick Chapel
7:00 PM-9:00 PM Religious Studies Talk: Xu Xin, "The Jews of China", Steiner 106
7:30 PM-9:15 PM Phil. Class Film, ARH 102
8:00 PM-10:30 PM Theatre Mainstage Production: "Dark of the Moon" by Howard Richardson, Studio Theatre

"Jewish Food Bazar, North Lounge,"

Religious Studies Talk: Xu Xin, The Jews of China

October 2, 1998

Cardinal writes introduction

Cardinal Edward Idris Cassidy, president of the Holy See's Commission for Religious Relations with the Jews and president of the Pontifical Commission for Promoting Christian Unity, wrote in the book's introduction: "In the present publication ... we are taken into a sort of round-table discussion rich in valuable insights into these three faiths and their relations with the church of the present pope. It is an experience that the reader will not easily forget."

Kasimow joined the Grinnell faculty in 1972. He earned a bachelor of Hebrew literature degree from the Jewish Theological Seminary in New York, attending the Hebrew University in Jerusalem in 1958-59. He completed his master's and Ph.D. degrees in comparative religion at Temple University.

At Grinnell, he teaches courses in major Western religions and Jewish, Islamic and Buddhist traditions.

October 10 1998

Antisemitic incident

out the program, more than half would be what will happen in the future is only part of

Haines Responds to Anti-Semetism

To the Grinnell Community,

On Friday October 2, between 7:30 and 10:30 in the evening, the residents of Haines second were the subjects of heinous anti-Semitic graffiti. Vile statements such as, "Murder all American Jews," "Kill the Jews," and "Finish what the Third Reich Started," were written in numerous locations targeting the floor as a whole. The Grinnell Security Office, and the Grinnell Police department are working together to find out who is responsible for this crime.

The undersigned residents of Haines Hall are appalled by the hateful vandalism brought to our hall. We send out our condolences to victims of all hate crimes. We vehemently denounce any and all behavior and language that targets and victimizes any member of the Grinnell community. We do not and will not tolerate malicious actions.

We support the members of Chalutzim, the greater Jewish community, and all other victims of hate crimes.

Sincerely,

The undersigned members of the Haines Hall community

Leah Ray	Jill Tani	Caryn Regimbal
Erik Anderson	Ben Buelow	Ben Morgan
Julia Tabbut	Dave Rosenthal	Martin Lively
Sarah Pohlman	Ellen Prusinski	Anne Pezalla
Tor Erickson	Geoffrey Sparks	Andrew Ettenhoffer
Sarah Kogel-Smucker	Blade Hamilton	Cori Martinelli
Sarah karaff	Annie Belts	Ali Borger
Matt Magee	Nicole Jacobs	Leah Atkinson
Ali Ruegg	Michelle Brunner	Molly Gallogly
Vicki Blank		

December 11, 1998

Reviews

By Zorka Milin

Harold & Maude is a cult classic comedy about the most unlikely romantic couple ever to hit the big screen. Harold is a rich teenager whose greatest joy in life comes from staging suicides. He is clearly death-obsessed, but his socialite mom believes he's just going through a phase. She decides he just needs to meet the right girl who would help him settle down, so she applies to a dating service on his behalf. Harold manages to frighten away all prospective dates. And when he isn't busy hanging or drowning or stabbing himself, Harold goes to funerals for fun. This is how he meets Maude, a charming, eccentric, life-loving 79-year-old who likes to steal vehicles and pose in the nude. Harold falls for Maude and decides to marry her.

Although I didn't expect to (the story does sound a bit sappy does it not?) I have to admit I like this film, a lot. I don't know who was the actress that played Maude, but she did a great job, and of course, the whole thing wouldn't work at all without her. To be fair, the role of Harold and especially that of his mother were acted brilliantly as well.

In one interview, the playwright (btw, this was originally written as a theater play) said, "We're all Harold and we all want to be Maude. We're all repressed and trying to be free, to be everything we want..."

As Maude put it, "If you want to sing out, sing out. And if you want to be free, be free"– just the kind of mood you need for finals!

Pi is by far the best new movie I saw this year. I even saw it twice this summer: first in Toronto (where, strangely enough, it was shown before the official US release date) and then once again in my favorite theater in New York. Interestingly, I happen to know the person who was the likely inspiration for Max Cohen. He also worked with Aronofsky (the director) on mathematical aspects of the script. (Cohen and Aronofsky were roommates their freshman year at Harvard.) But really, he's not that weird. Actually, he's a friendly guy who, besides doing math, enjoys writing short stories, and already has published some.

The best thing about *Pi* is how truly original and refreshing it is. It's not just another pseudo-independent movie about some cute guy who does math (I hated–and I hardly ever use that word, but I really did *hate* –*Good Will Hunting*). The main character, Max Cohen is a paranoid and tormented genius who lives alone in a tiny Chinatown apartment with his "pet" Euclid, a "homemade" computer. One of my favorite parts is when he, in voice-over, tells how he once stared at the sun as a child - because he was told not to. When his eyesight returned, it brought him supernatural arithmetic faculties, along with wrenching, nose-bloodying migraines.

Back to the story. Max believes that there is a hidden pattern to everything in the world, hence everything can be understood through mathematics, from fluctuations of the stock market to the true name of God. Thus the reclusive mathematician finds himself simultaneously being courted and pressured by two different groups: some friendly but ruthless Wall Street business types, and also some friendly but ruthless Orthodox Hasidic Jews. *Pi* has that nice grainy indy sort of look; it was shot entirely in high-contrast black and white with almost no gradation of grays in between, which makes for some nightmarish, Kafka-esque visuals. Dizzying camera and frantic, rapid editing give it a roller-coaster ride feeling, and the overall emotional intensity is reinforced by the excellent electronica soundtrack. The movie was made for only $60,000 (plus deferred salaries), and I admire Aronofsky's extraordinary talent for turning financial limitation into artistic inventiveness. I can't wait to see what he does next.

The bottom line: go see this one, I promise you'll like it, if you're interested in any of these: mathematics, religion, techno music, stock market, board games, New Yorkers, philosophy, or unconventional filmmaking.

"orthodox Hassidic Jews"

April 23, 1999

Number 9, along the lines of "not as bad as what happened with the Jews"



Writing From Behind Enemy Lines

Turn Off Your TV, Turn On Your Mind!

BY ZORKA MILIN

Guest Columnist

Clinton's war against Yugoslavia has already been labeled in foreign media as the American liberals' war. And very aptly so, I might add. It s pretty interesting: if you talk to a few people from other colleges, you will soon come to realize that one of the few colleges in the nation that is silent about the war in Kosovo is, well, this "progressive" hippie-populated Midwest enclave. I want to see just how genuine that spark of criticism and questioning is that made you want to come here to Iowa, of all places. "Turn off your TV, turn on your mind!" - so goes a popular motto of the student protests in Belgrade from two years ago. In this spirit, I compose this list of points for you, dear reader, to reflect on.

1. Kosovo is the cradle of Serbian cultural identity. As you might have already heard, Kosovo (in Serbian it means Field of Blackbirds) was the site of a bloody battle in 1389, so terribly bloody, that it was difficult to tell right away who won and who lost, both the Serbian King Lazar (after whom my father is named) and the Turkish Sultan Murat were killed. The way my family remembers it, in a massive Serbian exodus (to escape the brutal Ottoman aggressor), our ancestors crossed the Danube to settle further north. This happened about six hundred years ago, and that was a very long time indeed, about a century before that Columbus guy sailed up these shores.

2. Imagine if Europe had forced President Lincoln to accept Southern independence and European troops on American soil, and had threatened to intervene militarily on behalf of the Confederate Army if Lincoln refused. You don't have to imagine too hard, after all, the unprecedentedly bloody American Civil War appalled Europeans just as much as the Kosovo conflict does Americans today. Or: imagine if some third power (say, China) were to bomb New York because of severe violations of human rights by the NYPD.

3. Minorities in Yugoslavia have had much greater rights than minorities have here in the US. Unlike Hispanics or Chinese or Lakotas, Hungarians in Vojvodina and Albanians in Kosovo have free access to state schools and media in their language. Medical care is (almost) free for all citizens of Yugoslavia. Albanian separatists chose to boycott this system, including the elections; their choice was to embark on a path of terrorism and violence. At the same time, Hungarians in Vojvodina continue to live peacefully (except for this bombing) in that same barbarian country (Hungary being a fresh NATO member).

4. Your "humanitarian" bombs are falling on everyone in Yugoslavia: Serbs, Albanians, Montenegrins, Hungarians, Gypsies, and other peoples who make up the multiethnic Federal Republic of Yugoslavia; soldiers and civilians alike; Milosevic's supporters and people who never voted for him (like my family).

5. If you believe that the Rambouillet "Agreement" is a fair one, go ahead and read it first. You can download it from my webpage: **http://www.grinnell.edu/individuals/milin**

6. Remember lessons of Munich (a favorite of Ms Albright) and German invasion of Czechoslovakia in 1938? Let's review: Hitler claimed that the invasion was necessary to stop ethnic violence against German minority in Sudetenland. The Nazis encouraged an anti-Czech movement in the region and then used the repression of that movement as an excuse for invading the entire country. What would have happened if Czechs had refused to sign the Munich Agreement – maybe they too would have been bombed by England and France?

7. Smart bombs: only 40% of American bombs hit their targets in Iraq and Yugoslavia alike. Think about what happens when they don't. And remember Hiroshima and Nagasaki. Remember them because that is the only historical example of a "successful" air war. Bombs can't stop the killing. They only make it worse.

8. This war will cost many billions of dollars, money stolen from housing, health care, education. Each cruise missile costs around $1 million. The only ones who will benefit are the military-industrial complex and big business. General Electric, one of the country's largest military contractors which supplies engines for NATO jet fighters also happens to own NBC.

9. (This one is for Andrew who seemed confused by something I wrote two weeks ago.) Before NATO's intervention, about 2,000 civilians were killed in Kosovo (same as murder rate in Washington DC). They were mainly ethnic Albanians killed by the Serbs, but also Serbs killed by the KLA. What was happening in Kosovo, prior to the NATO bombing was simply a civil war, like many other conflicts around the globe, a terrible thing, to be sure, but certainly nothing comparable to the Holocaust of Jews, or the genocide against the Native peoples of North America.

10. Do you really believe that the Pentagon is a humanitarian relief agency? Come on! Think again.

11. In 1995, there was a massive, CIA-supported, operation of ethnic cleansing of Serbs from Croatia. I have relatives who were among the "lucky" ones that escaped. Already impoverished through years of economic sanctions, Serbia was flooded with hundreds of thousands of refugees, and in coping with this crisis, we were given virtually no Western assistance. All of this took place far and away from the CNN cameras (I guess it just wasn=t their kind of thing, or maybe they didn=t find Serbs photogenic enough) - but I can tell you it really happened, because I saw all those faces, as they went through my town on their tractors (my hometown is on the very border with Croatia and Bosnia).

May 7, 1999

Things that make you hmmm...

BY ARIN HILL

I have several questions that maybe you all can help me answer.

1) Why do some students assume that their homework assignments are more important than yours?

Case in point: Earlier this semester, I was standing outside of the Spanish Lab. I was waiting to go over my Spanish assignment, when this girl from my first semester Spanish class came over to me and asked me how long I would be in the lab. I told her less than thirty minutes. Then, she lifted up her paper, pointed, and said, this is all I have (indicating a paragraph or two) and asked me if she could go ahead of me. I looked at her real hard and then thought to myself (this girl could not be serious) because, this is the same person who barely says hello to me when I say hello to her in passing. I told her that I had arranged to meet with the assistant (otherwise known as an appointment) and that I needed to finish my assignment first. She was not too happy. But oh well. Life is a *&@!*!

2) Why is it that some students want to be up in your (academic) business?

Case in point: Just this week, I walked into my philosophy class and this girl asked me whether or not I had turned in my Kant paper in yet. I looked at her, said no, that I was still working on it. Obviously this girl "knew everything" because then, she said, very assertively that the teacher would not hand back the other student's assignments until I turned mine in. I looked at her and was literally stupefied by her remark. I told her that this particular teacher would not keep our papers just because one student had not turned his or hers in. However, she insisted on trying to tell me different. So, I told her the teacher said that she was going to read the papers on the plane the next morning anyway. That shut her up real quick. Especially, when other students in the class murmured in agreement with me. Some people need to mind their own business. Know what I mean?

3) Why is that in several of my classes, we always talk about the Holocaust, but we never talk about slavery?

Case in point: This even goes way back to high school. . . In all of the classes I have ever taken throughout my educational career, with the exception of Critical Race Theory (this semester), we always talk about the negative consequences of the Holocaust and how this major historical event still affects us today, but we never ever talk about slavery and racism in America and how that affects us today. If we do talk about slavery, it is only for one class period or at the end of class for fifteen minutes. Learning about the Holocaust is very important, but only in addition to learning about other significant historical events. People need to stop this intellectual, social and cultural denial about slavery. Slavery did occur in this country and, consequently, literally devastated many peoples lives in the past and still continues to do so today. Of course, I could take courses that specifically address the issues of slavery and race, but why can't all class plans be modified so they are more comprehensive and inclusive, instead of exclusive. That is what I pay tuition for and why I came to college. Why did one of my teachers state that the social stratification of the Jews and others by the Nazis was the worst social stratification system ever created? What about the social stratification in America which still plagues this country today? Or does that not count? And a few weeks before that ,when I asked her if race could be considered as a social institution, she said it was not?!

4) Why is that people have to tear up furniture in the dorms when they are drunk? (i.e., soap dispensers, doors, tables, write on walls etc.) The people at Facilities Management have to repair these things and the custodians have to clean up these big messes. If you were them, you would want a little respect I am sure?! People should be thankful that they have the opportunity to attend this college. I am sure that there are a few teenagers in Cabrini Green in Chicago who would love to take your spot. So basically what I am saying is, chill the *@#! out!

Case in point: You all know who you are. . .I do not have to use any names of people or dorms.

5) Why is that my roommate always has to give me strange looks whenever I walk into the room?

Case in point: Tonight. (I like my roommate, but I am not so sure if she likes me?)

These are things that make you go hmmm. . .

I am having a great time here at Grinnell College and I thank my parents every day for sending me here, but sometimes I wonder . . . . I know that I am still learning and growing but something seems a bit wrong to me. Doesn't something seem wrong to you? I am not bitter, selfish, arrogant, nor do I have an attitude, but I am continually amazed how certain people on this campus frequently have little regard for other members of the Grinnell community. I thought we were all mature adults. Can someone please explain this phenomenon to me, because I just do not understand, no matter how hard I try!? Am I the only one who feels this way?

Why do we learn about the Holocaust & not slavery an equal amount

September 10, 1999

Nazis ban Jews from wearing the Star of David, Harrison County School Board in Gulfport Mississippi ban Star of David in schools, because it is a 'gang symbol'

Looking forward, Looking backward

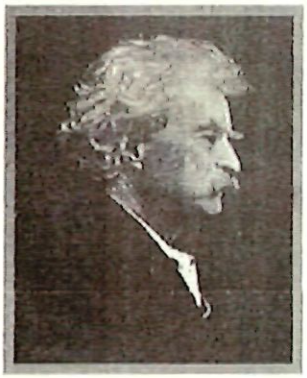
Seeing Stars

By Dan Rothschild

It was 58 years ago last Monday when the Nazi government proclaimed that all German Jews, stripped of their citizenship and civil rights by the 1935 Nuremberg Laws, must wear prominently displayed Stars of David on their clothing at all times. The Star of David, a 400 year-old symbol of Judaism, thus became an easy symbol for a program that would ultimately exterminate two-thirds of Europe's Jewish population.

Fast forward to last month. In a high profile decision, the Harrison County School Board in Gulfport, Mississippi, reversed a previous decision banning students from wearing the Star of David, labeling it a gang symbol. The two are more closely related than we might think at first blush.

Despite the precedent set three decades ago by *Tinker vs Des Moines School District*, schools nationwide have decided to put what they deem as necessary to safety of their students, staff, and faculty before the right to free expression that is supposed to be a hallmark of the American experiment. In the *Tinker* opinion, the U.S. Supreme Court held that three Des Moines students had the right to wear black armbands to school to protest the Vietnam War. Justice Abe Fortas wrote for the majority, "It can hardly be argued that either teachers or students shed their constitutional rights to freedom of speech at the schoolhouse gate. This has been the unmistakable holding of this Court for almost 50 years." Despite the unambiguous language of Justice Fortas's opinion, the American public school system has been on a rampage for the last several years, exacerbated and accelerated by the shootings in April at Columbine High School in Littleton, Colorado, depriving students and teachers alike of due process, their first amendment rights, and cracking down on any behavior that an administrator deems tied in any way, shape, or form to anything the school considers undesirable. And what's more, there is no evidence that any of the new restrictions put in place has deterred one potential troublemaker or saved a single life.



"In America -as elsewhere- free speech is confined to the dead."

- Mark Twain

Make no mistake about it, what is happening here is not simply a matter of increasing safety and order in the public schools; what is happening is a fundamental rewriting of what it means to be an American citizen. School boards nationwide have figured out that by labeling any behavior, piece of clothing, accessory, or idea as "gang-related," they can ban it with impunity and rest almost certain that they will not be called to task for their Draconian jurisprudence. Specific items of clothing from black trenchcoats to pro-vegan tee-shirts are being banned; the former because of its inexorable association with the Columbine shooters, and the latter because of its ties to the "straight edge" movement which eschews alcohol, tobacco, illegal drugs, and casual sex, but which school officials mistakenly and ironically tie to violence.

What is most striking is what ties Nazi Germany's view on Stars of David to that of the Harrison Country School board. Both Germany in the 1930s and the United States in the 1990s were faced with problems that neither knew how to solve. Germany's problem was economic and ours is societal, but both unemployment and schoolhouse violence touch a raw nerve with the populace that causes people to surrender their liberties and those of their neighbors to whatever government promises a quick fix to the troubles at-hand. Germany mandated the wearing of the emblem, while a school district in Mississippi, enshrouded in an atmosphere of panic and apprehension, told its Jewish students that they could not wear a simple religious symbol while at school. Granted, the school board, facing an all-out legal challenge from the ACLU among others, backed down on their decision. But the fact that the decision was ever made with is frightening, and it reflects a "us versus them" mentality that has become the norm in our schools.

Is America close to a program of genocide and all-encompassing war? It could certainly be argued that the disproportionate number of minorities and poor warehoused in our country's prison system is a lesser form of just that, but it is certainly a far, far cry from the Final Solution. But what is important to remember is that Germans gave up their rights one at a time until their entire free society had been transformed into a savage dictatorship.

It is incumbent upon us to heed Benjamin Franklin's warning, "They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety." Every right we give up in the name of safety puts us closer to living in an autocratic Orwellian state. And much like the Germans, we won't know what we have done until it is too late.

November 5, 1999

Harry Potter, Tool of Lucifer

By Dan Rothschild



The "New York Times" had a disturbing story on its front page on Monday. The story was about several parent groups across the country who are protesting J.K. Rowling's "Harry Potter" book series. This series has been acclaimed by educators throughout the country for bringing a generation raised on television and video games to the magic of the written word. The "New York Times Book Review" compares Rowling to children's author Roald Dahl. "Newsweek", "USA Today," "The Chicago Tribune." "Publishers Weekly," "The London Guardian," "The School Library Journal," and "Booklist" are among the many journals which have also praised this series, currently three books and seven million sales strong.

So what might these parents be complaining about? What bad things could be said about a series which gets their children reading, instead of watching late-night Cinemax and playing such wholesome video games as Doom and Tomb Raider?

Simple. Little Harry Potter is the spawn of Lucifer.

True to the prevalent young adolescent fantasy genre, Harry Potter involved spells, witches, poisons, dragons, and the whole gamut of fantasy literary tools and characters. Harry's world is a far cry from "Dick and Jane." What separated Harry from other young adolescent fantasy (like C.S. Lewis's allegorical "Narnia Chronicles") is that children – even those who have never been interested in reading before – really seem to be taken in by his world. So wherein lies the danger?

If you ask the religious right (and you don't have to ask, they'll just tell you), Harry represents a dark side of fantasy in which sorcery, witchcraft, and the occult are taught to children as being perfectly normal parts of their growing up. The fantasy realm to the religious right is a world of uncertainty, not ruled by their interpretation of God but by supernatural forces. Even if this world exists only in the imagination of children, it is still a dangerous threat to the religious right's way of life. That is one of the saddest aspects of the right's deep-seated fear: a child's fantasy represents to them a threat to their entire system of religious belief and practice. Surely it takes more than an 11-year-old boy with a magic wand to tear down western religion.

More than anything, what this whole matter really illustrates is that the religious right, which has been trying to make itself more appealing to mainstream America for the past half decade, is really just as bizarre now as ever. Despite their homegrown public relations ploys to prove that Rev. Jerry Falwell isn't really vitriolically homophobic, that "praying for the Jews" doesn't reveal subtle anti-Semitism, that the "religious freedom amendment" is a wolf in sheep's clothing, among other things, the religious right has not really grown up and entered mainstream America. The majority of thinking Americans realize that fantasy is an innate part of childhood (and should be part of adulthood, as well) and that fantasy is not dangerous. So far, no person has come forward with any kind of proof that reading Rowling's series has caused one boy or girl to reject his or her faith, practice witchcraft, steal, covet, kill, practice homosexuality, or commit any one of the religious right's laundry list of sins which Harry Potter plants into the minds of unsuspecting children.

Children need to fantasize to develop their minds. Harry Potter has brought millions of children to the world of fantasy and the wonder of the written word, a feat which is outstanding by most educators' standards. Hopefully, the religious right will find a bigger monster and challenge to their faith than a caped, bespectacled young boy.

Religious right problems

December 3, 1999

God hates Civil Disobedience

By Dan Rothschild



Life, they say, is a learning experience. I have learned from life and continue to learn from my mistakes. I want to share with you what I learned last week, in the hopes that my readers (both of you) can avoid doing what I have done. Perhaps future generations may look upon my writings as prophecy, much like Jews and Christians today look at the teachings of the great prophet Isaiah (who Paul Pasquesi '01 personified for Halloween).

The lesson is this: the Man Upstairs – you know, the Big Guy – really, *really* hates it when you fuck with the United States Armed Forces.

The weekend before Thanksgiving, three carloads of Grinnellians traveled down to Columbus, Georgia, to participate in the annual protest of the School of the Americas. The School is a United States Army outfit which teaches Central American "Freedom Fighters" how to fight for freedom by eliminating villages, murdering priests, and torturing 4-year-old "insurrectionists," all in the name of democracy and human rights. (And, yes, only the Army could make such a syllogistically flawed and utterly inane assertion.) The annual protest this year attracted 13,000 protestors, around 5000 of which "crossed the line," or illegally entered the army base in which the school is located, and occupied it for a time.

Of the three cars which Grinnellians took down, only one came back.

The one that returned, or course, was full of people who, for one reason or another, chose to keep vigil and not cross the line. Of the other two cars, one broke down in Athens, Alabama, and was sold. The car that was bought with the proceeds again failed in Normal, Illinois, and finally wobbled back to Grinnell only a couple of days late.

The other car was one I had borrowed from a friend. It overheated before arriving in Georgia. While in Columbus, it was repaired to the tune of $300. It later broke down again – twice – and is now in the hands of some guy named Larry somewhere in White, Georgia. Larry did a $500 job on the car, which involved waiting an extra day for a radiator to be flown in from California, and the car ran again. Well, for about 15 miles. Returning to Larry's, we were told that it would be another grand before the car might work again. By this point, it was Tuesday night, and we were still stuck in Georgia. That was when we called the airlines and flew out; I to Minneapolis, my traveling partner and other recipient of Divine Vengeance to St. Louis. Before we left, I signed a contract with Larry to sell him the car for $150, although he was apparently not aware that I had no legal authority to sell him the car. But I must admit how impressed I was to find out that Larry was at least marginally literate, even if he could not pronounce my name.

So the lesson to come from this is that civil disobedience is against the Will of God. Had He wanted us to occupy military bases, He would not break our cars on the way home. Perhaps it was just His idea of a joke, and He got a good laugh out of seeing us by the side of the road with two "repairmen" named Cletus and Bubba-Joe who had no idea how to fix the car but tried anyway; as we watched, scenes from *Deliverance* flashed through our minds. Maybe He wanted us to miss three days of school, thinking it would teach us a lesson about questioning authority. Maybe, as Bob Dylan pointed out, the U.S. Army really does have God on its side.

Or maybe it's as simple as Alethea Drexler '00 put it: "If you're going to be an activist about something, at least make sure you have a good car."

March 3, 2000

Past teaches future

Holocaust survivor David Faber speaks about hate and his experiences

David Faber, Holocaust survivor, award-winning lecturer, and author of the book *Because of Romek: A Holocaust Survivor's Memoir*, spoke in South Lounge on Feb. 29 to an unexpectedly large crowd. The talk was entitled *Sharing the Spirit of Survival* and was sponsored by the Rosenfield program in Public Affairs, International Relations and Human Rights.

Faber was born in Poland in 1926, the youngest of eight children. When he was eleven, the Nazis came into power and his family was forced into an enclosed ghetto. There he witnessed the murder of his parents and six of seven siblings. He watched his brother Romek be tortured to death for withholding information.

From there he was shipped to the first of eight concentration camps that he would occupy throughout his five-year imprisonment. These camps included the infamous Auschwitz and Bergen-Belsen, the camp where Anne Frank died. In Auschwitz he was made by the Nazis to pry open the mouths of those gassed in chambers, in search of gold fillings.

> "Hate is learned everywhere... even in the church and in the home."
> —*David Faber*

In these compounds he suffered through severe malnutrition and starvation as well as slave labor. He was also subject to chemical burns that still plague him today. However, the physical wrongs were trivial in comparison to the psychological damage inflicted upon him. He witness appalling acts of hate, mass killing, and complete absence of humanity.

Faber stressed the dehumanization of the Jews by the Nazis. At one point in the speech Faber rolled up the sleeve of his shirt, revealing a faded number tattooed on his forearm. "1-6-1-0-6-1," he said, "with a nail and chemicals they dug it into me...almost to the bone." He also retold countless instances where the lives of innocent men, women, and children were wholly stripped of their identities and, ultimately, their lives.

He was liberated from Bergen-Belsen in 1945 by British troops. He weighed 72 pounds. After the war he served as the star witness in trials involving highly ranked Nazis that he had worked for in Auschwitz. He the moved to England and then to the United States.

However, Faber did much more than recount the harrowing events of the genocide in his speech. He used his horrific experiences as a tool to illustrate important universal points. The central theme seemed to be a very simple but very poignant anti-hate message. The problem was and the problem still is – there is hate in the world," he spoke in a strong tone, "...we are living of a world of brainwashed hate. Hate is learned everywhere...even in the church and in the home."

For the past thirteen years of his life, David Faber has been traveling the country speaking to schools, churches and universities free of charge so that he may let the public know his story. His book was recently published in German and is now being sold around the world. The reason he seeks publicity, the reason he opens his heart daily to tell his disturbing story, Faber said, is so he may begin to educate today's youth and so that he may attempt to educate future generations. He has dedicated his life, which he is "blessed to have," to preventing the atrocities that happened to his family and his people from ever happening to others.

Faber's book, *Because of Romek: A Holocaust Survivor's Memoir* can be found in bookstores everywhere.

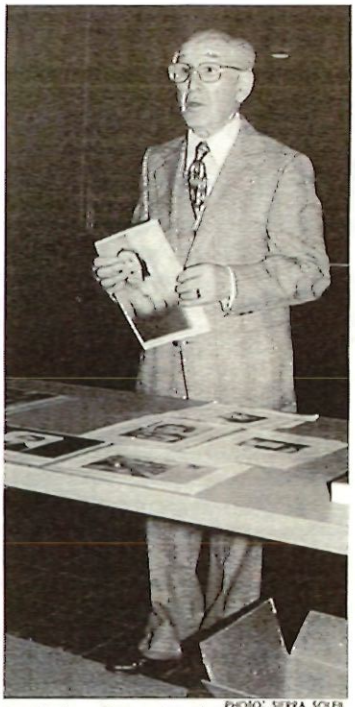


PHOTO: SIERRA SOLER

David Faber spoke to students about his experiences as a Holocaust survivor.

April 14, 2000

Revolutionizing Catholicism

The changing face of the Church under Pope John Paul II

By Matthew Trager
Staff Columnist

Though I have long found much of the Catholic Church's dogma and many of its practices to be confusing and outdated, I am amazed and encouraged by the recent political and humanitarian actions of Pope John Paul II.

Two events in particular strike me as especially significant: the Pope's "liturgy of forgiveness" delivered in early March and then the pontiff's six-day tour of the Holy Land later that month. In many ways, the Catholic Church appears to be actively changing its relations with other major religions, reaching out to groups it has historically oppressed, an redefining its role in world affairs.

When I saw the Pope kneel in prayer on the front page of the March 13 issue of the NY Times, I was not quite sure what to expect from the article. When I read the headline, "Pope Asks Forgiveness for Errors Of the Church Over 2,000 Years," I was actually shocked to the point of laughter. Included on the rather expansive list of abused groups being apologized to were Jewish people, non-Catholic Christians, various cultures and ethnicities, women, and the world's poor. Though I realize that the headline and certainly the Pope's message were meant in all seriousness, my immediate reaction was to think that such an action was completely absurd. After all, what good is asking for the forgiveness of millions of people, many if not most of them already deceased? Possibly to settle his own burdensome conscience coming from knowledge of the Church's wrongdoings of the past?

Despite my cynicism on many aspects of how the Church has behaved in the past and continues to behave today, the Pope's obviously heartfelt apology is at the very least a touching gesture. Centuries overdue, perhaps, but still meaningful.

The Roman Catholic Church has an extensive list of people to apologize to. This is the Church that gave us the Crusades, encouraged imperialist colonization, suppressed scientific discoveries, forced conversions around the world, refused to tolerate other religions or cultures, and stood idly by while millions of Jews were killed in the Holocaust. To emerge from that legacy of cruelty and bigotry into a new kinder, gentler, and more conscientious religious institution is quite a feat.

The Pope's late March visit to the Holy Land (following in the footsteps of Jesus, as one commentator put it) marked his 91st overseas visit of his 21 years in the papacy. Despite ill health and a harsh political climate, the 79 year old John Paul II made it to all of his appointments to preach his policy/doctrine of peace and reconciliation in the troubled Middle East.

No doubt some of the very sites John Paul II visited in Jerusalem experienced the bloodbath of multiple waves of Christian warriors during the Crusades under the sanction of his predecessors. Without taking sides on hot political issues (control of Jerusalem or Palestinian autonomy, for example), the Pope urged a "new spirit of harmony and solidarity" and engaged both Moslem and Jewish leaders.

It goes without saying that he was heckled and that not everyone appreciated his efforts, but that is basically inevitable in Jerusalem no matter what your message.

How will these changes affect the Church? Is the Vatican "going soft" under the current Pope? Or, has the Church simply tried to alter it's public appearance to suit the modern populace and international pressures?

What might the next step be in changing Vatican's position? Accepting abortion perhaps, or fully accepting evolution? These questions remain to be answered, but the Catholic Church is undoubtedly experiencing changes in policy and action that rival those of any other time in its long history. Pope John Paul II is largely responsible for these changes, and when he leaves the papacy his reign will certainly be regarded as one of the most progressive of any pope.

April 21, 2000

Response to the article above

To the Editors:

Although I am glad that Matt Trager seems to have revealed a positive opinion of Pope John Paul II in his last column, there are two things in his column which I believe to be opinions based on either a lack of information or a commitment to present ideology to the campus as informed opinion.

Mr. Trager's column seems to be saying that the Pope's penitent behavior in the Holy land last month is a sign of modernization within the Church and of the liberalism of John Paul II – Perhaps Mr. Trager doesn't mind this pope because he sees him as a liberal.

I think that the campus community should know that the Pope was acting as a traditional Catholic in this regard as the Catholic religion is based on the idea that people are capable of spiritual and conscientious growth. Recognizing one's sins and asking for the forgiveness of them is what being a Catholic is about. It is what being a Catholic has been about for over a thousand years.

The Pope's noble actions over the last two decades have been based not on modern liberalism, but on an ancient, conservative morality. John Paul II is a man who firmly believes that each human possesses an immortal soul and that all are made in the image of God.

For this reason he has fought communist governments which deny people the right to a spiritual life and capitalist governments which often ignore the needs of the poor. It is also for this reason that he has vigorously spoken out against possible human cloning in recent years (perhaps a 31st century columnist will see this as another example of a Catholic who has "suppressed scientific discoveries"). I feel that Mr. Trager's opinion that the Pope is a liberal is misinformed.

The other thing I object to in his column is something which is not the product of misinformation but instead the result of forwarding unsubstantiated charges. He writes that the Church "stood idly by while millions of Jews were killed in the Holocaust."

This is an untrue statement which I believe was influenced by recent attempts to turn the Church into a scapegoat and demonize Pope Pius XII. Anyone who looks over the front pages of any newspaper published during the war years can see for themselves that the Pope was continuously denouncing Nazism and trying to convince world leaders to recognize the evils of Nazism. The Vatican also smuggled thousands of those who were persecuted by the Nazis out of Europe.

People who blame Catholicism or the Pope for the Holocaust should remember that both Nazism and Communism are ideologies that are based on complete submission to the State and abolishment of the religious life — blame Hitler for the concentration camps and Stalin for the gulags.

I strongly feel that people, especially warmhearted and noble persons such as Pius, should not be attacked after they are dead, especially by those who are less interested in facts than they are in spawning global revolutions.

Though Mr. Trager is entitled to his opinion, I feel that the statement about the Holocaust is based entirely on misrepresenting an organization so as to forward ideological causes.

Sincerely,

Jim Dinnerville '01

April 28, 2000

Pope John Paul II

I wish to respond to Jim Dinnerville's comments regarding my April 14 column. First, I would like to make it clear that the intention of my column about John Paul II was not to blast the Catholic Church, but to point out actions that the current pope has taken that I find particularly significant in light of Catholicism's past.

Mr. Dinnerville's first critique was that John Paul II has acted in accord with traditional Catholic morality and has not succumbed to "modern liberalism" as I suggest. To this I would argue that while much of Catholic dogma has officially remained constant for centuries, the scope, meaning, and practice of Catholic doctrine has undeniably changed through reinterpretation and altered emphases. In support of this claim, I offer three questions: Have John Paul II's charitable and reconciliatory actions come from the same understanding of "an ancient, conservative morality" as that which spawned the Holy Crusades, the Inquisition, and the idea of purification through fire? I think not. Is John Paul a liberal? Not in the same sense as the term is commonly meant, nor do I claim otherwise. Have some practices and teachings of the Catholic Church been liberalized during his papal reign? Yes, in very tangible ways.

As for the role of the Church in WWII, I stand by my position that Pope Pius XII (who is now being canonized) and many Vatican officials were drawn into complicity with Hitler's racist and anti-Semitic government through their inaction. Even after multiple attempts by the Allies urging Pius XII to condemn the Nazi persecution of the Jews, he refused to do so. Though he spoke out against the tragedies incurred during WWII, Pius was more concerned with the maintenance of his Church as a centralized, monolithic religious institution than exploring actions that would significantly help the Jewish people.

Furthermore, as early as 1933 Pius XII agreed to stay out of internal German politics in exchange for the nascent Nazi party's protection of Catholicism in Germany. Later in the war he also bargained with the Nazis to exempt Catholics of Jewish ancestry from the Yellow Star and persecution while only indirectly assisting Jewish people through increased charities and facilitated emigration from Nazi territory. As J.S. Mill stated in On Liberty, "a person may cause evil to others not only by his actions but by his inaction, and in either case he is justly accountable to them."

I do not blame Pius XII for the Holocaust, but I find the evidence of his stance on the murder of millions of Jews to be extremely ambiguous at best. As Hitler enacted his Final Solution to the "Jewish problem," Pius XII was largely silent in condemning the Nazis and actually played down the number of Jews being brutally murdered. As Francis D'Arcy Osborn, the British Minister to the Holy See, put it, Pius XII clung to neutrality "even in the face of the worst outrages against God and man."

In light of the above explications of my positions, I also wish also to reply to Mr. Dinnerville's critique of my personal ideology and motivations in writing my column. I am very interested in facts and my writing certainly did not suffer from "a lack of information" as he claims. In my column I presented an informed opinion of a situation, as is appropriate in an editorial piece, and I highly object to Mr. Dinnerville's explicit and implicit claims that I was irresponsible in my research and writing.

Matt Trager

September 8 2000



jenny haggar

the unassociated press

Spain Gearing up for 'Inquisition II'

BARCELONA, SPAIN: The Catholic Church announced this week that it is gearing up for "Inquisition II," a revival of the religious persecution that swept across Spain in the 16th century. The secularization of the industrialized world in the past 400 years has severely undermined the authority of the Catholic Church, and the Spanish have decided to take action. "We're just going back to our roots, basically," a spokesperson for the Archbishop of Madrid, Urban XII, said Monday. "Once we start torturing the Protestants and the Jews, we'll be continuing a tradition, and that is what Catholicism is all about, after all: tradition." The Inquisitors won't be adhering to tradition completely, however: "Oh, we definitely plan to take advantage of the fruits of the Scientific Revolution, even though the Church denied many of its claims for hundreds of years. We will be using all the latest torture techniques. The rack may have had its uses back in our predecessors' day, but this time around we'll be using electricity, hydraulics, and lasers to make each inquisition especially agonizing."

> "Once we start torturing the Protestants and the Jews, we'll be continuing a tradition, and that is what Catholicism is all about, after all: tradition."

Several countries, including Israel and the United States, have already begun to prepare for the huge influx of Spanish immigrants that are sure to come. "Oh we are well prepared to take in any and all persecuted Jews and Protestants," Secretary of State Madeline Albright said in a press conference Wednesday. "In fact, we have recently renovated the internment camps left over from 'containing' the Japanese during WWII, and we think they should provide more than adequate housing for any new arrivals." And as for the negative images Western society has formed of the original Inquisition? All copies of Mel Brooks' "History of the World, Part I," as well as all episodes of "Monty Python's Flying Circus" featuring the Spanish Inquisition sketch, have been banned from Spanish video stores and television networks.

September 15, 2000

Knots and Popes

A look at how two professors, Wolf and Kasimow, spent their sabbaticals

by Kate Mannion
Staff Writer

Remember how, in elementary school, you were always required to write the classic "My Summer Vacation" essay? Do you remember how invaded you felt when your teacher was asking you to put something as sacred as the summer–a time without school–into words?

Well, now the tables have turned, and you can ask your professors about their summer vacations. Actually, what you should ask them is what they did while on sabbatical. For those of you who don't know, a sabbatical is basically a really long vacation with a purpose.

Last year, thirteen professors were on sabbatical. Sabbaticals normally last for the duration of one school year, and professors generally go on sabbatical every six or seven years. They may use the time to write a book or a paper, to travel, to give speeches, or to simply relax in general. Unfortunately we as students do not have that luxury ("um, President Osgood, I feel that it is essential that I take the year off in order to study the implications of watching television on college students"), but two profs who were lucky enough to take sabbatical during the 1999-2000 school year were Royce Wolf, Math, and Harold Kasimow, Religious Studies.

> "[Sabbaticals are a] wonderful perk, but I was ready to come back and have structure. I found myself winding down."
>
> —*Royce Wolf*

Wolf's main objective for taking a year off was to study Knot Theory. He chose this topic to study because it was something he had been working on for years, but had never "tackled it head on," and he also felt that it was something that he could incorporate into his teaching at Grinnell.

Wolf did not spend the entire year in Iowa; in fact he took several trips to Berkeley, where he had done his graduate studies. At Berkeley, Wolf had the opportunity to study with his old math and piano teachers. He would eventually like to return to Berkeley while on another sabbatical, and get a degree in piano performance, or perhaps have some work of his published. Over his break, Wolf found time to go backpacking in the southern Sierras, but was chased out by wildfires. Wolf found time to relax over his sabbatical maybe a little bit too much time, according to him. "[Sabbaticals are a] wonderful perk, but I was ready to come back, and have structure. I found myself winding down."

Kasimow also had a busy year. In addition to giving several convocations with titles such as "The Sabbath: Holiness in Time," and "Pope John Paul II and the Jews," he traveled to Israel and South Africa to study more about religion and interfaith dialogue. Kasimow traveled to Cape Town, South Africa, for the Parliament of the World's Religions, where he heard from many spiritual and political leaders such as the Dalai Lama, whom Kasimow said possesses a "special kind of warm-heartedness," and Nelson Mandela. Kasimow called this an "amazing event" that "create[d] an atmosphere of real harmony."

Kasimow also had an amazing expetience in Israel. He went there while the Pope was visiting. Kasimow "(met) major people involved in interfaith dialogue." Kasimow also felt that talking to people not directly involved with interfaith dialogue was important. He recalled an incident when he was driving past the airport in Israel at the exact moment that the pope was arriving, and how his cab driver said that he felt that Israelis were ready to open their minds, but not their hearts, to the Pope. By the end of his trip, Kasimow said he felt that Israelis had opened their hearts to the pope. "It was special for me to be there." When Kasimow was not globetrotting, he was busy working on a book entitled "The Impact of Buddhism on Jews and Christians," playing racquetball, and going college-hunting with his daughter, who is a senior in high school.

September 15, 2000 response to previous article

Letters to the editor

'Chic' intolerance

Dear Editor,

We are writing this letter in response to the column entitled "Inquisition II," that appeared in the September 8 edition of the *Scarlet & Black*. We found this column to be lacking entirely in tact, taste, and humor. The column was a poor attempt at satire that instead was an aimless anti-Catholic rant that proved to be patently offensive to both Catholics and non-Catholics alike.

Diversity seems to be an issue that Grinnellians hold near and dear; however, when that diversity encompasses groups or beliefs that fall outside the traditional liberal canon, it is met with disdain. While it is certainly "Grinnell chic" to criticize Christianity in all its many forms, there is a particular aversion to Catholicism. Had the column attempted to satirize Jews, Muslims, Blacks, Gays, Asians, or any other subset of this campus, save Christians or Republicans, it would have been met with extreme hostility and outrage. Perhaps Grinnellians ought to reevaluate the reality of the situation on campus and decide if they are as tolerant as they would like to believe themselves to be.

Perhaps Grinnellians ought to reevaluate the reality of the situation on campus and decide if they are as tolerant as they would like to believe themselves to be.

There is a place and purpose for good satire. There are plenty aspects of the Catholic Church, or any institution, that are certainly open to satire. We are not claiming that there are any sacred cows that are off-limits to criticism. The column went far beyond simple satire of a period in history. The likening of the Catholic Church of the 1500s to the Church today is both inappropriate and incorrect. It is offensive, wrong, and counterproductive to say that Catholics are persecutors of Jews, Protestants, or any other group. Additionally, the inclusion of comments about Japanese internment camps during World War II proved simply to be an insult on good taste.

We hope that in the future there will more awareness of exactly what diversity and the respect for it entails.

Sincerely,

Josh Dorner '03
Melissa Andrykowski '03
Anthony DiRocco '03
Alex Hirshfeld '03

October 13, 2000

Judaic Studies

Several students spoke on behalf of the Grinnell College Chalutzim, an organization for Jewish students, to express concern over the fate of retiring professor Harold Kasimow's seat in the Religious Studies department. Kasimow, who specializes in Jewish and Muslim traditions, will be tentatively replaced by the department with a professor specializing in a different tradition.

"This loss has far-reaching implications for the student body and community," the group wrote in a memo distributed to the trustees.

Describing the importance to Grinnell's Jewish community of having upper-level classes on Judaism as well as their value to non-Jews, Chalutzim spokespersons called for the trustees "to create a position that would retain Judaic studies as a meaningful and significant element of the Religious Studies curriculum," possibly by creating a new position or by opening a Judaic studies interdisciplinary study.

November 3, 2000

Edited by Katie Mears
Email: mears@grinnell.edu

Israel in Conflict

by Amanda Davis
Staff Writer

The recent eruption of violence in Israel has resulted in a renewed deluge of media coverage and focus on the tensions of the Middle East. As we spend time analyzing the situation of the Israelis and Palestinians, it's also a good time to examine our own biases, limitations, and common misconceptions as Americans. To do this, several members of the Grinnell community who have lived in Israel generously contributed their thoughts. While their perspectives are diverse, they came to several agreements regarding the gaps and misconceptions that we as Americans are prone to as we try to understand the complicated struggle of the Israelis and Palestinians.

The Rest Is History . . .

"I think that Americans underestimate the importance of the historical nature of this conflict," said Minna Mahlab, the director of the science learning center. As a people living in a nation whose consciousness and documented history extends back only about 300 years, we face a challenge in truly understanding the tremendous importance and intricacies of the long history of the Middle East conflict. As Mahlab noted, "Thousand year old claims are hard to understand."

In trying to appreciate the history of the conflict, Americans are at a disadvantage simply because of the lack of comparable conflicts in United States history. Unlike various movements in America's history, the political turmoil between the Jews and Palestinians, while it may have existed as dormant hostility, has never truly ended. "That's the hardest part for Americans to understand. You can explain Malcolm X, and you can explain the Black Panthers because these things have moved on," Ron Azoulay '03, said.

When we *do* try to compare the situation in the Middle East to our own experiences, it's important to evaluate the accuracy of these comparisons. Michael Rosenthal argued that some Americans inaccurately compare the struggle of Palestinians to the African-Americans' fight for civil rights during the 50s and 60s. While this analogy may accurately depict the situation within the State of Israel where Arab-Israeli are treated as second-class citizens and not fairly represented, the notion of Palestinians in the West Bank and Gaza as a group fighting for civil rights within Israel is not generally correct. A more accurate representation is that of "one nation ruling and occupying another," Rosenthal said.

Katya Gibel Azoulay, an assistant professor of anthropology and Africana studies notes, however, that "although many Israeli Arabs may identify with Palestinians in the West Bank, Gaza and Golan Heights, it is very important to remember that they *are* citizens of Israel and they do vote and have all the benefits of Israeli citizenship except for compulsory military service. The Arab Israeli Knesset members enjoy the same parliamentary immunity as other Knesset members and in recent weeks have used that to articulate often highly inflammatory remarks."

Politics, Land Wars, and Other Unamerican Ideas

Find yourself having trouble caring about the outcome of the November 7th election? That probably wouldn't be the case in Israel. People with experience in Israel emphasize the deep entrenchment of politics in the lives of everyday people. "You don't have this kind of apathy that controls American political life," said Rosenthal. Ron Azoulay agreed, "Everyone is much more involved. Everyone has served in the army, everyone knows someone who has served, everyone knows someone who has died . . ."

> Media consumers shouldn't "presume that since one side has a military and one side is throwing stones that the side that is throwing stones is being abused."
> –Ron Azoulay '03

The sheer smallness of Israel also makes the fighting more personal. Rosenthal compared it to North Campus students fighting against South Campus students; the proximity to the enemy can be that close. In an area so small, riots anywhere can affect people everywhere.

Both the premium on land and the concept of fighting for it tends to be hard for Americans to relate to. Emphasizing the abundance of land and resources here in America, Phil Schaffner notes, "Americans haven't had many conflicts within their borders about land." In Israel, a country roughly 1/7 the size of Iowa, nearly 6 million people have to share their resources and land. Things that Americans tend to take for granted, like water, are crucial and scarce.

If you don't read the papers, you're uninformed. If you do, you're misinformed.

If the media coverage of the Middle East conflict resembles a made-for-TV drama, that's probably what it is. Prof. Katya Azoulay said that she finds it "frustrating to be piecing together all the news," from accounts that emphasize "sensationalism without regard for context." The American media's coverage of the Middle East conflict works within the constraints of a need to sell the news between commercials rather than careful analysis.

However, the misreporting of the media doesn't consist simply of sensationalism; it is also dangerous in its selectivity. "[The media] doesn't highlight things like the grassroots peaceful movement," said Schaffner. "You really don't get the sense of how life goes on throughout all of it."

This selectivity can extend to bias. "My sense is that the foreign media is very cautious about accusing the Palestinians of inciting violence," said Mahlab. Of Americans reading these accounts, Schaffner said, "Often times people will latch onto one specific fact" which will determine their opinion regarding the entire conflict. Echoing this sentiment, Ron Azoulay said that media consumers shouldn't "presume that since one side has a military and one side is throwing stones that the side that is throwing stones is being abused."

"I would urge all Americans to be a lot more critical about everything they read, to recognize that generalizations are fallacies, to seek out lots of different perspectives, and to understand that the closest they'll probably get to the 'objective' truth is somewhere in the middle," advised Mahlab. As far as sources, Schaffner recommends at least four: CNN, BBC, The Jerusalem Post, and the Israeli paper Ha'Aretz.

"Once you bring in the element of God . . . it's a lost conversation." (Mark Twain)

"We have to accept that our own religious investments, or lack of them, affect the way we see the Middle East," said Mr. Rosenthal. He cautions Americans against viewing the conflict only from a Christian perspective. That is, seeing the conflict as one taking place between two barbaric religions. Mahlab agrees that, without questioning their own biases, "non-religious people are likely to view this conflict as one between two irrational groups of people."

As Minna Mahlab acknowledges, "It can be difficult to have a neutral response to anything you hear about." Part of this problem could be solved if Americans became more educated regarding the Jewish and Arab religions in both the historical and contemporary senses. For example, Prof. Azoulay notes the increase in the politicization of religion over the last decade. This return to religion among the educated, secular young people of both sides could indicate a change in the religious climate of the region that Americans would benefit from understanding.

Recent events in Israel

• March '79 – Camp David Accords
Israeli Prime Minister Menachem Begin and Egyptian President Anwar el-Sadat sign the first Arab-Israeli peace treaty: Agreement to work toward Palestinian self-rule in West Bank and Gaza Strip in exchange for the Egypt officially ending a state of war against Israel; issues left undecided and very controversial – fate of Jerusalem.

• September '93 – Oslo Accords
Late Israel Prime Minister Yitzhak Rabin and Palestinian Liberation Organization chairman Yasir Arafat officially recognize each other's positions. The P.L.O. renunciates "the use of terrorism and other acts of violence." Oslo included a plan for Palestinian autonomy in Gaza and Jericho, but no agreement on the part of Israel to remove forces from the West Bank as a whole.

• October '98 – Wye Memorandum
Yasir Arafat and Israel Prime Minister Benjamin Netanyahu followed up on Oslo Accord agreements to increase Palestinian self-rule and withdraw more Israel troops from the West Bank. A May '99 deadline is set to begin negotiations to find a final peace agreement.

• May 5, 1999 – Oslo deadline passes.
Despite threats to the contrary, Arafat does not declare the existence of a Palestinian state.

• July 7, 1999 – Present Israel Prime Minister Ehud Barak takes office.

• September 5, 1999 – Barak and Arafat meet with President Clinton and set the goal for building a framework for final status negotiations by February 13, 2000. A September 13, 2000 deadline is set for final agreements on issues like Israel boundaries and the status of Jerusalem.

• February 13, 2000 – Deadline for establishing an outline for a permanent peace expires, stalemated by a disagreement over a West Bank land transfer.

• July 2000 –
The peace summit at Camp David ends without agreement, with major disagreements over the future of Jerusalem. Arafat insists that East Jerusalem is to be the capital of the new Palestinian state; Barak refuses to concede the territory.

• September 29, 2000 –
A visit by Ariel Sharon, an Israeli right-wing opposition leader, to the controversial Temple Mount site sparks violence that led to the current state of crisis.

For more information:
www.nytimes.com
www.cnn.com
www.bbc.co.uk
www.pna.net
www.palestine-info.org
www.fpradio.org

compiled by Amanda Davis

Who are they?

Katya Gibel Azoulay
Katya Gibel Azoulay made aliya to Israel after graduating high school in 1970. She married, had three children, earned a BA and MA and in 1991 returned with her family to the U.S. in order to pursue a Ph.D. at Duke University. She is currently an assistant professor of anthropology and Africana studies.

Ron Azoulay
Ron Azoulay is 24 years old, and was born in Israel, where he lived for most of his life. In 1991, at 15, he moved to Durham, NC, where he attended high school and one year in the University of North Carolina at Chapel Hill. In July of 1995, he went back to serve three years in the Israeli Defense Force. In January of 1999 he came to Grinnell to continue his education.

Minna Mahlab
Minna Mahlab lived in Jerusalem in 1990/1991, where she was enrolled in a certificate program in political science at the Hebrew University of Jerusalem. She is currently the director of the science learning center.

Michael Rosenthal
Michael Rosenthal is an assistant professor in the philosophy department. He lived and worked in Israel from 1982-84 and then studied for a year at the Hebrew University in Jerusalem during 1986-87. He has also travelled in several countries in the Islamic world, including Egypt, Jordan, and Turkey. He most recently visited Israel last year. He is teaching an introductory course on Jewish Philosophy next semester.

Philip Schaffner
Philip Schaffner '02, was studying in Jerusalem on Mt. Scopus, which overlooks E. Jerusalem. He was attending the Rothberg International school within the Hebrew University, and was there for 11 weeks. While he was there, he also interned at a Palestinian Christian organization called the Sabeel Liberation Theology Center.

A Yiddl in the Middle of Grinnell

Marlene Booth, an Iowan independent filmmaker, brings her new documentry to campus

by Laura Polstein
Staff Writer

Last week Marlene Booth, an independent filmmaker, was on campus to present her new documentary *Yiddl in the Middle* and participate in several open forums about diversity. For Booth, it was a homecoming of sorts; she is from Iowa. *Yiddl in the Middle* is about growing up Jewish in Des Moines, and the cultural "middle" that such an experience puts you in.

As she describes in the film, Booth always felt that she had two selves to cultivate: her Iowa self and her Jewish self. In high school she joined all the pep clubs and student organizations. Her picture in the yearbook (one of the still images in Yiddl) shows a smiling Iowan teenager. However, after high school, Booth felt that her "Jewishness" obliged her to attend civil rights demonstrations. Jewishness to her represented something of the "darker, more serious side of human nature." She often felt isolated from the goyem (Yiddish for non-Jew, literally "other") that were her peers. That sentiment of feeling alone and different has a long history and has affected what Booth calls "our sense of peoplehood." It is in the prayers and the songs, like Ma-Oz Tzur: "Who can retell the things that befell us?" It is in the everyday vocabulary of many Jews. For Booth, that vocabulary also included the vocabulary of blending, of not drawing attention to her Jewishness.

In the beginning of her film, Booth says that she learned at the age of four to be "careful as a Jew." She grew up in the 1950s and her parents told her that the Rosenbergs were Jewish people who had done something "very bad to our country." Jews had to be nice, Marlene says, so that people wouldn't think that "we were like them." In her film and in person, Marlene refers often to "Iowa niceness." She explained that the people she grew up with in Des Moines were the "nicest people in the world, always careful not to say anything controversial." In her adult life she sees herself as less pushy or likely to stir things up than her eastern counterparts. But as a child, Marlene felt that there was something inherent in her that made her controversial: her religion.

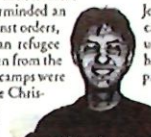
At Hebrew School and at shul she felt freer about her behavior. For Booth, the Jewish community was like an extended family. Fifty years later, that communal feeling is echoed by Grinnell students Sarah Barkley and Rachel Sandler, natives of Des Moines. "I know all the Jews in Des Moines," says Sandler. But pressure from the outside community, they both say, is not something they felt growing up. Barkley and her twin sister were the only Jews in their public high school, but they never experienced anti-Semitism outright. The worst incident both girls can think of is this: a few years back a girl found swastikas on her locker. The case went to the school board. Sandler says she has had the experience of explaining Jewish practices to Iowans, but people are always respectful and curious. It is a different world from the one where

Marlene was pointed out after school the day she brought a menorah to school. "You see that girl," the schoolmate had said, "she doesn't believe in Jesus." Sandler and Barkley both think that the change is societal, and not necessarily unique to Iowa. In their lives, they say the greater stigma is about being from Iowa, although they both have come to love the state.

Marlene Booth agrees that it is probably easier to grow up Jewish, even in a place like Des Moines, today than it was in the conformist 1950s. But we still have a long way to go in finding the "vocabulary to talk about difference." Hopefully films like hers will help fill this space.

February 16, 2001

Déjà vu? Let's hope not



looking beyond the final frontier

rashed chowdhury

Every hawk has his day, and Ariel Sharon's has come at last. In a remarkable swing of the political pendulum, the Israelis have elected him prime minister. The septuagenarian Sharon has finally reached the pinnacle of political power in his country. Only a few years ago, he was something of an outsider on the Israeli political scene. To see why, you have to know what the words Sabra and Chatila mean to people in the Middle East. In 1982, seeking to displace Palestinian refugees from Lebanon to Jordan (thus making them run for their lives for the second or third time), Sharon masterminded an invasion of Lebanon. He pushed on, against orders, to Beirut, and seized the two Palestinian refugee camps. He expelled armed Palestinian men from the camps under an agreement, and once the camps were defenseless, he let in his allies, a Lebanese Christian militia, who probably hated Palestinians more than Sharon did. Once they were in, the militiamen, under the nose of the Israeli army, massacred hundreds of Palestinians. The night of carnage at Sabra and Chatila earned Sharon the nickname "Butcher of Beirut" among Arabs. An Israeli commission found Sharon "indirectly responsible" for murder, and he was booted out of the Defense Ministry. That was the end of his career. Or so everyone thought.

Sharon was brought in from the cold a few years ago by Bibi Netanyahu, who gave him a ministerial position in his right-wing government, citing his experience. Netanyahu managed to alienate the whole political spectrum of Israel, being too radical for right-wingers, and too hard-line for left-wingers. When elections came, Barak defeated him easily. The Israeli Left, as well as the Palestinians, heaved a sigh of relief. Sharon, meanwhile, became the leader of Netanyahu's Likud Party.

And what did Barak bring? He had been lauded by publications such as the "Wall Street Journal" for offering the Palestinians more than any other Israeli leader had. What many commentators in the U.S. fail to realize is that Barak's maximum was well below the Palestinians' minimum. Two million Palestinians are waiting to go back to their homes in what is now Israel. Many of them still preserve the title deeds and keys that are their only tangible link to houses taken over by Jews more than 50 years ago. A UN resolution enshrines these refugees' and their descendants' "right of return." To Barak, the very words were anathema. For the average Israeli, accepting this right means committing his country to suicide (through the dilution of its Jewish majority). For a Palestinian negotiator (even if we set aside moral issues and international guarantees for a moment), relinquishing the right of return would certainly mean political suicide, and may possibly mean personal suicide.

What Barak did accomplish, though, was to put Israel's cards firmly on the table. Under Peres' Labor government, for example, individual ministers discussed risqué matters such as Jerusalem with the Palestinians and Syrians with a degree of candor, while the government as a whole put on a mask of unyielding Israeli sovereignty and control. Barak, on the other hand, showed his global audience openly how far he was prepared to go. It had been obvious for a while that Israel's occupation of South Lebanon (left over from Sharon's days) was doing more harm than good, even militarily. Barak had the courage to withdraw Israeli forces, to the benefit of both Lebanese and Israelis. As for the more complex issue of Palestine, for the first time since Israel's annexation of East Jerusalem, he admitted that Jerusalem might be divisible in some way after all.

For the Palestinians, this was too little, too late. Tired of seven years' negotiations that have been accompanied by border and airport closures, military checkpoints and continued land confiscation and settlement building by Israelis in the West Bank and Gaza Strip, they rose. For Barak, and many observers in the West, this was a shock. Certainly, for Barak, the intifadah came at the worst possible moment. Suddenly, he lost his nation's support, without even having an agreement to present to them for approval. Arafat was probably as surprised by the new intifadah's intensity as Barak, although he had of course predicted its coming for some time. It is foolish, however, to blame Arafat for the uprising. Anger tends to feed upon itself. Arafat, whose authoritarian rule is not what the Palestinians had hoped to get out of autonomy is, at best, powerless to stop it. So he is swept along by the tide of popular rebellion, despite the danger it represents to his long career as a sort of Palestinian-in-Chief.

Barak's response to the intifadah has been too soft in the eyes of many Israelis, but overwhelming to Palestinians. Stone-throwing is answered by live bullets, producing victims among stone-throwers and peaceful denizens alike. Every killing of a Palestinian calls forth an angry funeral. Sometimes, this funeral turns itself into a demonstration, with more stone-throwing. The Israeli army opens fire. There are more deaths, more demonstrations, more stone-throwing, more deaths. More than 400 so far, mainly Palestinians, because they do not have an army.

Two million Palestinians are waiting to go back to their homes in what is now Israel. Many of them still preserve the title deeds and keys that are their only tangible link to houses taken over by Jews more than 50 years ago.

One recalls the words in "Before the Rain," a Macedonian anti-war movie: "The circle has no end."

Barak also kept sealing off the Palestinians in "the territories," a "counterproductive." It is easy to see why: the closure has devastated the fledgling Palestinian economy, producing more despair, hatred and violence. Back home, Barak committed a mistake (or allowed it to be committed) that cost him a large chunk of the electorate: the Arab vote. When Arab-Israelis demonstrated in support of the Palestinians, the Israeli police opened fire, killing 13 of them.

It is such tempestuous times, ringing with cries of hatred on both sides of the age-old Semitic divide, that have allowed Sharon to make his comeback. That, and the fact many Israeli voters are recent immigrants from the former USSR, who arrived well after the Sabra and Chatila massacres and were thus not exposed to much coverage of the scandal. Today, Sharon talks about peace. His formula of giving less and achieving more than his predecessors, however, sounds fishy. Despite this, one hopes that the Israelis and Palestinians will continue serious dialogue. One of these days, they may yet surprise us.

February 23, 2001

Judaism in Africa

by Sarah Liebman
Staff Writer

Jay Sand, a journalist from Harrisburg, PA, spoke to Grinnell students about his travels in African Jewish communities in a narrated slide presentation sponsored by Chabotzim, the Jewish student group on campus.

Sand first learned of African Jews from a friend who studied abroad in Kenya. The friend attended a synagogue in Nairobi that was usually attended by white people who are not from Kenya. But one night a tall black man attended wearing local clothes and with an East African accent. He knew the prayers. When Sand's friend spoke to him later, he said he was from the Ugandan Jewish community. Sand's friend was skeptical but accepted the man's invitation to join the community for the Jewish holiday of Passover.

What he encountered turned around every idea he had about what it meant to be Jewish. The Ugandan Jews had minimal contact with other Jews and thus they created their own unique interpretations of Jewish practice. Sand's friend asked him to make a tape of American Jewish music for the Ugandan Jews. Using what he'd learned growing up as a song-leader with the youth group of his Harrisburg, Pennsylvania conservative synagogue, he made them a tape. A few years ago, he decided to visit the Jews of Uganda and the three other African Jewish communities. When he arrived he found they had learned the songs just as he had sung them on the tape.

According to Sand, the conception of Jews as White people is relatively recent. Judaism was born on the land-bridge between Africa and Asia. It was common for people to travel between the two continents and the traveling could take long enough to adopt local customs along the way. Thus, there was a lot of mixing between Jews and Africans.

The community Sand's friend, and later Sand, visited was also the only community that does not claim ancient Israelite heritage. The Ugandan community, called the Abayudayah, number about 500. Their original leader Semei Kakungulu, an elephant hunter, collaborated with the British to establish British rule in Uganda and converted to Christianity 80 years ago. He found that Christianity did not appeal to him and preferred the harvest holidays of the old testament. In return for his assistance he hoped the British would grant him a kingdom. When they refused, he became angry. He was curious about Judaism and saw no reason to continue practicing the religion of the British. So he and his community became Jewish following only the Old testament in the bibles the missionaries gave them. They developed their Judaism based on home customs, the bible and music. Under the dictator Idiamin, they underwent forced conversions, some of them continuing to practice in secret. Today the community flourishes. With financial assistance from other Jews they have built synagogues, a Jewish school and a community center.

Sand also visited three other African Jewish communities. The Jews of Ghana believe that they practiced Jewish customs including dietary laws, the Sabbath and circumcision before Christian missionaries came to Ghana. Sand believes that these Jews' ancestors came to Ghana from Timbuktu, a major trading city in Mali in 1500 AD. There were many merchants from all over the world in Timbuktu and some of the Jewish merchants probably found their way to Ghana. Now, since books arrived from Jews in the West, the community holds nightly study sessions. They also have an active choir.

In South Africa and parts of Zimbabwe, the Lemba form a distinct cultural group. They speak different languages and have a variety of occupations, but they share Jewish customs such as dietary laws and a preoccupation with cleanliness. They practice harvest holidays and circumcision. Their traditions teach that they were ancient Jews who came from the North. Recently a geneticist isolated a sequence found only in the Jewish population. The sequence occurs only in those who believe they are descended from the high priest of biblical times. The lemba have the same percentage of this gene as the rest of the Jewish population. This evidence supports their claim. They are a highly secretive group as they fought the British to maintain their culture. During apartheid they applied for and received a cultural distinction. Interestingly, while Lemba will only marry other Lemba, they do not consider being Jewish a religion but rather a culture. For them it is not a contradiction to practice another religion, and few are interested in learning about Judaism.

In another part of Zimbabwe, the people follow the teachings of a former American slave who became a Baptist minister, Reverend Crowdy. Crowdy believed that his ancestors had been Jewish and sent missionaries to tell the people they were Jewish. There was a church in Zimbabwe that had been unsatisfied with Christianity and decided to try Judaism. They believed that they had been practicing Jewish traditions for a long time before Crowdy's missionaries came. The shona, as they call themselves, include many Southern Baptist customs in their practice. In addition, their rabbi is a former Rastafarian. They are prophetic Jews and thus they believe that contemporary people such as Crowdy are prophets. The British opposed their Judaism; therefore they lived as hidden Jews until Zimbabwe gained independence. The synagogue has been well attended and they are remodeling to accommodate larger crowds.

Sand found that his travels showed him the great diversity of Judaism. But he also noted the commonality he felt he shared with African Jews. The children there were learning the same biblical life lessons from the same stories he had learned in Hebrew school in Pennsylvania. In addition, he feels freer in his Judaism since returning. "I feel more comfortable being Jewish after finding out that there are so many different ways of being Jewish. I feel more comfortable doing what I feel is right as a Jew. I can do my own thing," said Sand.

March 9, 2000

has all the makings of a classic funk tune on par with the movie. vocals

GHS puts on *Diary of Anne Frank*

By Erik Gable
Staff Writer

Grinnell High School students transformed the community theater on Park Street into a secret annex above an Amsterdam warehouse in preparation for this weekend's production of *The Diary of Anne Frank*, adapted by Wendy Kesselman and directed by Elizabeth Hansen.

The first thing one notices as the protagonists file onstage is the stark yellow of the stars of David stitched to their clothes. Together with the peeling paint and exposed beams of the dilapidated annex, the stars jolt the audience into the world of 1940s Holland, in which Jews like the Frank family must live in constant terror. Theirs is a life punctuated by air raid sirens and bomb blasts, in a world of oppression. As Anne's diary entry informs us, "we couldn't even walk on the sunny side of the streets."

Anne Info

Where: Grinnell Community Theater
When: Tonight and Saturday, 7:30 p.m.
Tickets: $5

Sophie Kasimow, in the title role, makes for an instantly likeable heroine. Her exuberance and optimism light up her surroundings, bringing happiness to her family – in particular her brooding father, Otto, played with a quiet intensity by Matt Sullivan. When the Franks first arrived at the annex, Otto tells Anne later, "you skipped around the room calling it an adventure. You showed me we can escape."

Tim Chenette portrays Herman Van Daan, a man who befriended Otto when the Franks first moved to Amsterdam. His wife, the pushy and inquisitive Petronella, is played by Liz Lopatto.

Although some of the characters might seem like cookie cutter personalities at first, they are all given depth by GHS's talented actors. Petronella, who normally gets on everyone else's nerves, shows her tender side when her husband breaks down in tears after being caught stealing bread. Jenny Cooner's Edith, the quiet, worried mother, shows unexpected backbone in a confrontation with the Van Daans. Kasimow and Jeremy Roberts portray the budding romance between Anne and the Van Daan's son with great sensitivity, making Anne's eventual fate all the more tragic.

Rounding out the cast nicely are Lee Buchenau as fellow refugee Alfred Dussel and Ryan Grant and Val Miller as the Franks' protectors, Mr. Kraler and Miep Gies.

Wendy Kesselman should have devoted more time to exploring the relationship between Anne and her sister, because their evolving rapport is touching to observe. Over the course of the play, Anne stops seeing Margot as the perfect older sister, and Margot, played by McKenna Cornish, finds Anne to be a much-needed confidante.

Older versions of the play eliminated the sexual tension between Anne and Peter Van Daan, as well as a good deal of conflict between Anne and Edith. Kesselman's version tells a more complete story, and ends with Nazi soldiers actually bursting into the annex. Finally, in Otto Frank's somber face, we see the senseless tragedy of Anne's death in a concentration camp a mere three days before liberation.

Grinnell High School's production of this complex and deeply moving story does Anne Frank justice, and drives home the injustice of such a cruel death for someone who believed up to the very end that "in spite of everything . . . people are really good at heart."

April 13, 2000

Why is this column different from all other columns?

(DISCLAIMER: Please keep in mind that for serious answers to your Passover questions, you may want to talk to Rabbi Deborah Brin in the Chaplain's Office. This column is for entertainment purposes only, and may explode when shaken.)

Start time 12:00 PM

Some of the more observant of you may have noticed the proliferation of large, cardboard-like cracker things in the dining hall, as well as something called "Matzo ball soup" permanently occupying one of the soup containers. If you're especially observant, you may have even noticed food labeled "acceptable for Passover" where the third line should be. Given the quality of a lot of this food, most of you are probably wondering what happened to the good stuff.

> The seder, a Hebrew word for "takes longer than it needs to," is the formal beginning of the Passover festivities.

Well, don't worry, folks, by this time Sunday life in the dining halls will be back to normal. As the Grinnell Jewish community (and a large portion of the non-Jewish community, for that matter) knows, Jews around the world have been observing Pesach (or, in English, Passover) since Saturday evening, the festival commemorating the Hebrews' exodus from Egypt. What many people don't know is why we do this, and it seems as if about 90 percent of them are coming to ask ME.

So, in an attempt to (mis)educate the masses, I present to you, in honor of Passover, a list of frequently asked questions about the Festival and my typical responses. If you're curious about Passover, clip and save this column for next year so I don't have to keep repeating myself.

Q: OK, I give up. Why is it called "Passover?"

A: During the tenth plague, the Hebrews were instructed to smear their doorjambs with lamb's blood so that the angel of death would "Pass over" their households and thereby spare their first-born. Note that the ancient Hebrews were not very original when naming holidays.

Q: So, what is this "matzah" stuff, anyway? Why do you guys have to eat it?

A: Matzah is basically unleavened bread—that is, bread without yeast, or baking soda, or anything else that would make it rise. We eat matzah instead of leavened bread, or "chametz," for eight days to commemorate the bread that our ancestors made on their way out of Egypt. They were in such a hurry to leave that their bread didn't have time to rise.

Q: Couldn't they have just ordered it take out?

A: Unlike Grinnell, IA, Ancient Egypt did not have a Danish Maid Bakery open at 2 a.m., so unfortunately that option was not available.



brad houston

thirty minutes or it's free

Q: What else can't Jews eat on Passover?

A: Basically, anything that contains yeast or baking soda— Cookies, crackers, birthday cake, breakfast cereals, and the like— are off limits until Sunday. Also, Jews of Eastern European descent can't eat corn syrup or legume products, depriving them of the peanut butter and jelly matzah sandwiches that have sustained me through 18.5 Passovers so far.

Q: You can't eat ANY of that?

A: Nope.

Q. Sucks to be you.

A. You'd be surprised how much you can do with matzo meal and egg whites, which allow, for example, Passover-acceptable sponge cake and brownies. Unfortunately, we ARE in the middle of Iowa, so the supply of matzo meal is somewhat limited.

Q: What about that "seder" that all my Jewish friends went to Saturday night? What's that all about?

A: The seder, a Hebrew word for "takes longer than it needs to," is the formal beginning of the Passover festivities, and includes several rituals linked to the Festival, such as: the retelling of the Passover story; the invitation of Elijah, messenger of the Messiah, to the festive meal; and the ever-popular "singing of songs off-key at the end."

Q: I heard there was a nationwide "brisket shortage" this year for Passover . . . out of curiosity, what is brisket?

A: If you have to ask, you don't want to know. So far, I've ascertained that it's meat of some sort. Suffice it to say, I was less than saddened to discover that there wasn't going to be brisket at the seder this year. If they have it again for next year, you can have mine.

Q: How about Gefilte Fish?

A: See previous answer. The difference being that I actually like this stuff, I just don't want to know what's in it.

Q: I always hear about the four questions in relation to Passover . . .

A: The four questions ask pretty much the same things that you've been asking, only in Hebrew— why do we eat matzah, why do we dip stuff twice, why do we eat bitter herbs and why do we slouch. Surprisingly, when completely written out in English they don't take up much less space than this column.

Q: Is it true that you guys are actually encouraged to slouch at the table during Passover?

A: You'd better believe it. It's to remind us that since we are no longer slaves in Egypt, we now have the liberty to slouch. It's also because our mothers make us sit up straight for the rest of the year, so the rabbis thought we should have a break once every 354 days.

Q: Where else can I go to learn more about Passover?

A: As I noted earlier, Deborah Brin, the campus rabbi, can probably help you more with your Passover needs than I can. If you want a quick intro to the Passover story, I also recommend the Rugrats Passover episode, which is surprisingly accurate for a highly commercialized cartoon.

Q: How much of this column is actually true?

A: All of the answers to the questions are grounded in fact, with perhaps a bit of humor thrown in.(OK, maybe seder doesn't mean what I said it meant, but besides that.)

Stop Time: 12:29 PM. WOOO! I finally made it! Eat that, Sarah Aswell! (And I highly question that 7-minute mark. Kinda sketchy, if you ask me . . .)

April 20, 2001

Celebrating Kasimow

Religious Studies symposium to honor retiring prof

by David Nathan
Staff Writer

Grinnell College is sponsoring a religious studies symposium this weekend in honor of Religious Studies Professor Harold Kasimow, who will be moving on to senior faculty status next year. Howard Burkle and Dennis Hass will also be commemorated.

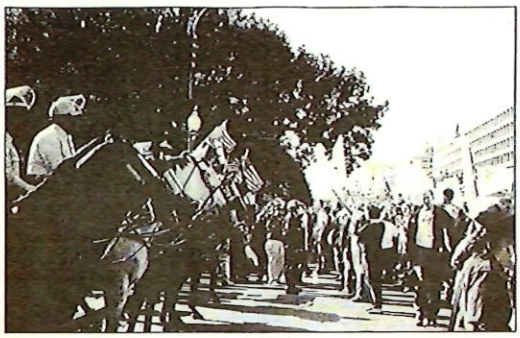
"This is the end of an era," said Professor Henry Reitz, of the Religious Studies Department. "Professor Kasimow was the first professor hired to teach in the religious studies department at Grinnell College in 1972... He has greatly affected the lives of many students on campus, both religious studies majors and non majors alike."

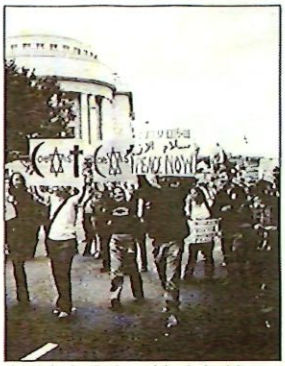
Burkle and Hass had been Professors in the Philosophy Department, but in 1972, helped to create a separate Religious Studies major at Grinnell College. "It was a really cohesive department," said Reitz, who was an advisee of Kasimow when he attended Grinnell. "The whole was greater than the sum of its parts."

While at Grinnell, Kasimow taught courses on world religions, specifically, Islam, Judaism and Asian Religions, and gained an international reputation for his efforts in interfaith dialogue, specifically that between Jews and Catholics, Muslims and Buddhists. Kasimow also served as the unofficial advisor to countless Jewish students and helped many celebrate their faith away from their home communities.

Five Grinnell College alums will be presenting briefly on their recent research and will be talking about how religious education at Grinnell affected their lives after graduation as well. Students will also have an opportunity to meet privately with alums to discuss plans or get advice.

October 5, 2001





Marching on Washington

Last weekend, four Grinnell students drove across the country to join with thousands of others gathering in response to the events of Sept. 11

Above: The four Grinnell students marched together through the streets of Washington. Above left: While the protest remained peaceful, officers on horseback as well as officers with riot gear were present.

by Amanda Davis
Features Editor

On their way to Washington D.C., four Grinnell students drove with a sign hanging in their rear passenger window that read "Honk if you like peace." From Iowa to Maryland, they received exactly three honks and one peace sign. Elizabeth Koch '02 was disappointed at the fairly low response. However, Koch also noted a major benefit of the cross-country drive. "We got to see how America was reacting."

Koch went to Washington D.C. last weekend to attend a peaceful protest in response to the aftermath of the events of Sept. 11. Laura Polstein '04, Nick Liebman '04, and Percy Gruemer '02 joined her. The four left Grinnell Thurs., Sept. 27, attended the protest Saturday, and returned to Grinnell for Monday morning classes.

Despite the brevity of the trip, Koch felt that it was a very important journey to make. Referring to the peaceful sentiments she observed among the crowds at the protest, "It's one thing to be in Grinnell, [but it's also] a good thing to get out and see it's not just the liberal arts colleges that feel this way."

Both Koch and Polstein noted the diversity of the groups attending the protest. Members of unions, feminists groups, the Palestinian Liberation movement, Jews for Justice, various religious figures and as well as members of other groups contributed to the loose conglomeration of protestors. Polstein also recalled seeing New Yorkers carrying signs reading, "Our mourning is not a call for vengeance."

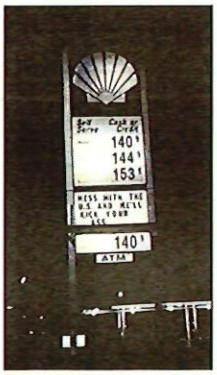
Despite the diversity of the viewpoints and issues, the group of protestors still felt cohesive enough to be effective, Koch said. She described the crowd of protesters as encompassing radical groups, but having a "moderate message" which was not as much "anti-war" as "pro-peace."

According to Polstein, the unifying message was "act now to end violence and racism." She also perceived three main focuses within that overlying theme. "One was for the U.S. to get out of the Middle East, another was not to spend money on war but on social service programs, and also for us not to condone the inflammatory racism [that followed the events of Sept. 11]."

The protest was organized by a group called International Answer, which Polstein describes as an organization that was established very quickly in response to the events of Sept. 11. At noon on Saturday, the protest began with a rally including several speakers. The activists then marched through Freedom Plaza, past the Justice Department, ending up at the Senate Upper Park.

"The atmosphere was definitely peaceful although there were police dressed in riot gear while we were protesting," Polstein said. Overall, she described the police as "sympathetic." When one police officer addressed her as a "traitor," Polstein and Koch responded by giving him a peace sign and blowing him a kiss.

For the four Grinnell students, the days events culminated in a multi-faith vigil held in a cathedral. With people of Buddhist, Christian, Jewish, Muslim and Sikh communities, Koch said she felt "a real message of religious tolerance." The vigil also attracted a "different crowd" according to Koch. She said she saw more families and older people at the vigil than at the protest. "The atmosphere in general was incredibly evangelical," Polstein said.



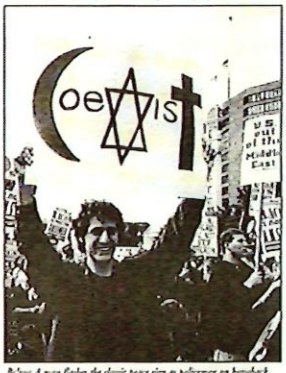
Above: On the way to Washington D.C., the students saw many signs on gas stations voicing responses to the tragedy of Sept. 11. Photos by Elizabeth Koch, Laura Polstein, and Percy Gruemer.

The speakers at the vigil focused on "introspection and our power to change the world," according to Polstein. "It was really moving to hear all the songs and to see all the people of many different faiths all focusing on the same thing," she said.

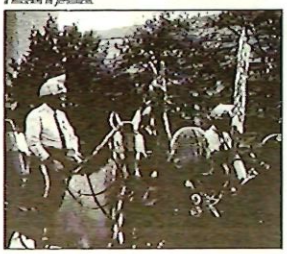
Another highlight of the trip for both Polstein and Koch was seeing Grinnell alumni at the protest. "One of the neatest parts about being at the rally was running into Grinnell alums. I wore my Grinnell t-shirt, and probably half a dozen people came up to me and asked if I went there," said Polstein. "All of the recent alums were happy to see that Grinnellians had come such a long way to attend the events."

Despite the attendance at the protest being estimated at between 12 and 20 thousand, both Koch and Polstein remarked on the relatively minor media coverage the event received. Polstein thought there "could be an effort to downplay" the significance of the protest. However, a follow-up protest is being planned for October 27. For more information, consult www.internet.org

After coming home, one of the things that stood out to Polstein was the genuine emotion shared by the protestors. "When I was there, it didn't feel like anyone was acting; people were there because they were truly concerned and truly afraid. They didn't know what was going to happen next, but they knew what they didn't want to happen."



Below: A man flashes the classic peace sign as policemen on horseback stand by. Above: Nick Liebman '02 holds a sign with a logo designed by a museum in Jerusalem.



October 19, 2001

Case for mediatic

Robert Malley and Edward Kaufman spe on Palestinian and Israeli relations

by Kenneth Yeung
Staff Writer

On Thursday, October 11, Robert Malley, author and former Executive Assistant to National Security Advisor Samuel Berger, delivered the Scholars' Convocation titled "Picking Up the Pieces—From Diplomacy to Confrontation and Back" as part of the Rosenfield symposium.

Malley addressed that the Israeli, Palestinians, and Americans each have their own view, their own set of ideals and goals, and consequently, their own solution to the conflict. He further said that "for the Palestinians, the redrawing of the political landscape is dramatic; their goal is not to reconcile with Israel or with the idea of a bi-national state with Jews."

Later that day, Edy Kaufman, Executive Director of the Harry S. Truman Research Institute for the Advancement of Peace in the Hebrew University in Jerusalem gave a talk titled "The Relevance of Human Rights to a Renewed Israeli/Palestinian Peace Process."

Kaufman observed that "outsiders often look at the territorial problem of Jerusalem at the international and national level, but not usually at the individual, human rights' level." He continued to say that the relevance of human rights is a very important component towards lasting peace in the region.

Kaufman finished by stating that "keeping human rights as a measure and key issue in the conflict will, in this pessimistic atmosphere, make a case for a new peace process, in which we all have something to gain more than as is."

Rosenfield Program Lecturers

Christian Leffler
Sept. 30 through Oct. 7

David Faber
Oct. 2

José Quiroga
Oct. 6

Ruth Behar
Oct. 6

Anabel Ford
Oct. 8

David Schoenbaum
Oct. 9

Fred Astren
Oct. 9

Robert Malley
Oct. 11

Edward Kaufman
Oct. 11

Shibley Telhami
Oct. 11



October 19, 2001

Discord through nationalism

Heath visiting professor Qian Chengdan discusses the importance of European nationalism in shaping worldwide events and trends

by Kyle Marquard
Staff Writer

Professor Qian Chengdan, the current Heath Visiting Professor, lectured last Friday afternoon about how European nationalism has evolved over time, and thereby explained some of the causes of instability in Europe over the past century.

Qian's lecture was highly anticipated by many at Grinnell because, as current Grinnell History Department Chair Professor William Patch commented, "[Qian] is one of China's foremost experts on British and European history." Qian has written a book, *European Civilization: Conflicts and Integration of Nations*, and several articles on the topic of European nationalism.

His expertise on the subject of European history is also shown in his position as the Vice-President and Secretary General of the China British History Association, as well as in his professorship of modern European history at Nanjing University. Furthermore, Qian is a corresponding fellow of the British Royal Historical Society.

> "I think the question of European nationalism is really a very important issue for the whole world to pay attention to because [this issue has] many times disturbed the world greatly."
>
> —*Professor Qian Chengdan*
> *Heath Visiting Professor*

In explaining why he chose the topic of European nationalism, Qian commented: "I think the question of European nationalism is really a very important issue for the whole world to pay attention to because [this issue has] many times disturbed the world greatly."

The lecture, entitled "The Question of European Nationalism in a Historical Perspective," posited that nationalism in Europe has had three distinct stages. These stages began in Roman times, when the concept of nationalism manifested itself as delineation between civilization and barbarianism, not as a distinct national character.

Nationalism's second stage occurred in the Middle Ages, when nationalism evolved to focus on the conflict between the Christian world and the non-Christian world. The third stage of nationalism, which began at the end of the Middle Ages and continues to this day, focuses on a sense of identification with one's nation.

Furthermore, Qian noted that this sense of nationalism started with a specific ethnic group finding a group identity, or, especially in earlier times, the identification of a group with an absolute monarch. This identification was often the result of attempts at modernization by ethnic groups; in turn, the resulting can lead to the formation of nations centered on these ethnic groups.

Qian went on to note that this historical view of nationalism does much to explain the roots for many conflicts in Europe, such as World Wars I and II, which had definite nationalistic causes. He comments that both conflicts can at least partially can be seen as struggles of different modernizing nationalistic entities to assert themselves.

This perspective also helps to explain why, after the disintegration of the United Soviet Socialist Republic, Western Europe has begun moving towards integration, while regional conflict is present in much of Eastern Europe. Western Europe is moving towards integration because it is more modernized and therefore has more commonalities between different nations.

Eastern Europe, however, has many different nations at different levels of modernization, a condition that mirrors the condition of Western Europe at the turn of the century. Qian comments that this condition historically involves struggles between different ethnic groups who are trying to assert their sense of nationalism while modernizing, so the conflicts in Eastern Europe are no anomaly.

December 13, 2002

On the 'elasticity' of whiteness

katya gibel azoulay, associate professor
anthropology and africana studies
guest columnist

— from the 17th century until passage of the 1964 Civil Rights Act, racial preferences were a conscious and conscientious intervention intended to maintain white dominance.

In 1790, Congress passed a naturalization statute limiting citizenship to "free white persons." After the Civil War, the 13th amendment passed, officially prohibiting involuntary servitude followed by the 14th amendment which formally extended citizenship to all persons born in or naturalized in the U.S. Despite their general language, these amendments were formulated to guarantee the *civil* rights of people of African descent, not their *political* rights. To settle any future ambiguity, on July 14, 1870 an Act amending the naturalization laws passed—stating, simply, "That the naturalization laws are hereby extended to aliens of African nativity and to persons of African descent." From this moment, theoretically, people of African nativity or descent could become naturalized citizens but in practice, in the one and only documented case in which this was attempted the applicant was turned down because he was only one-quarter African.[1]

Between 1878 and 1952, applicants for naturalization from Asia, the Middle East and Mexico tried to establish that they were white persons, thereby forcing the courts to provide reasonable arguments for rejecting or accepting their petitions.[2] With the introduction of the scientific term Caucasian[3], matters sometimes became quite complicated as white skin color was rejected in favor of an ethnological definition of a Caucasian to deny a Japanese applicant followed a year later by rejection of this definition as too inclusive in order to deny citizenship to a Hindu Asian.[4]

Throughout the 19th century, hundreds of thousands of immigrants from Europe came per year and by 1920 there were approximately 13.5 million people who were definitely not the Anglo-Saxon whites the 1790 legislators had in mind when they restricted naturalization to white persons. Irish Catholics, Eastern and Southern Europeans—particularly Jews, Italians and Sicilians—caused great anxiety among native Anglo-Saxon Protestants. During these years, the meaning of whiteness was debated as the capitalist need for labor competed with republican ideas about who was fit to be a citizen.[5] By 1924, a growing lobby against the immigrants culminated in passage of the Johnson-Reed Act which closed the open-door policy that had permitted the mass entry of undesirable European immigrants. Despite Anglo-Saxon prejudice, between 1924 and 1960, the children and grandchildren of the immigrants were successfully assimilated: literally and metaphorically, the melting pot dissolved racial differences between the descendants of European immigrants and transformed them into white Americans. The most important factor in the creation and consolidation of generic or monolithic whiteness was the Black-White color line which placed the immigrants and their descendants squarely on the white side of the divide. The semantic transition of European immigrants from white *racial types* to white *ethnics* erased from the national collective memory all trace of the racial vocabulary and imagery so central to 19th and early 20th century discourses of difference.

Throughout this period, Mexicans, Chinese, and Japanese were also perceived as undesirable and faced racial prejudice. American Indians were pushed out of the picture altogether into reservations imposed through a series of coercive treaties. The drama of "Manifest Destiny" or westward expansion which brought the U.S. into confrontation with Mexico, the 1882 and 1884 Chinese Exclusion Acts, Japanese internment camps during World War II—all speak to a history of racism which is integral to understanding the evolution of American culture. It is within this context, that one needs to take into account the significance of the repeal of the 1952 racial prerequisites to naturalization, followed, in 1965, by the removal of quotas on immigration from Asia and Africa. These acts have profoundly disturbed the black/white binary that has characterized the United States since independence. Opening the doors to a more diverse range of immigrants has disturbed—but not destroyed—the racial binary which structures the frameworks within which groups interact and are positioned. Black Americans were and remain the group which serves as the standard against which successful assimilation into white America is measured.[6] For this reason, we need to pay attention to the ways this has easily facilitated racial stratification, competition and conflict within the so-called "minority" population."

Race categories may be social fictions without any scientific basis—but for the course of more than 300 years, they have acquired the material reality and consequences of social fact. Unfortunately, the majority of Americans—in and outside the academy—are unfamiliar with historical documents (especially judicial opinions from the 19th and early 20th century)—which reference and underline a central and key historical fact: that the question of *who* was white and *who* was Black was always preceded by a reasoned discussion of *the meaning of* whiteness or blackness. Moreover, this deliberation always necessitated listing the privileges and rights exclusively available to white

Gibel Azoulay, cont. on p. 14

Gibel Azoulay, cont. from p. 13

persons which were consistently defined in opposition to blackness.

In conclusion, consider the following excerpt from an 1854 judicial opinion. The case of People v. Hall involved "a free white citizen" of California convicted of murder on the testimony of a Chinese witness. George Hall, the white defendant, successfully appealed the admissibility of such evidence before the Supreme Court of California. Judge Charles Murray delivered the opinion of the court which overturned the conviction. Judge Murray wrote:

"The word 'black' may include all negroes, but the term 'negro' does not include all black persons... We are of the opinion that the words white, mulatto, Indian and black person, wherever they occur in our Constitution and laws, must be taken in their generic sense and that the words 'black person' must be taken as contradistinguished from white and necessarily excludes all races other than the Caucasian... In using the words 'no black or mulatto person, or Indian shall be allowed to give evidence for or against a white person,' the Legislature, if any intention be ascribed to it, adopted the most comprehensive terms to embrace every known class or shade of color, as the apparent design was to protect the white person from the influence of all testimony other than that of persons of the same caste."[8]

The Chinese witness, Judge Murray concluded, was *generically* Black, *therefore* his testimony was deemed inadmissible.

1 In 1938, a NY District Judge ruled that the applicant whose mother was half African and half Indian and whose father was full-blooded Indian, did not qualify because he did not meet the standard of Africanness intended by the statute: "in order for the petitioner to qualify under the statute, his African descent must be shown to be at least in the affirmative quantity, and not a neutral thing as in the case of the half blood, or a negative one as in the case of the one-quarter blood For these reasons, the petition must be denied." In re Cruz 23 F. Supp 774 (E.D.N.Y. 1938).

2 Naturalization litigation usually invoked performative criteria in order to adjudicate claims of whiteness and thereby determine the ability of immigrants to assimilate into Anglo-American culture.

3 The term Caucasian was coined by naturalist Johannan Friedrich Blumenbach.

4 Ozawa v United States, 260 U.S. 178 (1922), United States v. Thind, 261 U.S.204 (1923).

5 Mathew Frye Jacobson (*Whiteness of A Different Color*, Harvard 1998) offers an insightful discussion of the relationship between republicanism which emphasized the imperative of responsible citizenship and therefore tended to oppose unrestricted immigration, and capitalism which inhered an insatiable appetite for cheap labor provided by the mass influx of foreigners.

6 Brown University philosopher Lewis Gordon perceptively articulates this point, "in the context of the United States, the black/white dichotomy functions in a far more determining way than is acknowledged in the current rhetoric of equal opportunity discrimination. This is because, in the United States, *racism* means *antiblack racism*. All other groups are assessed and ultimately discriminated against or favored in terms of the extent to which they carry residues of whiteness or blackness. Thus to articulate the racial situation in the United States without focusing on blacks leads, ultimately, to *evading* American racism." Gordon. "Race and Racism." *Social Text*, 42 (see also Morrison, 1993).

7 See *Newsweek's* Special Report, "Redefining Race in America" for the headline and caption of one article: America 2000: A Map of the Mix, "As the country becomes more and more diverse, three states and the capital city have seen nonwhites gain majority status" reporting that *White non-Hispanic* population for California is 49.9%, for New Mexico is 47% and for Hawaii 29% (18 September 2000, 48). In general, reports and commentaries in the print media, television and radio persistently understated that Hispanic/non Hispanic is an *ethnic* category (the only category designated as ethnic) which represents a problematic language/geographic category and that respondents were expected to marked a race category. Nor do headlines and lead paragraphs emphasize the high percentage of Hispanic/Latino respondents who self-identified as white for their race. The consequent competition between Latinos and other marginalized groups in, for instance, Los Angeles, Houston, and New York, is under-analyzed in new reports on local politics and political constituencies and alliances.

8 People v Hall. Supreme Court of California 4 Cal 399 (1854).

February 21, 2003

Grinnell and beyond

Grinnell students and faculty incorporate local and widespread issues into new music compositions to be performed this weekend in a concert incorporating local and widely-known musicians

by Amanda Davis
Staff Writer

When music/political science major Matt Cook '03 composed his choral piece "A Prayer" as part of a MAP last summer, he could not have predicted that it would be performed publicly. But then, he could not have guessed that his work would win the first annual Grinnell College Choral Competition either. His winning piece will be premiered at the concert "New Music from Grinnell and Beyond" this Sunday at 2 p.m., along with works by John Rommereim, music, Jonathan Chenette, music, and composer Eric Whitacre.

Rommereim announced the contest at the end of last semester in the hopes of encouraging choral composition among students. The submission guidelines required that the pieces be choral works, with or without accompaniment, under six minutes in length.

He also decided to add a unique reward for the winner: a public performance of his or her piece courtesy of Grinnell Singers, the group he directs. "It seems like the students are excited about performing their fellow student's piece," Rommereim said. "I just really like to have students involved in making new music, helping it come into existence."

Cook has been helping to create new music for several years now. As a member of G-Town, Con Brio and Grinnell Singers, Cook has had experience arranging and writing music in and out of class. However, "A Prayer" was composed as part of a MAP project he worked on last summer in conjunction with Chenette. At the time, Chenette was writing a piece to commemorate the first anniversary of Sept. 11 and wanted Cook's piece to share a similar theme.

> "It's not your typical concert. This is a special thing. It's premieres and it's our music. It's from our town."
> —John Rommereim, music

Cook said he approached the subject with some trepidation. "It seems like there's a lot of art out there that's not very heartfelt, but just more 'this is what the people want,'" he said. However, he found something that captured his interest while looking through the opening prayer of the Qu'ran.

"The words really spoke to me," Cook said. "There's a section that talks about people who are on the straight path and then casting away those that have gone astray. I really felt like that spoke to Sept. 11 in that not all Muslims feel that those attacks were justified by the Islamic faith and those kind of people should be cast astray, in a sense."

Musically, Cook drew on other influences. "The music that I wrote is based around [the text], but it's not completely that," Cook said. "It's more like what I was feeling when I was down in the practice rooms composing."

Specifically, Cook was influenced by the tradition of Russian choral music. "I really wanted to do a slow setting with a little bit more contemporary harmonies, some dissonances," he said. "It's complicated but at the same time it's very harmonic so it's easy to follow."

Chenette's piece, called "Elegy and Affirmation, set the tone for Cook's. The piece was commissioned as part of a memorial event at the Blandin Memorial Art Museum in Fort Dodge, Iowa to mark the first anniversary of Sept. 11. Chenette began his composition process by talking to Jenette Nelson, a woman whose daughter had died in the World Trade Center on Sept. 11 and who had been invited to speak at the memorial event.

According to Chenette, part of the idea behind the project was that healing could be accomplished through art. To that end, he incorporated several musical influences that he hoped would hold emotional resonance for the Nelson, as well as honor others like her daughter. For example, he included a passage from Stephen Foster's "Gentle Annie," because Annie was the name of Nelson's daughter. Chenette also included a tune that he heard on NPR being sung by a group of Afghan girls who were returning to school in the spring of 2002.

He described the process of writing a piece for such an occasion as difficult but rewarding. "It's a good compositional challenge," Chenette said. "This is a public occasion. The audience is not here to hear my music, but to mourn, to be moved."

Knowing that the mother he had talked to would be at the performance added to the emotional resonance of the performance, Chenette said. "It was both somewhat terrifying and quite moving to be part of such a public occasion," he said.

Chenette felt that his music did contribute to the healing process. "Jenette's talk about her experiences of the past year was emotionally wrenching and my music seemed necessary — casting her intense pain and grief and desire for healing into the wordless shapes of music," he said.

One of Rommereim's pieces to be performed on Sunday also has added emotional resonance following Sept. 11. The idea behind the piece, a choral cycle called "Convivencia," was to draw together songs from the Jewish, Christian and Islamic traditions. The title itself is "a term that has been used to describe the relatively high level of tolerance that existed in medieval Spain between Jews, Muslims, and Christians," Rommereim explained.

All of the movements of the choral cycle are based on ancient poetry, taken from the biblical Song of Songs and the poetry of Ibn 'Arabi, a medieval Muslim poet, philosopher and theologian from southern Spain.

Although the music to be performed at the concert draws on many traditions from around the world, Rommereim emphasized that the music being performed is truly Grinnell's. "It's not your typical concert. This is a special thing," Rommereim said. "It's premieres and it's our music. It's from our town."



John Rommereim, Music, conducts vocalists during a rehearsal for "Music from Grinnell and Beyond." *photo by Jill Caly*

Concert info

WHAT:
"New Music from Grinnell and Beyond"

WHEN:
Sunday, Feb. 23—2 p.m.

WHERE:
Sebring-Lewis

John Rommereim, Director

Featuring compositions by Jon Chenette, music; Matt Cook '03; John Rommereim, music; and Eric Whitacre.

Program includes strings, lute, piano, harp, and vocal selections.

Local politicians draw criticism for remarks

Grinnell's representatives in Des Moines caught in verbal battle while defending bills that would have restricted adoption by single-sex couples and cut funding for family planning

by Sarah Millhouse

After grabbing coffee and donuts, about 50 people sat down for presentations by State Senator Neal Schuerer and State Representative Danny Carroll at the third of three monthly Legislative Coffees this spring at Grinnell's First Presbyterian Church.

For many of the students at the April 5 event, attendance was prompted by two controversial measures in the State Legislature, as well as indignation over reported comments at the previous Legislative Coffee in March.

By the Saturday forum, both measures had died in committee. However, many students and community members still felt the need to express their dissatisfaction, especially since Schuerer sponsored Senate Study Bill 1057, which sought to restrict homosexuals from serving as foster or adoptive parents.

The other bill, House File 111, would have deprioritized funding to family planning and reproductive health groups that gave patients information on abortion services.

Discussion of Senate Study Bill 1057 and House File 111 had also surfaced at the March 1 Legislative Coffee. "The audience that spoke was generally opposed to Schuerer's view on GLBT couples/foster care," wrote attendee and League of Women Voters member Rachelle LaBarge in an email. "Carroll claimed to know nothing about [the house file]."

"As far as social issues are concerned, both Schuerer and Carroll seem to have very little separation of church and state," LaBarge said.

Sabrina Ross '04 attended the March coffee after learning about Senate Study Bill 1057 from a group called Parents and Friends of Lesbians and Gays. "The ignorance was the most eye-opening part," Ross said of Schuerer's words. "After insulting my entire identity, he said, 'But I'm having so much fun debating these things.' That he couldn't understand, that was so saddening."

After the March coffee, word spread. Stonewall Coalition, the college's group for queers and queer allies, sent out an email to their members and to other campus groups. The email also reported that Schuerer commented in private conversation that the problem was "those Jews."

The clergyperson to whom these comments were addressed explained their context. "He went into what caused the downfall of the family, and he said that Jews don't understand because they only have half the story. They only have the Old Testament, so they only know that they sin.

"He was talking to me as a Christian clergyperson, and he was floored when he found out that I worked at the college with all these different groups. He also said that the problem with Hindus is they have all these gods, that they have it all wrong."

When asked during a later telephone interview, Schuerer denied making these comments. "At the forum, I did not engage in any discussion on the Old Testament or other religions or gods," he said. "What I said at the March meeting was that I approach things from a Christian worldview... Maybe one-on-one I was visiting with someone, but I didn't engage any of these issues."

At the April meeting, after presentations by Schuerer and Carroll concerning current legislation, audience members asked questions concerning a bill capping damages in cases of injury due to negligence, a new property tax proposal, and funding to special education and schools with declining enrollments, among other things.

After the event's co-sponsors, League of Women Voters and the Grinnell Chamber of Commerce, officially ended the forum, attendees stayed to talk informally with the representatives. A group crowded around Schuerer, and students talked to Carroll until close to 11:30 a.m.

Though Carroll avoided comment on Senate Study Bill 1057, he said he did not support "special civil rights" based on sexual orientation. In order to qualify for anti-discrimination clauses, a group's members must be "obvious," show proof that they have been historically disadvantaged, and be unable to change their membership in the group, he said. "I don't think homosexuals meet those requirements," he said.

> "After insulting my entire identity, he said, 'But I'm having so much fun debating these things.' That he couldn't understand, that was so saddening."
>
> —*Sabrina Ross '04*

During the forum and the following discussion, both legislators tied political stances to their support of marriage. Carroll recently announced the formation of the Marriage and Family Task Force. "At its simplest form, our goal is to strengthen marriage and reduce divorce rates," he said. The task force does not have specific legislative goals, he said.

Schuerer linked his support for Senate Study Bill 1057 to a belief in "the marriage-based two-person family."

Neal Schuerer represents Grinnell due to redistricting last year.

Vanessa Zboreak '05, who attended the April meeting, has followed Iowa politics since moving to Grinnell. She hopes that the publicity of highly-controversial measures will encourage students to follow other legislation affecting the Grinnell community. "It's hard to get people worked up about property tax," she said.

"When they only see us on this issue, we're easier to dismiss," she said. "I hope people will make their vote known locally."

Antisemitic comments brought into this

April 25 2003

A different kind of education

Former Grinnellian supports nonviolent Palestinian resistance in the Gaza Strip

by Michael Andersen

Laura Kraftowitz doesn't think she's coming back to Grinnell.

She left last May, at the end of her sophomore year, when a disagreement with her parents led them to cut off her access to money designated for her education.

"Unlike many Grinnellians, I have no desire to be severely in debt at the age of 21," she said.

So, after traveling across the country during the summer and spending four months in her native Pittsburgh—"being depressed with my depressed friends who don't want to be in Pittsburgh," she said—she enrolled in a program promoting *Aliyah*, the temporary or permanent immigration of Jews to Israel.

The people who run the program, she said, probably did not have the same plans for her time in Israel that she did. After accepting their travel money and taking a two-week course from the program, Kraftowitz began work at what she called a "Jewish-Arab cultural exchange center" in Haifa, in northern Israel.

After several months there, Kraftowitz took a three-day vacation to visit a friend in Rafah, a Palestinian refugee camp in the Gaza Strip. There she met a handful of young members of the International Solidarity Movement (ISM), a Palestinian-led organization that brings volunteers from around the world to support nonviolent resistance against Israel's occupation of Palestine.

A week later, on March 16, her friend called her at work. Rachel Corrie, one of the Americans she had met in Rafa, had been killed an hour before. The Evergreen State College student had been standing in front of a Palestinian house that was slated for demolition by the Israeli Defense Force (IDF). According to witnesses, a military bulldozer slowly advanced on her until her body was dragged beneath its blade, then dragged the blade back over her body, mangling it.

Corrie was the first American killed by Israeli forces during the current uprising in Palestine. A subsequent investigation by the IDF concluded that its members had been blameless in her death. ISM activists said there was no way the driver could have missed Corrie, who was standing at the driver's eye level and wearing a bright orange vest.

Kraftowitz immediately left her job and went to Rafah to see her friend. A month later she was still there, visiting hospitals with Corrie's former companions and using the first person plural.

"We've been working on a lot of community work, like talking with students and teachers and getting students to meet with internationals," she said in a telephone interview after a day visiting the family of Tom Hurdall, a British ISM activist who was shot in the head two weeks ago while trying to help a Palestinian woman and her child escape Israeli gunfire. Hurdall is now brain-dead and lying in an Israeli hospital. "Right now everything is shot to hell, basically."

Besides Hurdall and Corrie, an ISM-affiliated American named Brian Avery was shot by the IDF last month in Jenin. He is also in a hospital.

"Everyone's reevaluating," said Kraftowitz. "We're not effective as human shields if they're going to shoot us as they do Palestinians."

Because Gaza is not technically occupied, residents of Rafah seldom see IDF soldiers in person. The army, however, has recently been focusing on widening the no-man's-land between the edge of houses in Rafah and the 12-meter wall that Israel has erected near the refugees' camp.

"Israelis, to [Palestinians], are machines," said Kraftowitz. "Big tanks."



The process involves unexpected requests for Palestinians to vacate their homes, and, frequently, violence. Accompanying the destruction since the beginning of the current Palestinian uprising, have been economically crippling restrictions on Palestinians' ability to travel anywhere.

> "Kids are running around, too many of them with bullet holes somewhere. Too many of them that have seen their friends shot, their parents shot."
>
> —*Laura Kraftowitz*

"There's not a lot of work," said Kraftowitz, "so they feel bored and they feel helpless and they feel depressed. Kids are running around, too many of them with bullet holes somewhere. Too many of them that have seen their friends shot, their parents shot."

Living in Rafah

Kraftowitz isn't sure how long she'll stay with the ISM in Rafah, and it's hard for her to easily summarize exactly what has kept her there.

"Everyone's reasons change as we learn more," she said.

"One of the huge reasons I'm here is because I'm Jewish," she continued, after a pause. "It's my obligation to say no, this can't be done in my name. … If Jews in Europe had had more people hiding them, more people speaking out, anyone speaking out, [the Holocaust] wouldn't have happened."

Israelis don't tend to see her work in the same light.

"The individual conversations, I've had a million times," she said. "They go exactly the same way."

Lately, she has merely told Israelis that she volunteers with children. It's a necessary concession, she said, to a society that she thinks would benefit from her experiences if it could accept them.

Kraftowitz, cont. on p. 4

Continued from above

Jewish student supports Palestinian refugees in Gaza Strip

Kraftowitz, cont. from p. 1

"There's a lot of beauty in some of it, you know?" she said of Israeli culture. "People are arguing and debating with each other difficult questions. … At the same time it's a society that can't come to terms with the fact that it's colonized an area of land. People look at each other and say, 'I'm a good person, you're a good person, we're honorable people, we care about each other, so how could we be colonizers?' … It would shatter Israeli society to wake up to the horrors that are going on every day in the West Bank and the Gaza Strip."

"Americans are in denial too," she added. "It's no different."

The time Kraftowitz has spent in Israel and Palestine has changed her, she said. "I personally have become completely repulsed by all forms of violence anywhere by anyone."

"I am nauseated by suicide bombings," she said. "[But] when at two in the morning or at ten at night, tanks and bulldozers come into their cities and raid a bunch of homes and beat a bunch of people up … I can understand if someone wants to defend that city."

Kraftowitz speaks more quietly when she talks about the first time she saw the houses in Rafah. "They're like these big ugly gray cement boxes with rebar sticking out of the top waiting for the next floor to be built," she said. "These ugly gray boxes seem to be these symbols of defiance, of resistance in the most basic way. And there are a lot of things like that in Palestine.

"There's this quiet hope. People are still building, people are still painting, people are still teaching English and going to universities and singing and making amazing homemade food every night."

When Kraftowitz does decide to leave Rafah, she said she plans to look for more experiences like this one.

"I'm realizing that I spent the whole year trying to figure out how to put meaning into my life without teachers telling me how to read and grades telling me how good I am," she said.

Kraftowitz stays in touch with Grinnell friends when she can, using the one nearby internet café. And she said she values her time at college and the people she met there. But the money that she isn't spending on Grinnell, she hopes, she will eventually be able to use elsewhere.

"It could help me travel around the world and get [this] kind of an education," she said. "Which, for me, is more valuable."

May 2, 2003

From the Diversity Steering Committee

The Diversity Steering Committee has not formally responded to articles in student publications even when they have reported or touched on issues under the Committee's consideration. However, the Committee has voted to formally comment on the effect of two feature articles which both highlighted the theme of diversity as a goal of the Admission Office in general and the impact of diversity on the College in particular.

The Committee wishes to point out the inaccurate confluence of affluence, ability to pay full tuition and the racial/ethnic social composition of the U.S. student body, which has characterized reports in the *S&B*. In an article published last semester under the front-page headline "Administrators Seek More Diversity" (Nov. 15, 2002), unnamed faculty were cited who claimed a correlation between race and academic achievement. Last week, in a follow-up article placed on page four, titled "Incoming Class of 2007 could be largest in years" (April 25, 2003), the subtitle informs readers: "Admissions worries that search for wealthy students could interfere with diversity goals." As a Committee, we are concerned by the way in which color and class have become linked without regard for the demographic fact that there are affluent communities of color and poor white communities.

Coming from schools with inadequate pre-college preparation and schools with weak resources influences how well students may fare in their first year at the College. Consequently, as a community, we need to refocus our attention on the explicit and implicit mission of the college which is to attract a diverse group of students in terms of region and class as each of these factors contain within them racial, ethnic and religious diversity.

The Committee also wishes to make a corrective to misinformation regarding the Board of Trustees. The Board has not shifted its policy, as reported in last week's *S&B*, and has always pushed for full-pay students although the concentration of effort in this direction has varied from time to time. The motivation for recruiting students who do not need financial aid is, in part, because this facilitates bringing in students in need of financial assistance. (However, it should also be noted that no student, even those who pay full tuition, pays the full cost of education and so every student has some discount).

It is imperative, we feel, that the college community develop a new vocabulary, which registers the complex and multifaceted backgrounds of students, faculty and staff within the Grinnell community as individuals and within different groups. This is obfuscated by the language of "multiculturalism" which replaced the term "minority" but has come to resonate as offensive for many of those to whom the term refers. At this juncture in U.S. history, there are significant numbers of American families of color—Black, Latino, Asian and in-between—who can afford full tuition and, therefore, are important potential recruits to target in an Admission Office effort to increase this pool of students. There are also significant numbers of students of color in prestigious public schools whose academic skills equal their white peers.

As a Committee, we are concerned by the way in which color and class have become linked without regard for the demographic fact that there are affluent communities of color and poor white communities.

We recognize the social significance of POSSE as an out-reach program, which targets low-income urban areas which have few white families. As a College, we may need to seek out and work with programs that target poor rural and low-income suburban areas where the student population is predominantly white. This would ensure that an incoming class includes a racially and ethnically diverse pool of gifted students from low-income and working-class backgrounds who may provide mutually reinforcing networks of support during their initial adjustment period to Grinnell.

Finally, the Committee underlines the fact that there is no contradiction between keeping a balance between full-paying students and those granted financial assistance on the one hand, and having a student body that is characterized as diverse in terms of racial, ethnic, and religious backgrounds. Color diversity intersects at all socio-economic levels of American society today. Our institutional policies and ways of speaking should reflect this recognition.

Members of the Diversity Steering Committee are Giovanni Carter '04, Katya Gibel Azoulay, Dan Kaiser, Kristin Lovig, Julie Owens, Mary Phipps, Michael Sims, Laura Sinnett, Frank Thomas, Melanie Yazzie '04

May 2, 2003

Article response

Dear Editor,

I read with interest, then bewilderment and finally great sorrow your recent article entitled "A different kind of Education" by Michael Andersen, the news director of the *S&B*. The interest, of course was driven by the subject matter, while the bewilderment was due to dubious reporting. Examples of this include; but are not limited to the following:

"[But] when at two in the morning or at ten at night, tanks and bulldozers come into their cities and raid a bunch of homes and beat a bunch of people up . . . I can understand if someone wants to defend that city."

This quote gives the impression that the IDF randomly attacks Palestinian homes. However, nothing could be farther from the truth. The destruction of the homes is a direct result of the Israeli policy that families who support homicide bombers will lose their house. To avoid the destruction of their houses all that would have to happen is for the homicide bombing of innocent woman and children to be stopped.

The next instance of bias reporting occurred when Andersen relayed Kraftowitz's view of Palestinian housing:

"Kraftowitz's speaks more quietly when she talks about the first time she saw the houses in Rafah. 'They're like these big ugly gray cement boxes with rebar sticking out of the top waiting for the next floor to be built,' she said. 'These ugly gray boxes seem to be these symbols of defiance, of resistance in the most basic way. And there are a lot of things like that in Palestine.'"

The poor infrastructure in both the West Bank and Gaza strip are the direct result of a corrupt Palestinian leadership who choose to use aid money to line their own pockets and pay homicide bombers, rather than build schools, sewers and homes. Taking Kraftowitz's logic to its logical conclusion would result in the argument that Palestinian corruption is in itself a symbol of defiance and resistance.

But the questionable reporting does not stop there. In a phone interview with Kraftowitz's, Andersen reports: "Tom Hurdall, a British ISM activist who was shot in the head two weeks ago while trying to help a Palestinian woman and her child escape Israeli gunfire. Hurdall is now brain-dead and lying in an Israeli hospital."

From this account you might get the impression that Hardall was shot by the IDF when in fact he was shot by Palestinian gunman. Moreover, as a non combatant he should not have been in the area. Remember it is the Palestinian military who have adopted the strategy of hiding among the civilian population.

Finally, my sorrow was the result that my school was experiencing the anti-Israeli rhetoric that is so prevalent in some of the best colleges and universities in America. On several occasions, Andersen and Kraftowitz make homicide bombing and the Holocaust as well as the actions of the IDF morally equivalent. I refer to the following: "It's my obligation to say no, this can't be done in my name. ... If Jews in Europe had had more people hiding them, more people speaking out, anyone speaking out, [the Holocaust] wouldn't have happened."

And "when at two in the morning or at ten at night, tanks and bulldozers come into their cities and raid a bunch of homes and beat a bunch of people up. I can understand if someone wants to defend that city."

To equate the policies of the IDF with homicide and then compare the homicide bombers with murder of 6 million people, 1.5 million children, is both morally reprehensible and indefensible. Moreover, I would like Andersen and Kraftowitz to explain how the killing of Jews at a sedar dinner or the slaughter of teens at a pizza restaurant helps defend a city in Gaza.

Perhaps Andersen's article would be a better fit for the opinion section rather than the news section as the article was far more opinion than news. However, all I know is that as Grinnellians we should know better and apply more intellectual rigor to out work.

Best regards,
Bob Greenberg '80

May 9, 2003

10 saturday

Downtown Ice Cream Live-Music Social. Too Much Yang. Central Park, 1 p.m. Dari Barn ice cream, 1:30 p.m. (Saints Rest in case of rain.) Live music at Saints Rest, 4-6 p.m. Java Jews at Grinnell Coffee Co. from 7-9 p.m.

SGA Movie. *Frida*, Harris, 1:30 p.m.

SGA Movie. *Antwone Fisher*, Harris, 4:30 and 7:30 p.m.

Chamber Ensemble Concert. Sebring-Lewis, 7:30 p.m.

SGA Movie. *Daughter of Danang/City of God*, South Lounge, 8 p.m.

Toga Party. Loose lounge, 10 p.m.

May 9, 2003

Concerns about graduation speaker

Ordinarily, one doesn't write a letter to the editor about an event that failed to transpire, but this, I believe, is a proper exception. I recently decided to attend this year's commencement ceremony—my own, and the one my family is traveling 800 miles to see—despite serious misgivings about the graduation speaker, Tim Wise. Those misgivings nearly led me to boycott commencement entirely, an act of protest that Professor Katya Gibel Azoulay dissuaded me from pursuing. My objection to Mr. Wise's position as honorary speaker, however, remains quite strong, and I would like to explain my concerns below:

1. Mr. Wise embraces a radically egalitarian political agenda—one so intent on leveling differences that I do not believe it can coexist with individual freedom and equality under the law. While his views probably enjoy widespread support on campus, I find his political persona as a whole quite troubling. Mr. Wise has built a career on racial guilt tactics, and despite his supposed populism, holds positions that lie along the political fringe.

2. Mr. Wise makes his living in large part (and perhaps primarily) as a professional speaker. I do not think that a man who spends his life attending conferences has much to tell us about the place of the liberal arts in life and the wider world.

3. Mr. Wise, in my opinion, lacks the intellectual credentials that are normally expected of a college graduation speaker. He holds only a bachelor's degree from a second-rate university, and has contributed little, if anything, to the world of ideas. Most of his published books and articles are reprisals of old proposals for racial understanding.

I do not think that a man who spends his life attending conferences has much to tell us about the place of the liberal arts in life and the wider world.

4. Mr. Wise, though ostensibly Jewish, has a long history of comments that suggest anti-Semitism. Most of this, not surprisingly, stems from his writings on Israel and Zionism. While the situation in the Middle East, as well as the policies of the Israeli government and Palestinian Authority, are certainly open to debate, Mr. Wise does not view the existence of Israel, in any form and under any circumstances, as legitimate. In his words, Zionism "amounts to ethnic chauvinism, colonial ethnocentrism, and national oppression." He characterizes the establishment of Israel in 1948—which occurred with the blessing of the U.N. under principles of national self-determination, but was rejected by the Arab world—as a land grab, an expression of Western colonial greed. He opines that Jews have no right to something granted every other people in the world; this is anti-Jewish bigotry masquerading as enlightened humanitarianism. (See http://www.mediamonitors.net/timwise1.html)

5. Finally, Mr. Wise has already spoken at Grinnell at least twice in the past few years. Any seniors who were interested in hearing him have already had ample opportunity to do so. Even if all of my other concerns are brushed aside, I simply do not understand why the Commencement Committee failed to select an original speaker. It belies explanation.

I present these thoughts not to effect change this year—nothing can be done at this point anyway—but so that the campus community will be aware of such problems in the future. I certainly hope that this is the last time Mr. Wise will be invited to speak on behalf of the entire college.

Respectfully yours,
Jeff Bergman '03

S & B

DECEMBER 2003

-

MARCH 2010

Current website:

1. **A year out from Rabbi Rob Cabelli's departure, Chalutzim students struggle to handle a myriad of responsibilities**

2019 http://www.thesandb.com/article/a-year-out-from-rabbi-rob-cabellis-departure-chalutzim-students-struggle-to-handle-a-myriad-of-responsibilities.html

2. **Ferguson discusses post-Grinnell theater life and performs "I'm a slut, Sababa"**

On Sunday Feb. 12 at 6 p.m., Caitlin Beckwith-Ferguson '14 discussed her experiences with theatre and presented a staged reading of her one-woman play "I'm a Slut, Sababa." The discussion, which was facilitated by Professor Craig Quintero, theatre and dance, enabled students to learn from Ferguson's experiences. Ferguson majored in English while taking some theatre courses at Grinnell, a testament to the value of a liberal arts education.

After graduation, she completed a teaching fellowship in Israel, started working as the literary manager at Mosaic Theatre Company of D.C and eventually moved on to producing her own play. As a playwrite, she said that she experiences many struggles common among young artists: putting yourself out there, trying to "make it" in a hard-to-break-through field and using resources ingeniously.

"I actually staffed a Birthright trip — that's how I got my flight over," she said.

For her play, Ferguson interviewed twenty Israeli women, distilling their experiences into five central characters, each of whom dispel stereotypes about Israeli women. She included various perspectives, exploring topics like rape and sexual exploitation.

When asked about the perspectives she included in her play, Ferguson said, "I don't want to have one Muslim character that ends up being stereotypical. There are also so many different types of Jews in the play that I think I could just do a show about Jewish identity."

During the staged reading, ,Beckwith-Ferguson impressively used her limited environment to convey the essence of her characters by skillfully changing her voice to fit the accent of the characters, using hand gestures to convey personality and using body position to express ethos. She expressed frustration at the artistic process, but pushed through.

"I think I edited it over two years. It's something that I want to share with people and that motivated me to keep working on it," she said.

Connecting with people was a key component to the play's promotion.

"We had a huge Facebook event. We all invited everyone we knew. I think the night coming up to it we posted Facebook statuses of our favorite line. I also knew someone that ran this newsletter that a lot of people read in Tel Aviv and I asked if he could put [the play] in the newsletter. I didn't know if he was going to, but he did."

Ferguson originally only expected 50 people to show up at the 150 maximum capacity venue on release night. However, she was surprised at the turnout. "There ended being a lot of people standing. It was definitely a fire hazard," she said.

3. Holocaust survivor Celina Biniaz '52 spoke to students about resilience, survival

4. The New Brumaire: Shining Hegemony

http://www.thesandb.com/opinion/the-new-brumaire-shining-hegemony.html

By Jenkin Benson '17

bensonje17@grinnell.edu

When left-leaning people reflect upon the isolationism of the United States in the years prior to the Holocaust, disbelief and disappointment are common reactions. How could the American government callously refuse to take in Jewish refugees at the onset of a genocidal World War?

These same types must similarly be appalled by our current and past administrations' cold consideration of Syrian refugees. Of course, the passive cruelty of the USA's meager acceptance of Syrians seems to be completely in opposition to the supposed value of the American Dream. But, a thorough reexamination of history shows that the American government has long favored the policy of rejecting over welcoming.

America is a nation born from European colonialism, Christian ascendency and slavery. The cosmopolitan civic nationalism, first proclaimed by its founders and parroted by their political descendants, is inarguably a humorless joke. While many are quick to reference the goodwill conveyed in Emma Lazarus' famous poem "The New Colossus" as an example of what it means to be American, I would bet a modest amount of money that no current American policy maker seriously regards poetry.

At its foundation, The United States is a bourgeois republic with a structurally-ingrained hierarchy of whiteness. While the American capitalist class has nearly always characterized the immigrant as a ruinous figure bent on degrading the life of the domestic worker, the decades preceding World War II were an especially heinous period. Immigrants, particularly Jews, were described as communists, anarchists and general derelicts who intended to dismantle the American way through crime and violence. While red scare rhetoric is now passé for most in Congress, the idea of an ominous, racialized other driven by a destructive ideology is not. The elites of the 1930's had their Jewish communists; the elites of the 2010's have their Arab Islamists.

Conservatives and liberals alike seek to preserve capitalist structures at all costs. While liberals often propose symbolic concessions of reform and empathy, conservatives are

distinctly more apt to adopt hardline beliefs and eschew the outward American values which they typically ground their whole conception of exceptionalism upon. In the early 20th century, the many nationalist factions of the GOP were not diffident with their utter contempt for Jewish refugees, declaring them to be agents of a preposterous globalist conspiracy of communist infiltration. These unhinged, but societally accepted, accusations sound dishearteningly similar to the unfounded drivel of many contemporary ideologues like Rep. Steve King, television personality Alex Jones and our current President.

Unfortunately, this racial witch hunting is not only employed to justify the turning down of immigrants, as it also has a domestic expression. The Water Protectors of Standing Rock have spent numerous months advocating for their lands and fighting against the extractive hegemony of oil. This steadfast protest has perturbed the politicos of Washington D.C. who have recently begun to commission FBI task forces specialized in "domestic terrorism." Donald Trump's condemnations of Latinx immigrants as hordes of uncivilized criminals is terrifyingly reminiscent of the nativist rhetoric uttered by the skull-shape obsessed eugenicists who helped formulate social policy in the late 19th and early 20th centuries.

The American project has never meaningfully addressed the "huddled masses" of the world. When the system is more or less forced to include the foreign presence, either assimilation or repression are imposed upon those who have been forced to migrate. In 1630, America's paramount puritan governor John Winthrop described America as a shining "City on a Hill," a utopian depiction of The United States that has pervaded the rhetoric of many of its Presidents, including Ronald Reagan, John F. Kennedy and George W. Bush. America may posture itself as a bastion of liberal democracy, but at its core, it is a white supremacist nation, a shining city contentedly towering over the marginalized.

5. Bus-eum: "A Home in the Heartland"

By Lily Bohlke
bohlkeli@grinnell.edu

If you've seen what looks like a school bus, but with the word Iowa along with an illustration of the Iowan landscape painted on it, you've seen the Bus-eum exhibit called "A Home in the Heartland: Forgotten Stories of how Iowa Got to Be 'Us.'" Grinnell alum Amy Clampitt, renowned poet, in fact, worked for one of places featured in the exhibit. TRACES is an organization that drives bus exhibits about Iowa's social history around the Midwest.

TRACES' vision is to "[bring] people of different backgrounds and perspectives together to speak with each other, respectfully and expectantly, in order to exchange experiences and opinions. We tap the past for clues about what to avoid repeating in the future, as

well as what worked well in the past that might serve us well now as we seek a better way forward towards a more peaceable world," according to the organization's website.

"A Home in the Heartland" is the organization's fifth exhibit, according to Michael Luick-Thrams, director of TRACES. Over a third of a million people have been on the bus, learning about the history of Iowa — the first four exhibits focused on Iowa during World War II. The bus can fit a class of 25 students and a teacher, so people whose stories TRACES preserves have been able to speak to classes, creating an even more personal narrative than what is acquired from the exhibit itself.

"The reason we're shifting from Midwest World War II stories is because most of those people that used to come to our bus are now dead," Luick-Thrams said. "We've had former refugees, we've had internees, POWs, other people."

"A Home in the Heartland" follows Iowa's social history from the very beginning when Albert Lea and other pioneers "sought to build a new Canaan on the prairie," to Iowa's more modern history including a commitment to education and changing roles of Iowan families.

Situated around the bus are posters, describing different themes and time periods. In the back of the bus, there is a video and speaker space. Three videos play during this exhibit. One of the videos recounts the story of Scattergood Hostel, a refugee camp for European Jews who were able to make it to Iowa.

Scattergood was a Quaker hostel in West Branch, Iowa. The video described it as looking more like a family farm than a refugee camp. Quakers and Jews worked the fields and did chores side by side, the Quakers acting as supportive resources for those who narrowly escaped Hitler's concentration camps.

Not only were the staff at Scattergood willing to listen to stories and be compassionate, but Scattergood also provided healthcare, language classes and job trainings to the 163 European Jews who were helped at the hostel.

"[They] wanted these tattered and tired people to know they deserved respect," the video said. "[It was a] place where people could regather themselves."

One of the Scattergood Hostel staff members was Grinnell's own Amy Clampitt, according to Luick-Thrams. In addition, some professors who weren't able to continue doing work at Scattergood came to Grinnell instead.

"A Home in the Heartland" features many more examples like Scattergood. TRACES has taken the bus to many different locations, including "Nebraska cow towns, Northern Minnesota logging camps [and] inner-city Chicago schools," in order to share Iowa's history that they have compiled over the years.

"It's been preservation and populization. We want to make history accessible, and we want to make it personal," Luick-Thrams said. "When you read history, it's distance. But when you hear [narratives like] 'I was scared for my life as the Nazis came looking for all the Jews in our village,' then you experience it differently. We want to bring the history to life — make it personal rather than abstract."

6. Grinnellians Make Oft-Contested Pilgrimage to Israel
http://www.thesandb.com/features/grinnellians-make-oft-contested-pilgrimage-to-israel.html

The Scarlet and Black·January 26, 2012
By Melanie Rockoff

rockoffm@grinnell.edu

Anxious to break from the tedium that often defines the five long, icy weeks of winter break, several current and former Grinnellians trekked to Israel earlier in the month to participate in Taglit-Birthright Israel. The ten day, all-expense-paid excursion affords Diaspora Jews across the globe the opportunity to explore Jewish culture and identity while strengthening a connection to the State of Israel.

Diane Meisles '12 and Julie Podair '12 explore ISrael via camel during their recent Taglit-Birthright trip. Contributed

"It's such an important country and it's kind of crazy that it's only the size of New Jersey, and yet we still hear about the tiniest of happenings," said Julia Gerasimenko '12, a winter break participant in "Israel Outdoors," an outdoor-oriented Birthright option. "I think that [Taglit-Birthright Israel] really wants to give people of Jewish heritage the chance to see what it's actually like [in Israel]. To actually see the living, breathing State of Israel really shows how [Judaism] is more than a religion—it's also a culture. And to actually see that in person was really powerful."

Applicants to the Birthright programs must be between 18 and 26 years of age with little to no previous experience in Israel. While much of programming is organized by region, Taglit-Birthright Israel also offers "niche trips" that cater to more focused groups, including the option of an "LGBTQ Friends & Family." The extended scope—beyond purely religious exploration—surprised many of the particpants.

"The craziest thing for me about going to Israel was how different Judaism was there. [I saw] a lot of Israelis that identify as Jewish but were hardly religious," said Julie Podair '12. "They have a Jewish culture that is very apparent and very strong, but it's not necessarily religious. It made me feel more okay with not being so religious."

The trip is not without controversy, however. While proponents praise Taglit-Birthright Israel's ability to invigorate Jewish identity and strengthen a connection to the State of Israel, critics decry the program as Zionist and one-sided regarding its treatment of the ever-contentious Israeli-Palestinian conflict.

"I can see why the Israeli government would want to support [Taglit-Birthright Israel] because a lot more people were pro-Israel in the end," said fellow "Israel Outdoors" participant Zach Butler '13. "But our tour guide tried to present either a neutral opinion or both sides when talking about the Israeli-Palestinian conflict—not just what the Israeli government wanted us to hear."

Controversy aside, Taglit-Birthright Israel continues to send approximately 30,000 students per year to Israel from 54 countries around the world, according to the program's official website. Whether a 10-day trip to Israel for Diaspora Jewish youth can be considered a "birthright" remains to be determined, but it goes without saying that the country's rich history and natural beauty present a nearly universal draw to all who visit.

"It was like a free sample of a really nice chocolate—you're going to want more of it," Podair said. "I don't think there was anyone on that trip that didn't want to go back."

7. Holocaust Survivor visits Grinnell, Grandson
http://www.thesandb.com/news/holocaust-survivor-visits-grinnell-grandson.html

The Scarlet and Black·September 23, 2011

8. New SGA Senate to include Multicultural Leadership Council representatives
http://www.thesandb.com/article/new-sga-senate-to-include-multicultural-leadership-council-representatives.html

Chalutzim sponsors peace week http://www.thesandb.com/news/chalutzim-sponsors-peace-week.html

The Scarlet and Black·February 21, 2014

Next week, from Monday, Feb. 24 through Friday, Feb. 28, Grinnell will hold an "Israel and Palestine Peace Week" sponsored by Chalutzim, Grinnell's Jewish student organization. The events will include tabling and posters, a movie screening at Harris on Wednesday and an open discussion session in JRC 101 on Friday.

Sapir Blau '14, a Hasbara Fellow who organized similar events last year, came up with the idea of the peace week, along with a group of students who were interested in the topic.

The event was partly inspired by a national Israel peace week, which was started by a group of Hasbara Fellows in 2010 as a response to Israel Apartheid Week, which also runs during the final week of February. The Israel peace week aims to convey a positive message in over 150 universities and colleges across North America.

Blau wanted something of the same nature at Grinnell yet with a local flavor.

"We wanted to make it what it is, but also Grinnellian," Blau said. "And we wanted to turn it into something that is ours and something that we are proud of."

The purpose of the week is to "demystify the conflict without simplifying it," said Lucy Marcus '14, an active member of Chalutzim and another organizer of the peace week.

"We chose to come up with a rational, humanistic and rigorous response [to the issue]," said Associate Chaplain and Rabbi, Rob Cabelli, who has been involved in organizing the peace week events. "Both the Israelis and Palestinians want peace, and it's up to us to essentially try to step in on this campus and replace the vacuum in which people only hear one narrative. And to replace that vacuum with a plethora of perspectives."

Next week's events will start with posters in both JRC and ARH, including general information about topics such as the evolution of the Israel-Palestine border, demographics of Palestinian and Israeli populations and some basics about the religious and ethnic composition of both entities. Participating students will be tabling outside the Dining Hall throughout the week, engaging in conversation with anyone who is interested.

"It's not conversation to persuade anyone of anything; it's more of the possibility of sharing perspectives," Cabelli said.

There will be a movie shown at 7 p.m. on Wednesday, Feb. 26 called "The Attack," in which an Arab surgeon who lives in Israel realizes that his wife has been involved in a suicide bombing. The movie will be shown at the Harris Cinema and refreshments will be served.

The last event is on Friday, Feb. 28 at noon in JRC 101. It will be an open discussion about the questions that people have, as well as their thoughts on the movie.

"We don't want to present one perspective, because we really want to encourage people to question their own understanding of the conflict and to widen it," Marcus said.

Blau has a specific audience in mind for all the events that are going to happen next week.

"I want students who are not Israeli, Palestinian or from the Middle East to feel comfortable talking about the topic," Blau said. "It can be very intimidating, as it has a lot of religious, historical, militaristic aspects. And so I wanted to start with the basics. That's why we start with the poster series. The idea is to make it accessible—to start at some point of a background."

The organizers certainly recognize the complexity and magnitude of the topic, but are very hopeful about the potential for learning and conversation presented by next week's events. The Israeli-Palestinian conflict is "one of the most perplexing, problematic and frustrating conflicts in the world," according to Cabelli, who emphasized the

significance of the issue and the objective of the week. "Whether you are Israeli or Palestinian or not, the issue is important because it's a challenge to the entire world, and we have to become more rational, compassionate and rigorous in how we approach this. So we hope to not only elevate the conversation, but simply to increase the awareness."

9. Q&A: Palestinian activist Sarah Smith '08 http://www.thesandb.com/news/qa-palestinian-activist-sarah-smith-'08.html

The Scarlet and Black·April 15, 2011

In August of 2010, Sarah Smith '08 took a trip to Palestine as a delegate of Palestine Solidarity Group in Chicago. Four months later, she and two others from her trip were subpoenaed to testify before a federal grand jury. They were part of a group of 23 people who were subpoenaed in connection to antiwar and solidarity efforts regarding Palestine.

Smith will speak next Wednesday, April 20 in ARH 302 at 8 p.m. as part of Activist Week.

What was the initial purpose of this trip that you took?
I'm Jewish, and I've always wanted to go to Israel and Palestine to see what's going on in Palestine and Israel for myself. I wanted to meet Israelis, I wanted to meet Palestinians ... then I wanted to come back to the United States and speak publicly about what I saw, what I had encountered and who I had met with and what I had learned.

How did you go about meeting people when you got there?
It was a planned delegation, so I wasn't the only person on the delegation—there were seven of us. The trip was organized by a Palestine Solidarity Group in Chicago, and they're a political group that does educational trips to Palestine and Israel. We met with some nonprofits, we met with some civil rights activists, we met with some people who had been political prisoners in Palestine and Israel, we met with teachers, and then we met with families on the street, honestly just by walking around and talking to people.

You mentioned that a lot of the stuff you heard on the news wasn't true. What examples of that did you find there?
I went with the assumption that the West Bank was going to be really, really scary, almost like I was walking into some sort of war territory, and that, if I told anyone I was Jewish, that something terrible would happen to me. I was told repeatedly that Palestinians hate Jewish people, and especially Americans, and so being Jewish and American I thought "Oh man, I'm getting myself into some trouble here." The two girls who I traveled with were Palestinian-American. They introduced every single person we met with—every person we met with, every teacher, every family, every child we talked to on the street—they introduced me as their Jewish friend. And it didn't hinder any Palestinian, whether we were in Israel or the West Bank, from talking to me. Actually, it was almost the opposite. People were thanking me repeatedly for coming into the West

Bank to hear what was really going on and to see for myself what was really going on. It is one of the safest countries I've ever been to, by far ... three women from the US can walk around at night without worrying about being hassled by somebody or being robbed or anything like that. Palestinians do not hate Jewish people and they do not hate Americans. It's our foreign policy that they hate.

What do you think the US government could have found controversial about this trip?
I have not been given any of that information. The US government, along with the FBI, are trying to build a case of material support for foreign terrorism. According to these new material support laws that were passed last June ... now speech can be used as a form of material support for foreign terrorism if done in a coordinated way. If I spoke to someone in Palestine or in Israel, and that person speaks to someone in a terrorist group, technically, that is material support for foreign terrorism. It has nothing to do with us giving money or giving actual weapons to a foreign terrorist group that's on the US list. And we actually didn't speak to anyone on that foreign terrorist list.

What happens when you refuse to testify? Are you subpoenaed again, or are there any sort of consequences?
I refused to testify by sending a letter in to the prosecutor saying that I was refusing to appear before the grand jury and I was invoking my Fifth Amendment right to basically say nothing. Right now, nothing else has happened. I think the Justice Department is waiting. There's been a national and international pushback against this case. The day I was supposed to testify, 400 people came out and protested outside of the grand jury in support of the nine of us that refused to appear. There's a huge number of people who are supporting us, and I think the Justice Department is kind of waiting until this pushback dies down. I'm not sure when they're going to make their next move, but their next move can be one of two things. You can refuse to testify the first time you're subpoenaed. What the prosecutor can then do is they can impose immunity on you. What that means is that you either testify and you go before the jury and testify and answer every question, without exception. If you refuse to do that, you face civil contempt, which means you go to jail for up to 18 months. You can also face criminal contempt ... you could face up to 15 years in prison. That's what we're facing now. If we're re-subpoenaed and the prosecutor decides to impose immunity, people are going to start going to jail for refusing to go before a grand jury. The other option is that the prosecutor can actually indict someone. After someone refuses to comply with a subpoena, the prosecutor has the option of indicting them, meaning that they would be formally charged with a crime. As of right now, no one has been charged with any crime whatsoever, which is another reason why no one is willing to go before the grand jury because we don't know who the target of this investigation is. I don't know if I'm the target, if these girls I traveled with are the targets. ... You could cooperate and go before a grand jury not knowing that you're testifying against yourself. ... Lots of people don't quite understand the severity of what a grand jury is. ... Whoever is subpoenaed to appear as a witness, you're given no information about what you're really there for. ... We're supposed to go in and testify and name everyone we met in Palestine and Israel, every group we met with, who was affiliated with which group, so which political party.

They want to know everyone we know in the United States, who's involved in any Palestine solidarity or anyone we know in the United States who's travelled to Palestine. They want to know every meeting we've ever gone to involves Palestine. If I was to appear before the Grand Jury now they'll ask me every place that I've spoken at about the case, every person that I talked to, every question that was asked of me. Everything that was said by every person that was in every event that I went to. … They're basically looking for names, they want associations, they want to know what groups we affiliate with, what are political views are, which is supposedly under the first amendment, you have the right to associate with any political group without the government interfering. You also can say whatever you want about the government without the government interfering. … When you're going in front of a grand jury there's no judge who is presiding over the process to make sure that everything is going across legally. Also as a witness you cannot bring your lawyer in. You can't have any legal representation. … The jury consists of the people [the prosecutor] picks to be on the jury. There's no bias screening. … It's like jury duty. Most people who serve on a jury for the grand jury know how a grand jury works and so they don't know what the rights of the witness are. … [The prosecutor] can submit or omit whatever he feels like sharing with the jury, whatever really is relevant to his case. … There's no rebuttal process, there's no statement process, you just sit there and answer the questions that are put before you and that's all. … There's also no one taking notes and so there's no public knowledge of what's actually said at the grand jury's proceedings.

If there is nothing that could possibly be misconstrued or could come of it, is there anything that's holding you back from going through with it other than that it being a huge hassle?

If I go in for a grand jury than I'm admitting that I don't have a first amendment right and I don't care about my first amendment right. … I take my first amendment right very seriously. … If we give up our first amendment rights than they're going to take away someone else's first amendment rights after us. … The other main reason that I'm refusing to testify, and so are the other twenty-two, is they're asking us to name everyone we know who's involved in any type of anti-war or solidarity both here and abroad. For people who have travelled to Columbia, if they list people that they know in Columbia, people in Columbia will be killed because there are death squads in Columbia. In Palestine I met with people who have already been political prisoners for standing up for their own land. Those people will probably go back to prison just for meeting with me. How would I be able to look at myself in the mirror after writing a list of names not knowing what's going to happen to those people abroad. I couldn't do that. The other thing is dragging in a whole group of other Americans into this case. … I know I'm not a target of the investigation, but to drag in other people into it is not something [I'm willing to do]—and it's like McCarthyism. That was the whole point, that they wanted you to name everyone who you knew who was Communist. That's not something I'm willing to do. … It's not the government's business … who's involved in Palestine boundary work or who shows up to anti-war demonstrations. It's apparently something that's always been legal in the United States and now suddenly they're trying to criminalize it. … I don't think it should matter where you travel to. I think as an

American you should be able to travel wherever you want to in the world legally ... to see what it's like for yourself without the government saying we know you went there. It's a different thing if you're going to travel to another country and give money and give actual material support such as like machine guns to terrorist organization and if they want to indict people on that kind of thing that makes sense. ... What is this case really about? I'm not quite sure. I think they're trying to scare people from being involved in any international solidarity work that isn't in the U.S.'s best interest.

Could you give us a quick preview of what you're going to talk about at Grinnell?
What I'm going to really talk about at Grinnell is who are the 23 people that U.S. government is targeting? Why are they targeting us? Since the 23 of us have been subpoenaed to a grand jury, what is a federal grand jury, because most people don't know what a grand jury is? What's the process? What happens if you refuse to testify? Why have we refused to testify? What's going to happen to us now that we have refused to testify? What are these material support laws and how do they affect pretty much every American in the country? Because according to these laws if you go to an anti-war demonstration, you are technically giving material support to foreign terrorism. If you speak to someone who possibly knows someone in a terrorist group, you are giving material support to foreign terrorism. ... Anyone's at risk, whether you went to Palestine on a delegation, whether you've gone to an anti-war march. Whether you've openly spoken out against some sort of policy that the U.S. government is involved in, whether it's abroad or here in the U.S., that technically could be material support of foreign terrorism. ... Being dragged into a case like this makes you really question what's going on and what's behind it.

10. Students, faculty push for Jewish studies at Grinnell
http://www.thesandb.com/article/students-faculty-push-for-jewish-studies-at-grinnell-industries-divestment-campaign.html

News·April 12, 2019
By Kelly Page
pagekell@grinnell.edu

Recently, many students and faculty have pointed out the lack of a Jewish studies curriculum at the College, and some have been taking steps to introduce more opportunities to study Judaism and the Jewish people at Grinnell.

Vance Byrd, German, said, "It was really this academic year after Pittsburgh, where students and some faculty and staff started asking more active questions about what is the place of Jewish studies within the academic program of Grinnell, what is the history, like why don't we have it, and what are the possibilities of introducing programming. ... I think there is more of an awareness of the absence that was maybe exacerbated by the absence of a rabbi on campus."

Since 1990, there has never been a year at Grinnell without a rabbi on campus. Harold Kasimow, who was a religious studies professor at Grinnell from 1972 to 2001,

remembers a time when, in the absence of a rabbi, he became, in his words, "the unofficial advisor to the Jewish students for about 10 years."

Kasimow specialized in teaching Judaism, along with major Asian religions and Islam. He taught many courses that have no surviving equivalent in the College's catalog, such as Modern Jewish Thought, The Golden Tradition: Jews of Eastern Europe, and a seminar entitled Abraham Joshua Heschel: A Jewish Saint of the Twentieth Century.

"Because I was qualified to teach Judaism, Islam and also Asian religions to some degree, they said they needed two people to replace me, and that gets really political, but they decided to replace me with an Asian studies person," Kasimow said. He now has professor emeritus status.

However, he has always assumed that there would eventually be a new professor to take his place.

He said, "There was a tradition here where these Jewish courses were being offered. I don't know of any college of Grinnell's standing ... every other college has someone who is teaching Judaica. Macalester, they had two rabbis who were teaching."

Professors and students feel the absence of Jewish studies in other departments as well, including German.

Byrd said that when he went to graduate school for German in Germany, "German Jewish studies was somehow part of the departmental fabric. In my department we had Yiddish studies, we had poets, we had people doing Hebrew, we had people doing Jewish writers, we had several graduate students writing dissertations on Jewish studies topics, and before I came to Grinnell I just thought that this is how things were, and when I came to Grinnell I was struck by the absence of academic Jewish studies coursework."

Dan Reynolds, German, said that, although the German department already teaches many Jewish authors in classes, "the question is, where do you find that in the catalog? ... It's kind of dispersed in the curriculum and I think the challenge for us right now is to make visible those components of it that we already have but also to advocate for something a little more robust."

Currently, due to leave schedules, the German department is able to search for a two-year visiting professor who could teach upper-level classes, some in English, which would focus on the study of German Jews.

Another route for introducing a more robust Jewish studies curriculum to Grinnell is through an endowed professorship, which would be sponsored by a donor. Although professors in these departments have made it clear to Development and Alumni Relations that this is an area they would love to see an endowed professorship in, it could take years, or never happen.

Reynolds said, "I think there are several places on campus that have expressed interest in getting a chair endowed in the area of Jewish studies, and that could be located in a number of places. It could be in the German department, it could be in the religious studies department, it could be in anthropology. Those are probably the places where we are most frequently talking about it. I think the field of Jewish studies is interdisciplinary in nature. ... I hope that we continue to develop extracurricular programming to address the absence of curricular programming."

Reynold's academic specialty is Holocaust remembrance, although as he points out, "I wouldn't want to reduce Jewish studies to the study of the Holocaust. The two have major overlap, but they are not identical." He helped bring the exhibition "Architecture of Murder" to Burling, which, centers around the documentation of Auschwitz-Birkenau.

Other programming which addresses this absence includes speakers brought to Grinnell. Additionally, Byrd and others are working on setting up a roundtable discussion next year on Jewish studies topics with the Rosenfield program.

Professor Katya Gibel Mevorach, anthropology, is teaching a class about antisemitism for the second semester in a row, though she adds that antisemitism does not define the Jewish people and more comprehensive coursework in Jewish studies is necessary at the College.

Mevorach said, "What is outstanding is that for the most part there is no discussion of Jewish history, Jewish philosophy, Jews as a global population in the whole world, so that Jewish history does not begin with the Nazis and Jewish history does not begin in Europe, it actually begins in the Middle East. ... One can talk about the Jewish presence throughout the curriculum, and in that context we need to get the discussion started. ... All of these are questions that can arise in political science, in history, in philosophy, in religious studies."

Mevorach is currently advising Dylan Caine '21, who is designing an independent major in Jewish studies.

Caine said he chose to undertake this independent major after he realized Jewish studies was an important framework for understanding the world. He said, "I don't think anyone that goes into college thinking they want to do Jewish studies would come to Grinnell, just because there is no curricular representation here and I certainly didn't know I wanted to do that. It started a lot from Mevorach's seminar on antisemitism. I just realized, in so many of my other subjects I've been reading Jewish authors, reading texts that touch on Jewish life, and I just realized that there's a whole side of academia and a side of Jewish thinking that I wasn't exposed to, and that was something that kind of bothered me."

Jewish students have especially felt the lack of Jewish subjects in their classes. Caine described the experience of a Jewish student who read Shakespeare's "The Merchant of Venice" in an English class which did not discuss any of the antisemitism in the play.

The student felt uncomfortable as the only Jewish student in the class, and did not feel they had the academic background and language to point out their professor's oversight. Caine said that it is important to make the Jewish presence felt in academics and to arm students with the academic framework to talk about Jewish topics in class so that this situation does not happen again.

Another way for students to gain this type of experience with Jewish studies could be by establishing a Jewish studies concentration. Amelia Geser '19, a member of Chalutzim, wrote in a document shared by email with The S&B, "There is NO WAY there will ever be a Jewish studies concentration unless students create traction and work together to build this program from the ground up."

She wrote, "The goal for the immediate future is to create and generate VISIBILITY — by creating a list of existing courses that highlight Jewish content and discussion, students who are interested in Jewish studies can engage in these topics in the semesters before a fully-formed Jewish studies program comes into existence. We also plan to speak to faculty about engaging with Jewish topics in their classes. Many faculty have peripheral knowledge (such as knowledge of Ladino language, etc) which they can choose to bring into their classes. However, it is up to STUDENTS to start the discussion and encourage faculty to share knowledge that usually remains on the sidelines." To do so, she wrote, "please reach out to myself, (geserame@grinnell.edu) Professor Katya or Dan Reynolds if you are interested!"

She also added that, in the meantime, Chalutzim plans on attempting to create "a new Jewish Studies area in the library, a Jewish and Hebrew Film collection, and a one-credit study group for students to talk and brainstorm," so that students have opportunities to learn about Jewish studies before a concentration is hopefully created

11. Chanukah gives Jewish students a time to shine http://www.thesandb.com/features/chanukah-gives-jewish-students-a-time-to-shine.html

On Thursday, the fifth day of Chanukah, Rabbi Leibel Jacobson, the Chabad rabbi at Iowa State in Ames, joined the Jewish community at Grinnell in lighting the second largest menorah in the state of Iowa. While most menorahs are small enough to be perched on a windowsill, this one towered over Mac Field at an impressive nine feet tall.

"The thing about Chanukah is that, unlike many other of our holidays, this one is purposefully supposed to be very public, so that's why we have the giant menorah and are outside. It's a moment where you can try to spread light over darkness for the entire community, and as challenging as that is in the times we're in, it's really an opportunity for us to come together as a community and show that light survives. Even after all the hardships we've faced over 2,000 years ago and through the hardships we're facing now,

we're still here and we're still celebrating and we're still having this light," said Dylan Caine '21.

Chalutzim senior student leader Jacob Friedman '19 echoed these sentiments. "There is a long history of Jewish resistance. [Chanukah] has always been kind of like a symbolic reference for that," said Friedman.

Friedman also connected the importance of visibility. "There's this photo — I think it's the most powerful photo I've ever seen — and it's a Jew's windowsill facing the Reichstag with Nazi banners all over it, and there is a lit menorah. There's a lot of pride in it and affirmation that despite insurmountable odds you should not recede into the shadows, very literally, because it's a festival of light," he said.

Chalutzim students expressed their gratitude that Rabbi Jacobson was able to join them to celebrate the holiday.

"Because we don't have a rabbi right now, this is the second time we're kind of outsourcing our rabbinical needs to Rabbi Jacobson, and we're very grateful for him offering his services," Friedman said. "The CRSSJ is working really hard and really are doing an amazing job, but from what we understand it's tough to find a rabbi."

Caine elaborated on the difficulties of the search, adding, "Outside of the college there isn't really much of a Jewish community at all for the most part. There is a little bit, but in rural Iowa there isn't that much of a significant Jewish population, so it's hard to find rabbis who are willing to take on the challenge of building something within a not very established Jewish community. So it's a work in progress and we're very hopeful and we know that we will eventually find a rabbi."

Caine expressed how happy he was with how the Chalutzim student leaders have been working to keep the Jewish community strong in this interim, and both he and Friedman voiced their optimism for the rabbi search. Optimism was a common theme with these students, from celebrating Chanukah and being proudly Jewish in the current political climate to the difficult search for a rabbi.

Regarding this attitude through tough times, both students shared a common expression recited on Jewish holidays, including Chanukah:

"They tried to kill us, they failed, and now we eat," said Caine.

12. Students hold vigil in response to synagogue shooting http://www.thesandb.com/article/students-hold-vigil-in-response-to-synagogue-shooting.html

News·November 2, 2018

By Mayo Sueta
suetamay@grinnell.edu

On Tuesday, Oct. 29, a vigil was held in JRC 101 in remembrance of the anti-Semitic violence at the Tree of Life Synagogue in Pittsburgh. This gathering, which was open to the

whole campus, followed a similar event on Monday night in which Jewish students were welcomed to the CRSSJ garage to find support and solidarity among one another.

The students of Chalutzim organized both events after they realized that the administration had not released a statement concerning the tragedy.

"The vigil ... because we don't have a rabbi, we weren't really sure kind of what to do or who was organizing it," said Noah Segal '19. "But Deanna Shorb [dean of religious life] reached out to us from the CRSSJ and she's been great and has been really helping us. We were really able to get it together because Dylan Caine '21 reached out to a rabbi in Ames and there's ... very few rabbis in Iowa, but he was able to come down and do that."

Segal said that coming back to campus after the shooting presented a unique set of challenges.

"Coming back to campus after the shooting was a little jarring [because] one, we were all dealing with it personally, but then ... with the lack of structure in terms of having, like, the wider Jewish leadership without a rabbi or without really any paid person at this time, we were trying to figure out how to make sure that the lives [that] were lost were honored and memorialized and also kind of how to deal with the wider issues of antisemitism. We've felt like both of those things were very important to address," he said.

Amelia Geser '19 also expressed her frustration with organizing the vigil in an email to The S&B.

"Since we had to scramble to find a Rabbi and organize a space, the service was more stressful than relaxing for many of us," wrote Geser. "It was hard to return to a campus where we, a very small representation of all the Jews on campus, had to plan and organize everything at a time when we should have been able to decompress and grieve."

President of the College Raynard Kington's response caused further confusion among students. On Monday afternoon, he sent out an email about the massacre after Shorb's all campus email, addressed specifically to a group of Jewish and non-Jewish students concerning the shooting.

"We were disappointed with [Kington's] response and it was not really until ... students and faculty and ... even some alumni [asked] the administration [to] send out an all campus memo condemning antisemitic violence and violence and hate as a whole ... after a lot of urging we got an email that ... [was] just to the Jewish students but it was unclear where they even got that list and I know not all Jewish students got this email," Segal said.

Segal believes that the email should have been sent out to the whole campus community, as Jewish students and faculty weren't the only people impacted by the event.

"It didn't feel very sufficient, one ... we know that there is antisemitism in this country and on this campus but it's important that the rest of the campus who isn't knows that there is antisemitism. We appreciate the administration sending out an email to us, however they

figured out who the Jewish students were, but ... that wasn't totally the point, the point is that the whole campus knows that this is an issue," Segal said.

After receiving the email, the group of students involved in organizing the vigil expressed their concern to Kington regarding the email, after which Kington invited the Chaluztim and Jewish leadership on campus to sit down with him and dean of the college Mike Latham.

"We do ... appreciate them reaching out and it seems like they are interested in helping, but... there was nobody really from the administration at the vigil," Segal said. "Going forward we really hope that ... they recognize that we need their support...that it's important that they ... step up and meet us to make sure that the Jewish community on campus is supported and feels that the administration is on our side."

13. Students express diversity policy concerns at Nollen House http://www.thesandb.com/news/students-express-diversity-policy-concerns-at-nollen-house.html

The Scarlet and Black April 26, 2013
By Stephen Gruber-Miller

grubermi@grinnell.edu

President Raynard Kington was scheduled to have lunch with seven students on Monday to discuss diversity policy. More than 20 others showed up, uninvited, to express their dissatisfaction with what they called the College's poor handling of diversity issues. Their main concerns were turnover at the Department of Intercultural Leadership and Engagement, the office's move into the Department of Academics Affairs, perceptions of a lack of communication with campus and inadequate support for students.

This action is the latest in a number of protests and expressions of student dissatisfaction with the administration's diversity policies. Previously, a group of students put up posters protesting the understaffing of the Department of Intercultural Engagement and Leadership, formerly the Department of Diversity and Inclusion, as well as a lack of transparency in decision-making, such as moving the office under Academic Affairs with inadequate explanation.

The students' most immediate proposal was the organization of a town hall meeting that would allow all students and faculty to establish a dialogue with Kington.

"I really do think that there needs to be a back-and-forth kind of dialogue between the students and the administration," said Gregory Hinton '14, Chair of Concerned Black Students (CBS). Hinton was present at the lunch with a number of students from CBS and other groups.

The listening session was intended to include a variety of students from groups such as CBS, Asian and Asian American Association, Stonewall Resource Center, anti-Oppression Peer Education Network, Chalutzim and Student Organization of Latinas/os.

Kington said that he found the meeting beneficial.

Students spoke with President Raynard Kington in Nollen House on Monday. Photograph by Avery Rowlison.

"I thought it was a productive meeting. I learned a lot," he said. "I thought there were interesting comments. Some not surprising, but they helped me think about things in slightly different ways."

The Council on Diversity and Inclusion recommended that Kington hold smaller listening sessions as a means to more easily hear student opinions.

"While town hall meetings can play a role ... not everyone has a chance to talk," Kington said. "[This] is a better form for conveying information than having conversations, especially about sensitive, difficult topics."

Many students disagreed and felt that the uninvited walk-in sparked a conversation that was open to more students and that would not have happened otherwise.

Student Concerns

Students were consistent in identifying three issues that the College has in regards to diversity: communication, transparency and stability.

"Communication is heavily flawed," said Deborah Tillman '14, one student who walked in on the listening session uninvited.

Christian Snow '13, who was selected for the listening session, agreed with Tillman.

"Decisions get made that directly affect students," she said. "You can go and see exactly what was affected and students aren't consulted in any way or even really told. We have to figure it out on our own."

Multiple students who were invited to attend the listening session did not know how they were selected or why they were chosen as representatives of their fellow students. Kington said that they were chosen by the Council on Diversity and Inclusion, but many students were unaware of what the council does in general, much less the fact that they were selected by it for the meeting.

While students were appreciative of the administration's attempt to reach out, they were frustrated that Kington did not choose a town hall format as they had wished.

Turnover at the Department of Intercultural Leadership and Engagement is the central issue for students in the area of transparency and stability. The office, formerly the Department of Diversity and Inclusion, lost Intercultural Affairs Associate Daria "Dotty" Slick in Spring 2011 and Vice President for Diversity and Achievement Elena Bernal '94 in Spring 2012. Director of Intercultural Engagement and Leadership Michael Benitez will be leaving at the end of the semester after taking the position at the beginning of this school year.

Some students see the departures as indicators of a systemic lack of stability and support that has characterized the department in recent years.

"You have the Mike Benitez situation, so that's another issue of lack of stability in the sense of, he was here for one year," Hinton said.

A statement by Kington at the listening session about the necessity of hiring a Chief Diversity Officer before changes could be made also sparked frustration from students, who saw it as an excuse.

"Why wasn't Michael Benitez moved to that position in the first place when he is highly qualified? How is it that you let a gem like him slip away and get hired to be a dean somewhere else when he's done so much work here?" Snow said.

Hinton and other students mentioned that with departures and the movement of employees such as Intercultural Affairs Associate Marlene Jacks to different offices, they do not know who to go to with their problems.

Additionally, some students feel a lack of respect from the administration and a lack of engagement from the student body as a whole.

"We didn't get the same type of attention that the financial aid situation got," Snow said. "Because when things don't affect people, they don't care."

President Kington's Response

Kington agreed with students that there had been mistakes in communication.

"We didn't do a great job of communicating broadly about the direction that certainly I was looking toward in terms of promoting and strengthening our diversity, but changing how we do diversity," he said.

However, he noted that students could have raised the issue with him previously.

"It's a two-way street, though," he said. "I have open office hours. Students come to me all the time for all sorts of things and that was the first meaningful conversation I've had."

He added that he is looking to move forward.

"There were ineffective steps on all sides here, but we're over that now, I think, and we've begun the meaningful conversation," he said.

Kington mentioned that the need-blind admissions discussion absorbed much of his time, preventing him from communicating about diversity. He noted that need-blind admissions affect diversity by enabling the College to achieve a diverse population without examining student need in the admissions process.

He extolled the high amounts of aid Grinnell gives to students compared to peer institutions.

"I have no doubt that we spend far more than many institutions on aid to domestic kids in general, but particularly high-need students, and domestic kids of color are more likely to be high-need," he said.

Kington mentioned that he thought the biggest challenge for minority and first-generation students was the difficulty of their transition to college.

"For many, it's a different world in lots of ways," he said. "It's a different world for lots of students, but I think a credible argument could be made that for many domestic kids of color in particular, but also I think first-generation kids from every race and ethnicity—that's part of the diversity issue here as well—aren't as comfortable in the transition to a place like Grinnell as some other students... That's probably the biggest issue, but there are probably other issues as well," he said.

Another point Kington brought up was a campus climate report released in October 2011. It laid out an extensive list of what the College was doing with diversity initiatives and what it had to do. The report mentioned that minority students did not feel as comfortable in classrooms as other students, Kington said.

It also addressed issues of faculty retention.

"I've been struggling with the issue of diversity in faculty, personally, for decades," Kington said.

In terms of stability in the diversity office, Kington had the office moved under Academic Affairs to bring it to the core of the College's educational mission.

"We know that there's more to our college than what happens in the classroom, but what it does is say, when we do all those other things to build a more supportive social environment, that they're all towards this core mission," he said, adding that non-academic issues wouldn't be marginalized by the move. "So I don't think it precludes doing any of those things that we know are important. Students live here. They have to have comfortable lives. All students have to have comfortable lives here; we know that. But this connects those efforts to our core mission."

The departures of multiple staff members from the office were due to their personal choices rather than the College's actions, Kington said.

"Elena Bernal had an opportunity to go elsewhere. I can't control that," he said. "Michael Benitez was brought in, and to be honest it was probably unfair to him that he was brought in and was no longer working with the person who had hired him. He got a great opportunity. Mazel tov."

Kington recognized that so many departures in the same department was cause for concern, calling it a "legitimate criticism" and he said that hiring the Chief Diversity Officer was the priority.

"We're taking seriously the concern of staffing," he said. "The only way to solve the stability problem is to fill the positions."

Assistant Director of Analytic Support and Institutional Research Narren Brown has been chosen to serve as Interim Director of Intercultural Engagement and Leadership, taking over from Michael Benitez until at least this December.

Some concerns have also been raised by students on campus about the retention of the Posse Program, despite the College's verbal commitment to renew their contract. Kington said the College will sign the contract once they finalize details about providing Grinnell with more of a role in the selection process, including the ability to select more or less than the ten students that are traditionally chosen, and the option to examine another location depending on the College's need.

"We made the commitment," he said.

Employee Perspectives

Faculty and staff recognize that the College has had issues with supporting diversity and in communicating policy to students. For most employees, the most important idea was that there needs to be institutional support for diversity and the campus needs to come together to help make that happen.

When asked by the S&B about what kind of support the diversity office has received, Benitez said that he is aware of student concerns and has reached out to the College multiple times to try to obtain additional support and resources for the Department of Intercultural Engagement and Leadership, but that the administration gave little to no response.

He said that the understaffing of the department resulted in him trying to juggle his own job working with students in addition to assuming some duties that should have been the responsibility of the Chief Diversity Officer. He also cited low budgets for many diversity-oriented organizations such as the Multicultural Leadership Council and the Black Cultural Center.

Furthermore, when asked, Benitez said that many students come to Grinnell for the financial aid they receive, but do not necessarily feel accepted or supported once they arrive due to a lack of resources.

One employee, who wished to remain anonymous, expressed frustration with finger-pointing and said that Grinnell has to work on fixing the problem.

"It's not about being critical. We need to find tangible solutions," the employee said.

One suggestion of the employee was for the College to do a better job making decisions in concert with people who are qualified to give advice.

"I think sometimes the very people who are the experts in the areas of diversity and inclusion from the faculty side and the staff side are not even asked to be a part of the solution," the employee said.

The employee asserted that the move of the diversity department to Academic Affairs could be a good thing with the right support.

Associate Dean Heather Lobban-Viravong, English, and Henry Rietz, Religious Studies, who serve as co-chairs of the Council on Diversity and Inclusion, and Brown, the Interim Director, believe that the department's placement in Academic Affairs suggests that it is important to everyone.

"I think having that office under Academic Affairs really anchors diversity issues even more solidly in the mission of the institution," Lobban-Viravong said.

Dean of Religious Life Deanna Shorb said she wants to make sure diversity is still being respected as a core value of the College beyond simply being tied to academics.

"We have three core values and one of them is diversity," she said. "It concerns me that diversity and inclusion might be regarded as purely an academic affairs or curricular concern where we only study race and culture in the classroom. It is my hope that the new Associate Dean will work with the diversity and inclusion staff to rebuild what was once a vibrant co-curricular program."

She did acknowledge the importance of an academic angle.

"We do need to study race and culture but we also need to recognize the wonderful diversity on our campus and with it that there are unique cultural and racial needs for expression," she said.

Faculty members see communication as key to bringing all parts of campus together to address the problem.

"For me, what's most important is opening up lines of communication," Rietz said. "So it's not just sending out an email or press release or putting things out there, but opening up spaces and relationships where we can have conversations."

The employees agreed that the diversity department needs an institutional commitment from the administration, saying it is a priority. This process will begin with the hiring of the Chief Diversity Officer, who Kington says will hopefully be chosen within the next month.

14. Letter: We need a more productive dialogue
http://www.thesandb.com/opinion/letter-we-need-a-more-productive-dialogue.html

The Scarlet and Black·April 30, 2009
I would like to comment on Rebecca Heller's letter and Katya Gibel Mevorach's column in last week's S&B about the symposium "Transcending Conflict: Israel and Palestine." Heller is correct in recognizing the symposium as a collaboration between Chalutzim and the Palestinian Solidarity Group, and that PSG reviewed the résumé of Maurice Roumani, a member of the Israel on Campus Coalition, prior to his invitation to speak. The disagreement between us lies in our interpretations of each group's role, revealed by our recent letters. In my opinion, clearly different than Rebecca's, Chalutzim largely holds responsibility for Roumani's invitation, PSG for the visit of the Palestinian-American medical student Harb Harb. This corresponds to our groups' presentations of candidates for speakers. Collaborations of this kind, especially first attempts, are bound to contain mistakes in their organization and execution. Despite the symposium's successes, I view as a mistake the failure of myself and my partners to identify and address the disconnect in understanding of the roles of Chalutzim and PSG.
Gibel Mevorach, in her column, portrays my criticism of Roumani's place in the symposium as "silly," based on the fact that PSG has sponsored equally polemical speakers in the past. She fails to note, however, that never before have Chalutzim and PSG collaborated with the expressed goal of fostering dialogue. We do not deny that many members of our community have considered past PSG-sponsored speakers polemical. Yet, PSG did not sponsor such speakers with the central goal of dialogue promotion. Rather, we intended their talks to inform others of our opinions and present arguments for them. Roumani was an inappropriate choice to speak because he actively worked against our symposium's goal of fostering dialogue.

Furthermore, Gibel Mevorach's suggestion that students with "little to no knowledge about the Middle East and North Africa" have no business discussing the Israeli-Palestinian conflict stifles dialogue itself. Besides the inaccuracy of her assessment of students' ignorance, I propose that even students with little knowledge of the area's history can discuss many aspects of the conflict, like current events we witness daily in the news.

Finally, these letters prove that, despite Roumani's visit, the central goal of the symposium, to foster dialogue about Israel-Palestine on our campus, has succeeded. More than three weeks after the symposium's events, students and faculty continue to talk about the conflict and strategies for constructively discussing it. That in itself, no matter one's political stance, should be regarded as a success.

15. **Letter: Response to Gibel Mevorach's letter**
http://www.thesandb.com/opinion/letter-response-to-gibel-mevorach's-letter.html

The Scarlet and Black·April 30, 2009
In our letter to the S&B, Noah Tetenbaum and I expressed our disagreement with Maurice Roumani's one-sided talk on the Israeli-Palestinian conflict and called for more productive engagement in support of our view that "the Israeli-Palestinian conflict merits rational, fair, and sufficient discussion on our campus." It is ironic then that Rebecca Heller, Katya Gibel Mevorach, and Roumani himself (in an online comment) would see fit to accuse us of refusing to engage with those whose perspectives differ from our own. I suspect that in their haste to hurl unfounded criticisms at us, they failed to properly consider our point. The

point of our initial letter (and I speak only for myself) was the distinction between productive engagement and obstacles to productive engagement.

I co-wrote that initial letter as a student who finds, like most do, that debate on the Israeli-Palestinian conflict suffers from a lack of facts and a preponderance of emotion-laden accusations that makes the issue too hostile for most of us to publicly discuss. I take issue with Roumani not because of the side he supports, but because of his refusal to engage in discussion on fair terms. Someone who advances a perspective in good faith, sincerely believing that her position is the more persuasive/correct one, should welcome the input of those who disagree. Roumani chose instead to simply assert his perspective and to intimidate and ignore those with other, valid perspectives. He spent 20 minutes prefacing his talk with rambles about his childhood and studies, rambles meant to tell the listener, "I grew up in Libya! I am a Jew! I spent years studying the Middle East! I am a scholar! You are in no position to second-guess me!" The rest of his talk was spent constructing a fairly simple, oft-repeated story of a nation born against all odds, a nation of oppressed peoples who want only to live in peace but unfortunately have had to continue fighting Arab states and terrorists (those sore losers) until the present day. Roumani did not present an argument; he simply said, this is how things stood then, and this is how things stand now. He refused to answer questions posed to him, but instead chose to express indignation that he should be challenged (!). At one point, against his own earlier claim to understand and respect Islam (I suppose nobody was fooled), he blamed the entire conflict on Islam's inability to accept the Other. I should think if one were to make such claims, they had better give good arguments for them. He did not. I found his talk dishonest and insulting to our intelligence. And here I absolutely agree with Gibel Mevorach in our shared "disdain for the audacity of shoddy scholarship and partisan pedagogy which undermine efforts to nurture global citizens," only I wonder how she fails to extend such disdain to Roumani himself. Furthermore, I found him to be incredibly racist (clearly, being non-white does not prevent or absolve him from racism). I thought about the Muslims in attendance and felt ashamed. Heller's claiming injury at a simple question, which she leaves unanswered, when she demonstrated little empathy for those who were genuinely hurt by Chalutzim's choice of speaker strikes me as rather much.

Gibel Mevorach's column makes me wonder whether this was a case of "reading selectively and intentionally to armor oneself [that] may be useful for the self-righteous." What about our letter suggests that we are dogmatic or lack intellectual integrity or "demonstrate deliberate, intentional bias"? Has our letter even given the reader any sense of exactly where we ourselves stand on the issue? Has it provided any grounds to accuse us of ignorance? It has not. Indeed, her criticisms, and Roumani's, are directed at straw men; they utterly fail at addressing the substance of our letter but merely co-opt our points to use against us. We neither called for censoring Roumani's voice nor did we pretend to be experts on the issue. And we certainly did not "shrewdly insinuate the spurious debate over whether Zionism [sic] is anti-Semitism and insidiously cite Jewish philosopher, Hannah Arendt, as a shield en route to the crescendo of an incendiary statement." While on the point of silly comments, Roumani's perspective is not valid just because it has not been heard in 14 years. If we are committed to such diversity of opinion, perhaps the College should invite Larry Summers to give a lecture on the subject of women in the sciences?

The conflict strikes me as particularly worthy of our time because of its effects on international normative discourse. The sheer bigotry that surrounds this one issue makes it so easy for some to completely rubbish the notion of universal human rights. Others use it to fan anti-Western, anti-Semitic sentiments that do nothing to help achieve cross-cultural understanding and transcend conflict. And some just lose hope that change can happen, that peace can be achieved, that justice and solidarity have any cache in modern politics. Productive engagement is our only hope, and so we must insist upon it.

16. Letter: Willingness to learn and grow
http://www.thesandb.com/opinion/letter-willingness-to-learn-and-grow.html

The Scarlet and Black April 23, 2009

I was disturbed on many levels to read Noah and Smita's letter in the S&B. The symposium, "Transcending Conflict: Israel and Palestine," was jointly sponsored by the Palestinian Solidarity Group, Chalutzim and Peace Studies. The authors fail to mention this crucial fact. Leaders of the Palestinian Solidarity Group received and approved Roumani's resume before he was asked to speak at Grinnell. Moreover, Chalutzim helped fund and organize all aspects of the Symposium, including a lecture by Harb Harb, a Palestinian American medical student, and Mariam Bazeed, an Egyptian American from Seeds of Peace. PSG and Chalutzim equally sponsored all aspects of the Symposium, including Professor Roumani's visit, and each group is equally responsible for his presence on campus.

The jointly organized symposium aimed to "transcend conflict," to foster constructive dialogue by bringing varying viewpoints to campus. Each presenter spoke and represented themselves, not Chalutzim, PSG or Peace Studies. We presented different perspectives because diversity is a core value of Grinnell. We hoped that these distinct individuals would allow students to learn and grow, to grapple with their own notions of truth and conflict resolution.

I spent months working on this symposium with my fellow organizers from PSG. I understood that we all approached these controversial issues without cruel intentions and strove, however unrealistically, to bring diverse scholars and presenters to campus. Last week's letter offers neither me nor Chalutzim any such courtesy.

In the aftermath of this joint symposium, the first of its kind, I was excited to have found peers who shared my passion for resolving the Israel and Palestine conflict and thrilled to have created a program that constructively interacted with people whom I disagreed with. Clearly, not everyone agrees with these sentiments. I look forward to the day when Grinnellians can move beyond finger pointing and hurtful attacks, a day when we can recognize the value in all points of view and through mutual respect, explore solutions for peace.

17. The Conversion of Edward A. Steiner
https://www.grinnell.edu/news/conversion-edward-steiner

Published:
June 15, 2004

By Dennis Haas

St. Peter and I is "a volume of Edward A. Steiner's writing which would present the underlying basis for his conversion from Judaism to Christianity, an act which lay at the heart of his life as lecturer, minister, and teacher." However, the collector of these writings, grandson Henry-York Steiner, concludes that "nowhere in Edward A. Steiner's writings have I found a satisfactory account of the actual circumstances of his conversion." Though it is true that in his writings Steiner does seem to make more of becoming a United States citizen than he does of becoming a Christian, I shall argue that his many writings, some of them autobiographical, do tell us much about his conversion, especially events in his boyhood which had a significant impact upon his life.

Edward was born Nov. 1, 1866, in what was then the Austro-Hungarian Empire, now the Czech Republic. As part of the Jewish community, young Edward was required to go to the local synagogue where his Uncle Isaac was the leader of the Orthodox group. There he experienced worship that, in his young opinion, was barren with long tedious prayers, a Judaism that did not satisfy his spiritual hunger. So commenced his quarrel with the synagogue. "First, it made the traditional ceremonials and observances a law of God. Secondly, it was intolerantly exclusive against those outside its own pale and those within, who saw the larger light." Thus the more his strict uncle chastised young Edward, the more he rebelled and looked elsewhere for spiritual fulfillment.

Clearly the most important and influential person in Edward's life was his mother. God, for Steiner, was in the home more than in the synagogue. "God looked like my mother, whom he had overendowed with kindness, and whose lips rarely spoke except to help and comfort." In Steiner's parable of the cherries, he goes with his mother to market where she purchases cherries from a Roman Catholic woman, a Protestant woman, and a Jewish woman, putting each purchase in a separate bag. At home all the cherries are put into one large bowl, then each cherry is opened to separate the good cherries from the bad. The lesson Edward learned is that we cannot tell the difference between the cherries bought from these women because the only important difference is good and bad. Later his mother says to him, "Yes, my boy, we are made of the same clay and I believe we have the same spirit in us, no matter what our race or faith." When his dear mother died, Steiner tells us that "the Lutheran church bell rings its thin, defiant note, from away beyond the barns, and the Roman Catholic bell responds with its mightier peal from the center of the town, and now their notes seem to blend with each other and with the solemn chant of the Jews, as they mourn a good woman who has gone to her reward." Thanks to his mother, Edward grew up in a home "where Judaism was more an inward experience than an outward expression."

As a Jewish lad in a predominantly Christian village, Edward did have some positive experiences with certain Christians. In the final chapter of St. Peter and I titled "Looking Back," Steiner reflects upon those boyhood years: "There by divine Province I was being prepared to be a teacher of applied Christianity. My instructors were Christina, my Christian nurse, who so skillfully blended my Jewish prayers with her Catholic devotions, the Pany's sister who told me that the Lord Jesus was once a Jewish boy, and the Lutheran pastor who shielded me from a mob." Christina made sure that Edward said his prayers. She took him to High Mass. And when Edward was caught stealing, she sacrificed her favorite chicken to save his soul. Above all, this

Roman Catholic nurse assured the boy that there was only one God for all. To him she was a saint. It was the local Lutheran pastor who dispersed a mob outside the Steiner home during the Passover meal. Then he joined the family, sitting in the chair reserved for the proph et Elijah and drinking from the cup of Elijah. When asked by Edward's stern uncle why this Christian had helped them, the pastor described his vision of the Kingdom of God: "that a day will come when all the scattered shall be gathered again; when no barriers of race or religion shall divide; when the strong shall serve the weak, the rich shall succor the poor; and when the chief delight of men will be to do the will of God." The Kingdom of God was to become an important theme for Steiner the Christian.

However, as a Jewish lad Steiner experienced hatred and "the cruelty of religious prejudice." He was called "Jew boy" and "Christ killer" and was severely beaten by both Catholics and Protestants. To satisfy his hunger for beauty and harmony, which he found missing in his orthodox uncle's religion, Ed would peep into the village church to share in Christian worship. For doing this, Steiner writes, I "was often punished by my relatives for my transgression against the law, and by the Christians, for what they were pleased to call my impudence." "Yet," he writes elsewhere, "I remember the punishment less than the fact that it was my first conscious worship; a real attempt to commune with the Unseen. ... I felt a premonition that some day I should enter into whatever experiences the cross held for a human soul." In spite of these many bad experiences, Edward's mother always "loved the hate out of him."

As a boy Steiner recalls hearing someone call Jesus "you bastard Jew." His heart went out to Jesus at once. "I pitied Him, and, oh, I knew just how to pity Him! No Gentile knows the woes of Christ as we who are His kin, and who are not so alien to His spirit as others think. And so I pitied Him because He was a Jew, smitten and cursed, and crucified again, by one for whom He died." There is no doubt that the great Russian writer Leo Tolstoy had a tremendous influence on Steiner. In the final chapter of St. Peter and I, Steiner credits this spiritual giant as the one who "opened the door to his home and to his soul, revealing to me the essence of the gospel story." And there is no doubt that young Steiner first visited Tolstoy prior to his coming to the United States in 1886 at age 20. There were six such visits in all. How much effect did Tolstoy have on young Steiner prior to his conversion? In his account of that initial visit, Steiner asks his new mentor, "Is there a God?" "Yes, God is spirit; God is love." Then this Jewish lad asks what Tolstoy believes about Jesus. His unorthodox response later became central in Steiner's Christianity. Jesus "expressed fully the will of God in His Teachings. ... God dwelt in Him fully, always even as He wants to dwell fully in you. The salvation He brings is, that He has taught us that without love we cannot be the children of God." Steiner's conve rsion to Christianity was a conversion to Tolstoy's radical understanding of the Christian tradition.

In the Fall 2004 issue of The Grinnell Magazine in a letter to the editor, Henry-York Steiner writes that his grandfather had little, if any, extensive contact with Tolstoy before coming to America and his conversion. "I think they held compatible secular views, but that religious conversion was not, at least significantly, the consequence of Tolstoy's influence." This seems contrary to Edward A. Steiner's own words quoted above. Indeed it can be argued that Tolstoy's view of Christ and Christianity, his not stressing the divinity of Jesus and Christian dogma, made this tradition so appealing to Steiner.

At the age of 19 Steiner received his Ph.D. from the University of Heidelberg. The following year, 1886, he fled Europe and immigrated to America. Why flee? According to family oral history, he had to escape from the Austro-Hungarian secret police because of his involvement with student and worker socialist groups, including his interest in literature banned by the state. Possibly Steiner left his beloved mother behind because he feared being conscripted into the Austrian imperial army.

Young Steiner arrived at Ellis Island not knowing English and with little money in his pocket. While toiling for a time as a garment worker in New York City, he drifted into a Fifth Avenue church and remembered his first glimpse of a church back home. "I recalled my wavering between faith and unbelief, my firm denial of the Deity and the latent hunger and thirst for contact with that great Something which could not be blotted out by syllogisms and which had defied my defiance of it."

While working in a New York City sweatshop, Steiner attended night school to learn English. As he slowly but surely moved westward, he earned survival money by laboring in fields, mills, mines and factories. A turning point in his life ("A Turning Point" is the title of a key chapter in Steiner's autobiography, From Alien to Citizen) occurred when he was a store clerk in a Midwestern small town which Steiner calls Bethlehem. Why Bethlehem? Because as Jesus was born in another Bethlehem, now Steiner was to be born into the Christian faith in this out-of-the-way place. Here he mingled with professional Jews and Gentiles at a time when his religious life was probably at its lowest ebb. Steiner experienced a spiritual hunger that his new secular Jewish friends "did not and could not satisfy." He attended a church "whose self-sacrificing pastor and his wife were, and still are to me, most convincing examples of the Christian life." Soon his outward opposition to religion decreased and Christ began to look human to him. "His artificial halo disappeared. I saw Him walking among men, and began to feel His power. ... Again I saw the face of Tolstoy, whose touch upon my life had never been lost."

However, Steiner's spiritual hunger met grave obstacles. He did not share many of the beliefs of his Christian friends, especially that conversion should be a volcanic change following confession of sin and a desire to be saved. Rather Steiner yearned for a more quiet, more mystical change. "I desired salvation, not for myself alone, but for the world I knew to be in need of it." Another obstacle for him was his "horror of the so-called converted Jew, who often changes his faith from convenience and not from conviction. ... My final determination to take the momentous step was brought about by an event which transpired in the Jewish home which had first sheltered me, and where I was a guest at dinner every Sunday." On one particular Sunday Steiner met a relative of the hostess, a young woman whose parents were Jewish born but had converted to Christianity as had the young women. And as Christians they "had devoted their lives to the kind of service which seemed to me the most attractive phase of that religion ." For the first time Steiner encountered Jews who had converted from conviction and not from convenience and, importantly, were accepted by their Jewish relatives.

That night was one of struggle: "Should I cut myself loose from a race and its traditions, and in doing so wound all those who were flesh of my flesh? Dare I wound her most, who loved me most," my dear mother. "It was a night of mental and physical torture, and with the morning there came no peace, but a decision. Before many weeks I resumed my journey, for the first time

with a great purpose and a goal." So concludes "A Turning Point" chapter in Edward A. Steiner's life.

Earlier Steiner had considered attending a Rabbinical College but did not because at that time his faith was so weak. However, now that his faith was strong and his enthusiasm was great, he attended a Presbyterian Theological Seminary. Here he encountered a formal rigid theology and a distasteful dogmatic atmosphere, lacking love, reminding him "too much of the orthodox synagogue" back home. Steiner left this seminary and eventually ended up in Oberlin, Ohio.

In the late 1880s Steiner entered Oberlin Theological Seminary, receiving his Bachelor of Divinity degree in 1891. He asked his teachers not to call attention to his being a Jew because of the kind of notoriety that often clings to a Jewish Christian. "Eventually he converted to Christianity because he believed that the love he had encountered in his improbable journey to Oberlin was the love of Christ, but he never repudiated his Jewish background and openly embraced the value placed on learning and social concern in Jewish culture." Steiner praised his Oberlin mentors, "Not only were they good teachers, they were the type of men whom I needed. They strengthened my belief in the new faith; they were living epistles whom it was good for me to read." He reserved special praise for his professor of Hebrew: "He disclosed to me the genius of the Hebrew prophets, he stirred within me whatever spiritual gifts I inherit from my race and to him I owe a fairly well governed pride in that inheritance." As a Congrega tional minister Steiner served churches in Minnesota and Ohio before coming to Grinnell College in 1903 to teach there for 38 years as Rand Professor of Applied Christianity.

Steiner reflects on conversion in several of his writings. He acknowledges that conversion as a way of escape is not frequently sought by Jews who are heavily penalized for doing so. To become a Christian is anathema, an unpardonable sin, breaking one's racial tie. Converted Jews are even under suspicion by Christians. Yet, as in Steiner's case, "a Jew may become a Christian, driven by an inner compulsion to enlarge his spiritual experience," not satisfied either by a sterile Orthodoxy or "the arid, intellectual atmosphere of Reformed Judaism. ... Such Jewish Christians have found in Christianity a larger, broader, richer Judaism, a rejuvenated ancestral faith. ... They do not regard themselves as deserters or do they become aggressive proselyters; they accept the loneliness of their position as a price which they are willing to pay for the enrichment of their inner life and the broadening of their spiritual experience." In Against the Current, concluding a chapter on "The Synagogue," Steiner writes: "I have no quarrel with the synagogue except this: that it never revealed to me the riches of Judaism. It showed me its beggarly edge, its vulnerable trivialities, its pathetic pharisaism and its absurd worship of the letter. That Israel had a mission to the world I never knew; that Moses and the prophets were names of which the world took cognizance I never heard; that the Catholic and the Protestant were feeding from the same spiritual sources which fed us was hidden from me, and that we all had 'one Father' was never revealed to me."

When Steiner recalls the words of that famous Jewish leader and lecturer Theodore Herzl that only the weaker Jews convert to Christianity, he felt "its barb in my conscience and I struggle with it still." Yet for him conversion was not running away; it was being "born again." He continues: "It is difficult of course to say what would have been my view-point had I met Theodore Herzl twenty or more years ago. I might have returned bravely 'to my people.' But when one meets Jesus of Nazareth there is no way back; there are new marching orders, and they

call 'Forward.'" Elsewhere Steiner writes, "I love this Christ, born of my race, and I cannot think of my life without Him."

Steiner "found Jews everywhere who were Christian in spirit; and the distance between synagogue and church is as great as it is, only because of prejudices, which the church has not yet allayed and which unconsciously it is increasing." He acknowledges that Jews are most suspicious of converts, missions, and missionaries because they know Christianity from its worst side. This leads him to take an anti-conversion stand: the need to make Jews "more truly Jewish." Concerning Steiner's own conversion, "I put off much of the 'old man' and put on the new. It was a daily conversion, a process which I know is never finished."

"When, finally, on this side the Atlantic, I united with the Protestant Church, no struggle preceded it, no reaction was necessary; mind and soul were merely coming home." But he was coming home to a special Christianity. As earlier Steiner rejected an orthodox Judaism, so he rejected an orthodox Christianity with its creeds and dogmas. Christianity for him was special "when it proclaims the supreme value of the human soul, and demands for it a right to seek its God, unhindered; when it pleads for protection of the child and the woman, and labours for the day when they shall not need protection from a rapacious society; when it struggles to bring to earth the Kingdom of Heaven."

Let's end where we began, the book St. Peter and I. The final chapter, "Looking Back," is written by Steiner in 1946, 10 years before his death. Responding to Grinnell College students' question about whether he would want to live his life over again, he gives an enthusiastic "yes" to being born in a Jewish home "where Judaism was more an inward experience than an outward expression." Though as a Jewish child he experienced "the cruelty of religious prejudice," there Steiner "learned the need for sympathetic understanding which is more and better than tolerance," learned to demonstrate "the essential likeness and basic unity of all." And Steiner gives an enthusiastic "yes" to his multiple meetings with Tolstoy who on every visit made by Steiner repeated this "warning and benediction: 'You must learn to love the unlovely, to regard wealth and honor as of no import and to ask yourself every day, "What is the purpose of my life?" Recalling his friendly contact with liberal rabbis, Steiner quotes the rabbi who said to him, "When I see and hear you, I say to myself, he is a better Jew than I am; and I want you to say of me that, being true to the teachings of all the prophets of Israel, I am a better Christian than you are."

Steiner concludes his "looking back": "I believe that the city of God will come down from heaven as soon as men and nations make room for it in their hearts and in all their earthly concerns. If in some way, however small, I have helped toward this end, then my soul's travail has not been in vain." Edward A. Steiner, the converted one, did dedicate his entire life as a Christian to convert any and all to the way of the Hebrew prophets and Jesus, predominantly the way of justice and peace for all. His soul's travail was not in vain.

18. LOUISE R. NOUN '29

HTTPS://WWW.GRINNELL.EDU/ACADEMICS/MAJORS-CONCENTRATIONS/GENDER/NOUN/LOUISE-NOUN

A native of Des Moines, **Louise Frankel Rosenfield Noun** graduated from Grinnell College in 1929. She then completed a master's in art history and museum management at Harvard University (then the gender-segregated Radcliffe College).

Louise Noun was a formidable figure in Iowa politics. She served as president of the ACLU of Iowa from 1964 to 1972, championing important causes that advanced civil rights in the state. Most notably, she financed the 1969 *Tinker v. The Des Moines Independent Schools* lawsuit, which reached the U.S. Supreme Court and became a landmark decision for student rights. Noun also served as a co-founder and president of the state's chapters of the League of Women Voters and the National Organization for Women, was a charter member of the Iowa Women's Political Caucus, and was a vocal advocate of women's issues within the Iowa Democratic Party. In 1989, she founded the Chrysalis Foundation, a Des Moines-based organization that works to empower, educate, and support Iowa's girls and women. Noun was inducted into the Iowa Women's Hall of Fame in 1981, and received numerous state and national awards for her philanthropy, contribution to the arts, and feminist activism.

In addition to her social justice activism, Louise Noun authored four books on the history of women and feminism in Iowa:

- *Strong-Minded Women: The Emergence of the Woman-Suffrage Movement in Iowa* (1969),
- *Iowa Women in the WPA* (1999),
- *More Strong-Minded Women: Iowa Feminists Tell Their Stories* (1992), and
- *Leader and Pariah: Annie Savery and the Campaign for Women's Rights in Iowa* (2002).

She also wrote an autobiography, *Journey to Autonomy: A Memoir* (1990). Noun also was committed to preserving the history of women and women's activism in Iowa. With Mary Louise Smith, the first woman to chair the Republican National Committee, Noun co-founded the Iowa Women's Archives at the University of Iowa. In order to fund the new archive, Noun sold from her own collection Frida Kahlo's 1947 painting *Self-Portrait with Loose Hair* at Christie's New York for 1.65 million dollars. She later bequeathed her collection of 200 works of art by women to the Des Moines Art Center.

Noun committed suicide in 2002 after many years of struggling with the hidden toll of chronic pain. Even her death was an act of civil disobedience, as she sent her suicide note to the *Des Moines Registrar* to be printed alongside news of her death. Noun was determined to die with dignity and grace, in control of her final days.

Her legacy is honored through a variety of capacities in the state. Since 2004, The Iowa ACLU has given the Louise Noun Award to honor individuals who have advanced the cause of civil liberties in the state. Past recipients include the former Iowa Supreme Court justices who ruled in favor of same-sex marriage, the plaintiffs in that case, Joe Enriquez Henry, State Director of the Iowa League of United Latin American Citizens (LULAC), prison reform advocates, and others. In 2017, the Des Moines' Young Women's Resource Center, which Noun co-founded in 1973, opened the Louise Noun Library in order to share Noun's personal collection of books with future generations of young women. In 2018, the Des Moines Art Center curated an exhibit, "In

the Spirit of Louise Noun." This is just a sampling of the ways Noun is memorialized and honored throughout the state.

In 1985, Noun's brother, **Joseph Rosenfield '25**, established an endowment in her name at Grinnell College. The endowment provided funds for a named chair as well as programming to support feminist activism and scholarship on campus. The Louise Noun Program in Women's Studies and the Noun Professorship were instrumental in bringing women's studies to Grinnell. Noun and her family were very proud of the role she played in this transformation. Indeed, the first line of her obituary read: "Louise Rosenfield Noun, 94, a Grinnell College graduate for whom the college's program in women's studies is named, died Saturday, Aug. 23, at the Iowa Jewish Senior Life Center in Des Moines." Grinnell College is thus forever linked in memory and actuality with a woman whose life service embodied the very dedication to civil liberties, social justice, and progressive activism that is at the heart of the college's mission.

The Louise Noun Chair in Women's Studies was first held by Mary Lynn Broe, who served more as a program administrator than a full-time instructor from 1986-2002. After Broe's departure from the College, the chair remained vacant for a decade. In 2012, then-Associate Professor Astrid Henry was installed as the second holder of this honor, and the chair was renamed the Louise R. Noun Professor of Gender, Women's, and Sexuality Studies to reflect the changing nature of the discipline and program. In 2017, after a medical leave, Henry stepped down from her full time position at the college and no longer holds the chair. The GWSS Program hopes to fill the Noun Chair in the near future.

December 5, 2003

Geneva Initiative

I can usually handle unpleasant news concerning international politics with a decent amount of detachment and dispassionate objectivity, but I was absolutely infuriated at this week's presentation and widespread international acceptance of the "Geneva Initiative," a recently drafted Middle East "peace" plan. The co-authors are Yossi Beilin, an Israeli leftist peacenik politician, and Yasser Abed Rabbo, the ex-Minister of Propaganda for the PLO. Although the document ostensibly calls for an end to terrorism and the relinquishing of the "right of return" by the Palestinians, it goes on to focus mainly on both legitimizing "Palestinian" terrorism and anti-Semitism and delegitimizing the moral argument for the creation and continued existence of Israel. More specifically, the document legitimizes anti-Semitism when it calls for the dismantling of Jewish settlements in "Palestinian" territories, thus implying that being Jewish on a certain piece of land is somehow a provocation, let alone the fact that one province of the West Bank, Judea, is the region from which Judaism derives its name. Arabs who live in Israel do not need a security fence to protect them because, unlike in the "Palestinian" territories, in Israel extremist bigotry either—Jewish or Arab—is discouraged and punished severely by the government. The very fact that Israel is a Western-style secular democracy in the middle of a resentful Muslim world places the entire Jewish people in an extremely uncomfortable position. Both the Christian West and the Muslim East hate the Jews for creating and maintaining a political entity that defies traditional Christian and Muslim stereotypes of the Jew as weak and ineffectual. Further, it challenges an entire worldview wherein East and West are clearly distinguishable entities, free from the psychological and intellectual complications inherent in the existence of a Jewish state that is "Western" in structure and "Eastern" in spirit and tradition. Furthermore, militant Islam views Israel not as a legitimate, independent state like any other, but as the main imperialist outpost of a US-led West trying to dominate and humiliate the Muslim world. Any call whatsoever—like that of former President Jimmy Carter this week—for Israeli concessions to the "Palestinians" emboldens those who wish to view America as the façade of power which they evinced it to be in the rubble of its tallest towers on 9/11. This warning is crucial for the survival and interest of not only America, but also of the one billion-plus Muslims who need to formulate a collective identity based not upon rejection of "the other," but imbued with the sense of spiritual and socio-economic self-dependence that will empower them to say "NO!" to the dictators and instigators who relentlessly call them to a jihad for "Palestine." As a final note, I have placed the terms "Palestine" and "Palestinian(s)" in quotations in order to identify the fact that the Arabs/Muslims do not define their collective identity at the level of the nation-states that were imposed on them when the British Empire drew lines in the sand following World War I (the name "Palestine" and the "Palestinian" flag were decided upon by the British Imperial War Office).

—Alex Muller '06

December 12, 2003

Re: Geneva Initiative

Alex Muller's denunciation of the Geneva Peace agreement exemplifies the racist attitudes which prevent peace from being achieved in the Middle East. Specifics of the agreement aside, Muller propagates an idea that is tantamount to genocide; he denies the very existence of the Palestinian people. Before the mass Zionist migrations of the late 19th century, the land now known as Israel and the territories was the land of an indigenous arab population with a unique history. Since the 7th century, the territories and land now Israel has had a population of Arab majority. Though Zionists touted their project as "A land without people for a people without a land", the land was in fact inhabited. The 700,000 Arabs in British Palestine in 1919 vastly out numbered the Jews there. The late Edward Said, professor at Columbia and an ethnic Palestinian, explains the history.

[M]uller propagates an idea that is tantamount to genocide; he denies the very existence of the Palestinian people.

"Palestine became a predominantly Arab and Islamic country by the end of the seventh century. Almost immediately thereafter its boundaries and its characteristics--including its name in Arabic, Filastin--became known to the entire Islamic world, as much for its fertility and beauty as for its religious significance. In 1516, Palestine became a province of the Ottoman Empire, but this made it no less fertile, no less Arab or Islamic. Sixty percent of the population was in agriculture; the balance was divided between townspeople and a relatively small nomadic group. All these people believed themselves to belong in a land called Palestine, despite their feelings that they were also members of a large Arab nation. Despite the steady arrival in Palestine of Jewish colonists after 1882, it is important to realize that not until the few weeks immediately preceding the establishment of Israel in the spring of 1948 was there ever anything other than huge Arab majority. For example, the Jewish population in 1931 was 174, 606 against a total of 1,033,314."

It is wrong to deny history and it is racist to deny the very existence of a people.

—Andrew MacDonald '07

January 23, 2004

space.

Java Jews: Saturday, January 24, 7-9pm. Grinnell Coffee Company, 915 Main Street, hosts the Des Moines-based klezmer band The Java Jews. Playing traditional Eastern European and Yiddish dance music, the band has drawn large crowds at past Grinnell performances. Admission is free. Call 236-0710 for more information.

Sesqui-Seminar: Tuesday, January 27, 7pm-9pm. This second in a series of Grinnell Sesquicentennial lectures will feature a review of classic

Java Jews- a band performing in Grinnell

January 23, 2004

Letters to the Editor

In response to Muller and MacDonald

Not a student at Grinnell College, but a close and interested neighbor, with more than a little first-hand experience of the Israel/Palestine conflict, my response to Alex Muller's denunciation of the "Geneva Initiative," and Andrew MacDonald's denunciation of Muller is: you are both, sadly, opposite sides of the same false coin. Your extremist positions reflect the problem, not the solution.

How does someone living here ... dare to so sharply criticize Yossi Beilin, a deeply committed Israeli Zionist, whose service to his people and to the cause of peace began when you were a toddler?

To Muller I would say, it does not matter when a people find its identity, when it invents itself. Ancient Israel found itself at Sinai two millennia ago. Those living in the British Mandate land the Romans called Palestine, whose ancestors, a hundred years ago, would not have considered themselves anything but a part of the greater Arab nation, ironically, partly as a response to modern Zionism, became Palestinians, and must be recognized as such. While it is a pity that too many badly informed, hypocritical Western "radicals," with more than a drop of perhaps unconscious anti-Semitism, pick and choose which deserving people's struggle to support (Kurds have been fighting for self-determination much longer than Palestinians, and suffered more) one must not deny recognition to either. And, Mr. Muller, how does someone living here, who one may assume has not yet made a major contribution in this area, dare to so sharply criticize Yossi Beilin, a deeply committed Israeli Zionist, whose service to his people and to the cause of peace began when you were a toddler?

To MacDonald I must point out, if he doesn't know it and uses such terms simply to score political points, that nothing but genocide is "tantamount to genocide." Although there are less than a handful of Jews in Grinnell whose lives were personally affected by the Holocaust, any decent, thinking person should understand that while genocide can certainly be used to talk about, for example, what was directed by white Christian Europeans at native Americans, and racism is what was practiced by too many of the same kind of people against blacks, and long after slavery, the war the Semites—Arabs and Jews—calls for a different vocabulary. Like Muller, your sources, as you limit yourself, are biased. By all means read Edward Said, but also read Bernard Lewis or Shlomo Avnery. The Jews who returned to the land out of which they had been forced were by no means "colonists." Zionism began after Israel's first Exile, when they sat by the waters of Babylon and wept for Jerusalem. Zionists didn't hire "natives" to do the dirty work, they gloried in doing it themselves. And half of the Jewish population of Israel today is Afro/Asian, not European, in origin.

To work for peace, in the Middle East or anywhere, is a worthwhile task. To support propaganda which paints one side heroic and pure and the other as demonic leads not to peace and justice but to war and destruction.

—I. M. A. Lederer

February 27, 2004

From Grinnell to Palestine

Former student Laura Kraftowitz returns to campus to share her emotional experiences working and living in Israel and Palestine through slides and a film

by Lauren Standifer

In the film *The Killing Zone*, a documentary about the Palestine-Israeli conflict in the Gaza strip, former Grinnell student Laura Kraftowitz is shown plugging her ears to drown out "sound bombs" while other members of the International Solidarity Movement (ISM) place themselves between bulldozers and a Palestinian home as human shields. Tom Hurndall, a fellow activist, is in the scene scene wearing a fluorescent jacket that identifies him as a protester. Approximately two weeks later, Hurndall was shot in the head by an Israeli sniper while trying to get Palestinian children out of the line of fire. Kraftowitz saw it happen. Hurndall spent nine months in a coma before he died.

Kraftowitz, who returned to campus last weekend to speak about her experiences in Israel and Palestine, was a member of the Grinnell class of 2004 for two years. Then her money ran out and tuition kept rising. After dropping out, she found herself hopping from place to place, sometimes working and sometimes not. Her decision to travel to Israel was somewhat haphazard. Kraftowitz is an American Jew and was raised in a Jewish household. In her community, the Israeli-Palestinian conflict always loomed as an unspoken question. It was difficult for Kraftowitz to really find out the truth in the U.S. because there is so much contradictory information. She believed she needed to travel to Israel to find the reality of the situation and "search for my roots in the conflict."

> "It became clear where I needed to be, and on which side of the wall I needed to stay."
> —*Laura Kraftowitz*

When Kraftowitz found out about an organization called Birthright Israel after almost a year of drifting, it seemed like the right decision to take advantage of the program they were offering. Birthright Israel sponsors a ten-day tour of Israel for young diasporic Jews. Then it offers opportunities for them to stay in the country as long as they like. A third of their funding comes from the Israeli government and the rest comes from donors across the globe. The program is entirely free of charge for the traveler, which, Kraftowitz said, was the main reason she chose it.

Kraftowitz stayed and worked in Israel for three months. She ended up working with a string of volunteer organizations, many religious. Sometimes she worked for groups devoted to promoting peace between Israel and Palestine. She worked in a center for cultural exchange between Palestinians and Israelis, but said that "mostly Jews don't go there by choice." Also, she often found herself working with victims of suicide bombers, which she calls "human bombs."

During her time in Israel, Kraftowitz said, "I definitely swerved a bit to the right," despite her constant search for "perspective" and "the middle of the road." She made friends among the Israelis, many of whom were soldiers. They would tell Kraftowitz stories about what would happen on the front lines, and about what Palestinians were doing to their country, and she was inclined to believe them. "It's counter-intuitive to think that they would be lying when they're people you've grown to respect a lot," she said.

But Kraftowitz also had a friend in Rafah, an isolated city in the southern West Bank, and she became suspicious when the stories she would get from her Israeli acquaintances and the media didn't match up with what she would hear from her friend in Palestine. She finally found an opportunity to visit Rafah for three days, and what she saw left her "properly shocked." Kraftowitz said she went back to Israel to "reassess what I'd been doing with my life," but soon after an ISM peace activist, Rachel Corrie, was crushed by a bulldozer while trying to defend a Palestinian home. Kraftowitz went back to Rafah to stay.

Kraftowitz said the following tale was one story that made her cross the line to the Palestinian side. She visited a town north of Rafah and saw a seven-story apartment building that had been destroyed by the Israeli Defense Force (IDF) a few days before. The people who had lived in the building told her that they had all been made to stand in one room with IDF dogs trained on them. They also said the IDF forced a seven-year-old girl to place a stick of dynamite in each room, and told her they were "candies." "Something broke that day in me," Kraftowitz said. "It became clear where I needed to be, and on which side of the wall I needed to stay."

Once in Rafah, Kraftowitz began working with the ISM, but the work she was doing was nebulous. She became a coordinator of international groups in Rafah, but often found herself doing her own work. On the safer side, she volunteered with organizations and documented human rights abuses, even creating two issues of a zine available from *electronicintifadah.org*. She also did riskier business, like "accompaniment work," where an "International" would tag along with someone doing repair work or manual labor in clear view of a sniper tower with the hopes that a foreigner would deter Israelis from firing. Once she participated in the kind of protest that got Rachel Corrie killed.

Citing security reasons, Israelis frequently demolish homes. They have created a 100 meter "buffer zone" between the Palestinian city of Rafah and the wall that divides the Egyptian half of the city from the Palestinian one. According to Kraftowitz, almost all of the buildings within this buffer zone have been destroyed. Israelis claim that the buildings that have been destroyed all harbored snipers, but Kraftowitz denounced this claim as a lie. Israelis also demolish homes that they suspect harbor smuggling tunnels between Egypt and Palestine, though Kraftowitz said this too is often merely an excuse for terrorizing Palestinians. Kraftowitz said that residents of the houses are usually given about five minutes warning.

ISMers fight building demolitions in several ways, Kraftowitz said. If they believe that a demolition is unjustified, they may do just what Corrie did and stand in front of the bulldozer. They may be pushed with the bladen or have sound bombs—which Kraftowitz said "make a lot of noise to make you scared"—fired toward them. But Corrie was the first protester who was actually killed.

This kind of direct action stopped after Hurndel was shot. The protesters could not be effective human shields any longer if the Israelis were willing to kill them. "We didn't go there to be martyrs," Kraftowitz said.

ISMers did sleep in houses on the front lines that were in imminent danger of being destroyed. Residents would put up signs advertising the presence of Internationals in the hopes that it would keep the Israelis away for another night. Kraftowitz usually slept in the homes of her "adopted" families.

According to the *The Killing Zone*, Israeli soldiers rarely interact with Palestinians in the Gaza Strip except from tanks and sniper towers, but Kraftowitz occasionally played the role of negotiator between Palestinian civilians and Israeli troops. What struck her most about her interactions with Israeli soldiers was how dehumanized the conflict had become. "It's a strange desire I have to go and talk to these people, because I lived with them for three months," she said. About standing in front of the bulldozer, she said, "It's kind of a ridiculous game. You see them. They're your age. They're your peers. But they've got this big machine to threaten you with."

The tragedies involving Corrie, Hurndel and another international who was killed, James Melor, caused a decrease in the number of foreigners involved in the movement and living in the West Bank. Kraftowitz only knew Hurndel for a few days, but described him with reverence. She told a story from two days before he was shot when they were sitting with Kraftowitz's best friend, Mohammed. "Mohammed was going on and on about the hopelessness of the situation, the oppression of the occupation, and Tom sort of laughed and said, 'Don't worry man, we're here.'"

Kraftowitz finally left Palestine when Hurndel died. The short-term reason was to attend the funeral in London, but the British government launched an investigation into Hurndel's death that delayed the funeral until after Kraftowitz returned to the U.S. In the long run, though, Kraftowitz believed it was simply time for her to leave. The occupation wore her down.

"It's not glamorous," she said. "It's a lot of sitting around feeling really awful. And bored. ... There's nothing to do because everything's been bombed." She also described the isolation. Going back and forth on such a tiny strip of land "starts to feel like you're a lion pacing back and forth in your cage," she said.

Kraftowitz has no plans to end her involvement in the movement now that she's back in America. Grinnell was her first stop on a speaking tour that she plans to take throughout the U.S. and Europe. She'll present her story to anyone who will listen. "I would speak in your living room if you wanted," she said.

Her talk on Saturday began with a screening of *The Killing Zone*, which has been widely disseminated in Europe, especially Britain, and even Israel itself, she said. No American networks are willing to broadcast it. It graphically documents human rights violations in the Gaza strip, focusing on the ISM, but also showing the aftermath of Israeli assassinations and shrapnel victims and even a girl who was shot in the head while sitting in a classroom working. After the documentary, Kraftowitz hosted a less formal talk and slideshow about the state of affairs in the Gaza Strip. After a slew of statistics, she began to show picture after picture of demolished homes and people she had known. With the pictures she told the stories of the people she met in Palestine. Each face had a tragedy to go with it.

Kraftowitz is working on a book about her experience, and is also working with the General Union for Palestinian Women selling cloths made by women in Rafah. She hopes to make people more informed, and strongly encourages anyone interested in helping Palestinians to contact her by email at *laria@riseup.net*.



Laura Kraftowitz, a former Grinnell student, speaks about her experiences in Israel and Palestine last Saturday in ARH. She worked with the International Solidarity Movement (ISM) in the West Bank. photo by Jillian Caly

On the web

Palestinian Center for Human Rights in Gaza:
http://www.pchrgaza.org

News:
http://www.electronicintifadah.net

International Middle East Media Center:
http://www.imemc.org

Gush-Shalom Israeli Peace Bloc:
http://www.gush-shalom.org

Refusenik Movement:
http://www.yesh-gvul.org

Israeli Women's Peace Groups:
http://www.coalitionofwomen4peace.org

Al-Mezan Center for Human Rights:
http://www.mezan.org

Israeli Campaign Against Home Demolitions:
http://www.icahd.org

Rabbis for Human Rights:
http://www.rhr.israel.net

International Women's Peace Service:
http://www.womenspeacepalestine.org

Madison-Rafah Sister City Project:
http://www.madison-rafah.org

Middle East Children's Alliance:
http://www.mecaforpeace.org

Middle East Peace Forum:
http://www.projectredemption.org/id115.htm

October 29, 2004

Feelin' the Electoral College blues

The time is ripe to break from the stated purpose of this column and write about domestic affairs. The election is a topic that the near entirety of the S&B readership can appreciate, and, more importantly, the election has so absorbed my attention that I'm now barely more qualified to write about international affairs than, well, you.



Like the New York Times, but awesome

Specifically, the topic I have in mind is the prospect of yet another constitutional crisis. Certainly, there is the ever-present possibility of a near-tie, with the accompanying prospect of "the next Florida," (which might even be Iowa) but the field is ripe with other possibilities.

First is the prospect of an electoral tie. It is certainly possible for both candidates to receive 269 electoral votes.

There are at least two plausible allocations of swing states that yield the result.

Now, in principle, the constitution is clear enough on such a contingency: The House selects the president and the Senate selects the vice president, although not too simply.

The president is selected by the House in a system where each House delegation gets one vote.

Since Republicans are in the majority in 30 state delegations, this would seem to propose a clear victory for Bush. (I am making the very safe assumption that there would be no landslide changes in the House.)

But what if Kerry wins the popular vote? Would not there be a clear moral obligation to vote for the candidate with the popular mandate?

It might not be clear enough to sway those delegations with Republican majorities of five, as in my home state of Pennsylvania, but many state delegations have slimmer Republican majorities, and many state delegations are simply one republican.

Why wouldn't, and more importantly shouldn't, liberal Republican Michael Castle of Delaware, the state's sole representative, then vote for Kerry?

Most assume in such a scenario that the party line would hold steadfast, but I like to think that it may at least not be so simple, that indeed the federal government is at least some slim semblance of a democracy.

That won't happen, though, and whatever I may like to think, what I know is that an electoral tie means four more years. Another intriguing prospect gives the "justices" of our Supreme Court yet another opportunity to "interpret the law."

Colorado has a binding referendum on the ballot this year which, if passed, would switch its electoral system from a winner-take-all to a proportional allocation of votes.

More importantly, it would be retroactive to this election. In this scenario, then, a slim victory or tie would turn to a Kerry win. (That is, assuming Colorado goes to Bush, which I think is a safe bet.)

Or, in quite a perverse but plausible scenario I constructed with the *New York Times* vote calculator, the proportional allocation of Colorado votes could throw the races into a tie.

In either case, the election would again be thrown to hands of the courts, because the legality of the 'retroactivity' of the Colorado initiative can be called into question.

The many who assume that we actually know the electoral vote count after all the people's vote might do well to second-guess themselves.

Remember, with our quaint system of electing a president, it isn't the American public or even states that do the electing, but rather people calling themselves "electors." Historically, there have been 156 electoral votes cast for candidates not chosen by the electors' party.

> Another intriguing prospect gives the "justices" of our Supreme Court yet another opportunity to "interpret the law."

These are the cases of "faithless electors." In some states there are no punishments at all for an elector who switches parties, and even those states requiring electors by law to hold faith only treat violators with misdemeanor punishments like fines.

Even in the 2000 election, a delegate from D.C. abstained rather than vote for Gore, to protest D.C.'s lack of representation in Congress.

A West Virginia republican elector has already said that if his state goes red he plans to vote for someone other than George W. (As in, perhaps, Dick Cheney.

My guess is that he wouldn't do so if the election came down to it, but nobody really knows.) Such a scenario indeed has the neat property that it doesn't seem (at least to me) to be challengeable in courts, as there is a clear precedent of counting the votes of faithless electors as any other.

> The odds are still against any sort of debacle on the scale of 2000. There were quite a few successful [elections]...before we got to *Bush v. Gore*.

The odds are still against any sort of debacle on the scale of 2000. There were quite a few successful and clear elections in the 20th century before we got to Bush v. Gore, and even given a very close race the prospects of a constitutional crisis this time around are slim.

It's almost a shame, really, because in many respects, especially those having to do with governing a country democratically, our constitution could be a lot better. (Come on. The Senate? My pants are more democratic.) Maybe a few crises are just what it needs.

"Also, each of these races features candidates with strong ideological differences. For instance, the Republican candidate for the Iowa State Senate has started that Jews and Hindus are at the root of America's problems... while his Democratic opponent has not"

February 11, 2005 part pertaining to Jews is on the next page, under "Lines from the lit"

Anti-abortion van provokes spontaneous stand-off

BY SARAH MIRK

Walking along Park Street last Friday afternoon, several Grinnell students saw a van turning the corner toward them. This was no ordinary van, but rather the large, white "truth van" operated by husband and wife Dan and Donna Holman of Missionaries to the Pre-Born Iowa. The Holmans, based out of Keokuk, Iowa, have been "involved in anti-abortion activities for a total of 59 years," the group stated in an email interview.

The van, covered in graphic images of aborted fetuses and the slogans "Abortion Causes Breast Cancer" and "Planned Parenthood Planned Murder" ferries the two Missionaries to campuses and abortion facilities, where they distribute pro-life information and sometimes do "open-air preaching."

Dan Holman said that he has been arrested numerous times for anti-abortion activities and has spent about four years in jail for misdemeanors.

The couple came to Grinnell after writing a letter to the editor in last week's *Scarlet and Black* condemning the college for allegedly driving students to Planned Parenthood offices.

"I'm pro-choice, but I'm not militant pro-choice. When they use completely untrue facts about breast cancer, it's just lies. They're just trying to scare people."

Claire Patterson '08

Seeing the images and slogans on the van, three students began crossing the street but stopped walking mid-road, thereby blocking the van from continuing up Park Street. According the Claire Patterson '08, one of the students involved, this decision to protest occurred "spur of the moment ... we were crossing the street and all looked at each other and without any words we started walking more slowly until we finally just stopped".

Patterson and the other students had seen Donna Holman placing pro-life pamphlets on Park Street cars earlier that afternoon.

After a few moments of inaction, the driver of the van, Dan Holman, pulled out a video camera and cell phone and simultaneously began filming the students and calling the police. The Holmans have acted this way many times before, using video camera to film people entering and exiting abortion clinics. "Video cameras tend to deter the lawless from their lawless deeds," wrote the Holmans via email.

According to Fiona Martin '08, another student involved, the students became "creeped out that he was filming us," and Martin left the roadway to call campus security from the Chrystal Center. Then, Patterson and Martin said, the man got out of the van with the video camera and told the girls that "we had blood of thousands of babies on our hands."

While waiting for Security to arrive, the students shouted at passersby to come join them, and soon there were seven impromptu protesters blocking the van. Police and Security arrived about five minutes after being called. The students contested that they were not actually blocking the road because several other cars driving on Park Street during the stand-off

Anti-abortion, cont. on page 3

Students block Missionaries to the Pre-Born van

Lines from the lit

- "Some try to say that it is "o.k." that Planned Parenthood receives our tax dollars because none of the tax dollars they receive is actually used to commit abortions. But that is as ridiculous as saying it would have been "o.k." to give the Nazi Party our tax dollars as long as none of the tax dollars they received went to actually gas the Jews."
- "Breast cancer is the leading cancer in women ... yet women are not being told of the connection between abortion and breast cancer."

Anti-abortion, cont. from page 1

simply maneuvered around them.

However, the police informed them that obstructing traffic was an illegal offense and asked them to move off the road. The students complied and the ones who did not slip away into central campus gave their names to a police officer while Dan Holman remained filming the scene out his window.

In Grinnell College's long protest tradition, this stand-off is unique in its spontaneity. "I'm pro-choice, but I'm not militant pro-choice," said Patterson. What moved her to action was the "insulting" nature of the van. "When they use completely untrue facts about breast cancer, it's just lies," she said. "They're just trying to scare people."

The Missionaries to the Pre-Born hope to invoke an intense reaction. They describe the van as "in-your-face baby-murder" and the group's tactics are meant to "prick the conscious" of Grinnell students, the two wrote. "Some of Grinnell's students have had abortions. Others have actively or passively contributed to a death... deep down they know it is wrong."

Graphic images of aborted fetuses are often used for the pro-life cause because they present a gruesome reality. Catharine Geddes '06, one of the leaders of the campus Pro-Life group, put it this way: "I'm sure no one thinks that abortion is pretty, but probably a lot of people never want to think about how gross it really is." Geddes emphasized that she was expressing her own opinions, not those of the group.

However, misusage of such volatile images can also have negative repercussions, as Geddes explained, "I think the vans are most concerned with shocking people into disgust... I think we made a lot of headway with the student body by presenting non-stereotypical and educated speakers... By inundating the campus with gruesome pictures, any positive sentiment towards the pro-life cause has been eradicated."

Although Patterson feels that pro-choicers and pro-lifers "can peacefully exist as long as they don't call us baby killers," the Missionaries to the Pre-Born contend that they "do not consider them pro-choice, they are pro-abortion."

This polarized issue may only become exacerbated in coming months. "We realize that we have neglected Grinnell and plan to add it to our busy schedule," especially when the weather gets warm, wrote the Missionaries in their email.



The windshield of a car on Park Street both reflects Grinnell's academic buildings and features anti-abortion fliers left by Dan and Donna Holman on Friday, Feb. 4. The couple visits campuses and Planned Parenthood facilities as Missionaries to the Pre-Born.

DAVID KENNEDY

the scarlet and black

Creating dialogue through music



BY DAVID MONTGOMERY

"There were Jews marching side by side with Martin Luther King on the National Mall," said Elena Rubin '07. "But we don't have a strong community right now between Jewish and black groups on campus." Rubin is the event organizer for Chalutzim, and has put together a concert with Concerned Black Students (CBS) to help foster a closer community as well as stimulate dialogue on Afro-Semetic issues.

The concert, which will be held on Saturday in the South Lounge at 7 p.m., features African American jazz pianist Warren Byrd and jazz bassist David Chevan, a Jewish-American. Their music combines traditional African-American hymns with Jewish prayer songs. "For example, take 'Oh Say Shalom,' one of the songs they'll be performing," said Rubin. "It's a traditional Jewish song with a klezmer sound that they've added a jazz beat to."

After the concert, Byrd and Chevan will answer questions from the audience about their music and backgrounds.

> "Here's an ensemble that can create a constructive dialogue about black and Jewish relations."
>
> Elena Rubin '07

Rubin first saw Chevan and Byrd last year in Chicago, and was intrigued by how they blended different experiences together. "My dad said, 'This is you.' It spoke to my background as a Filipino-American Jew," she said. "Here's an ensemble that can create a constructive dialogue about black and Jewish relations," she said.

"With regards to the swastikas [drawn on campus before break]," she added, "this concert and the program show the campus and larger community what Chalutzim and CBS are doing to combat bigotry and anti-Semitism."

The concert is the first part of a week-long program, also co-sponsored by Chalutzim and CBS. The program includes movies, classes, and a mega class next Thursday during Convocation hour.

Events

Film: *From Swastika to Jim Crow*, Sun., 7 p.m. South Lounge
Presentation: *Fusions of Musical Traditions in the Creation of Jazz*, Tues., 12 p.m., South Lounge
Panel Discussion: Jewish Identities, Mon., 7 p.m., South Lounge
Mega Class: Thurs., 11 a.m., ARH 302

April 8, 2005

student and faculty inclusion in the administra

Status of activism at Grinnell

Myth #1: There was only one small swastika.

Stephen Briscoe, the director of Security at Grinnell, wrote in a campus wide e-mail: "Swastikas defaced walls, windows, and posters in Lazier bathrooms, hallways, and the computer lab. A swastika was also found on an exterior door of Nollen House." Certainly, I understand why students would not attend the march—especially during mid-sems—but it is a fact that racist signs were made overtly present on Grinnell's campus.

Myth #2: That members of a minority can represent that minority. There are ignorant blacks, Jews and Catholics just as there are brilliant blacks, Jews and Catholics. If one Jew says that he or she thinks the whole incident is stupid, blown out of proportion and the result of hypersensitive Jews, it has no more credence than if a gentile put forth the same opinion. One person's opinion is simply one person's opinion.

Myth #3: That no Grinnell student could have done this.

Some students have a naïve perception of the environment at Grinnell. The n- word is casually dropped in certain circles. As Jules says in *Pulp Fiction*, "If you want to play the blind man go walk with the shepherd" but at least know you are being ignorant.

We are far from a perfect environment: still better than we could be, but we have significant room for improvement. I have heard people rationalize that a Grinnell student would never draw swastikas, because they would be ostracized if they were caught. My response is that whoever drew the swastikas is not rational.

Myth #4: Political activism is not fun.

Events, such as the march held on the 8th of February, are also social functions. It's a good way to meet people that you normally wouldn't, and you're hanging out in a way that promotes positive social change. I found it fun—chatting with teachers and students and every so often joining in on a chant. Having fun and promoting social change are not mutually exclusive.

In conclusion: People that don't acknowledge that there is a problem are a part of the problem. Whether or not you chose to act is entirely separate from the objective facts. Discrimination based upon physical appearance, sexual orientation, gender, race, class, and religion are all subconsciously if not overtly engaged in. I encourage everyone to just be more conscious of how they play into the hierarchies that operate in Grinnell and America today.

—Ben Schrager '05

look up swastika incident

May 6, 2005

Remember the intifada's violent side

In their letter to the editor last week, Grinnell's Palestinian Solidarity Group made the case that the Palestinian intifadas were meant to "shake off" the Israeli military presence in the territories known as the West Bank and Gaza Strip. The "intifada" was mostly non-violent, and mainly about inner dedication to their community.

This all sounds reasonable, and, indeed, justified, except for one thing: IT IS A LIE. The First Intifada (1987-1993) began not when Israel's army was engaging in its most brutal raids, but when it indicated for the first time that it was willing to withdraw from the West Bank and Gaza--thus making it look weak and vulnerable to an Arab world in which militant Islamic revivalism was on the ascent.

Further, that intifada and the more recent one (2000-2002) were, most definitely, inherently violent. Sure, a majority of the participants and activities in these intifadas did not commit direct physical harm to Israelis, but they had a violent spirit. Those "alternative schools" that the group noted had been founded in the West Bank and Gaza, let me give you a little taste of their curriculum, and let you decide whether they could be called "non-violent." To graduate from third grade in a Palestinian Authority school, little boys and girls must dip their hands in a red liquid symbolizing Jewish blood, pump their fists into the air and declare victory over Israel. None of these schools have a map of the world that has a state of Israel on it.

I would have thought that the Palestinian Solidarity Group would have seen the logic that preaching violence and building a political identity upon rejection of The Other were no different in character than violence itself, especially given that the speaker who they recently brought to campus, Ali Abunimah, emphasized this idea in his "criticism" of Israel, but I guess consistency is not their thing. No, they would rather manipulate the English (and Arabic) language to suit their political agenda and deceptively ingratiate themselves to Grinnellians through a false image of pacifism and moderation.

They even cleverly used the word "Israelis," rather than "Jews," to mask their anti-Semitism when refering to the religious dispute over the Temple Mount/Haram ash Sharif in Jerusalem, as if no one would realize that Israelis are not a religious group. In short, I hope Grinnellians are not swayed by this duplicitous attempt to manipulate the intellectual discourse on campus for political ends, and I urge all Grinnellians to "shake off" the abhorrent ideas of this group.

Before I finish, I must note that people have come to me after reading my letter last week and voiced concern over its potentially hateful and violent content. One of these people was an Iraqi student named Ahmed Ali, who, by the way, I found to be an exceptionally brave man who risked his life during the recent war as a translator for Western media services. He assured me that he does not advocate Israel's destruction and opposes militant Islam, and I reassured him that I am in no way Islamophobic.

Rather, my arguments last week were meant to elucidate trends in the Islamic world rather than to be used as a pretext for violence. Regardless of whether a majority of Muslims support radicalism (I personally think that the statistics are unclear on this matter), no Muslim is inherently evil, and a large minority, if not a silent majority, oppose radicalism and seek to curb the power that it now enjoys. Grinnell even hosted a leading Palestinian moderate last semester, Dr. Sari Nusseiba, who spoke at a Rosenfield symposium.

and let you decide whether they could be called "non-violent." To [illegible]

Stop intolerance, recognize Palestinian suffering

Editor – We were sorry to have read Alex Muller's letter, "Palestinian Group Misleads," in last week's *S&B*. While this may not have been his intention, Muller's letter came across as something of an attack on Islam: full of subtle and not-so-subtle hints connecting Islam with terrorism and basic intolerance. And all because the Palestinian Solidarity Group chose for their username that most inflammatory of words: "intifada."

Intifadas are purely reactionary; they are a "shaking off [of oneself]." Early Palestinian intifadas have been relatively non-violent and purely in reaction to Israeli occupation. We agree that the PLO, under the late Yasser Arafat, and Arab leaders, in their attempts to co-opt the Palestinian people's protest methods for their own political ends, have done a lot to tarnish the meaning and origins of the Palestinian Intifada.

Yet surely we are not to blame Islam itself for this? Muller's equating of Islam with the Islamism of Arab leaders is akin to equating Catholicism with the militant activities of the IRA. Enough of this! Muller picks targets that are far too easy (e.g. the Ayatollah), and it would be similarly convenient for us to bring up say, Ariel Sharon.

On a book-to-book contest, we would recommend Avi Shlaim Shlaim's *The Iron Wall*, which mentions case after case of peace attempts from Arab states that were rebuffed or met with silence by Israel in the early years of their conflict. Israel's first priority, Shlaim — an Israeli historian — writes, was to develop a powerful state and not to make peace with the Arabs. Shlaim also reveals the desire for territorial expansion that was behind Israel's decision to join forces with France and Britain in their 1956 invasion of Egypt.

We should also note that Israel is recognised by most Arab countries. Israel has peace agreements with three countries: Palestine, Egypt and Jordan. The peace treaty with Egypt signed in 1979 was preceded by Egyptian President Anwar al-Sadat's visit to Jerusalem in 1977. Israel also has diplomatic ties and commercial offices in Oman, Qatar, Mauritania, Morocco, and Tunisia, in addition to non-official relations with other Arab countries. Israel refused an offer of normal working relations with ALL Arab countries by Saudi Arabia.

It would not hurt to recall that historically, the Muslims have been much better friends of the Jews than say, the so-called Christians. Did Muslims expel Jews from their homes? Did Muslims deport Jews to gas-chambers? Did historic anti-Semitism come from the Muslims? The answer to all three questions is a resounding no. Those Muslim leaders and followers who attach themselves to anti-Semitism (imported from the West) out of defensiveness (not unlike Zionist defensiveness) do so foolishly. Everyone needs to know what happened in Auschwitz, and the many ways the Jewish people were mistreated, discriminated against, oppressed and tortured.

Likewise with all other marginalised groups who face similar (if to a less degree of horror) modes of persecution — historically and presently. As we remember the story of the Jews, let us not forget the sufferings of indigenous and tribal people across the globe. Let us not forget the stateless people, gypsies, Kurds, the Rohingyas and the Acehnese. Let us remember the horrors faced by the Armenians in the Genocide of 1915, the Cambodians, the Chinese, etc.

The list is long, but necessary. This list includes the Palestinians. For as long as either party refuses to acknowledge the sufferings, past and present, of the other, there will not be peace in the Mideast. For as long as we split hairs over words like "intifada," we will get nowhere. Again — enough of this — let's move on.

Sincerely,

—Nabila Marzouk '07 & Smita Ekka Sharma '08

S
at
To the
I
presen
planat
agains
and d
was a
I v
not fo
thing
in SG
several
stories
cies wi
The ra
ed onl
the pu
that is
It
cabine
S&B,
editori
is that
tation
attacks
points
latest
agains
at the

October 7, 2005

Life and times of a Grinnell Jewapina



My father always told me, "Elena, I don't care if you marry someone who is Black, Latino, Asian, etc. ... as long as he is Jewish."

"Well great," I thought. I am sure there are plenty of Jewish Latinos out there in Chicago.

Growing up, I wished I was Latina. It would have made life a lot easier. I just didn't really FEEL Asian. I didn't have straight thick black hair, I wasn't a science genius and I didn't like sticker pictures and Hello Kitty notebooks.

And being Jewish didn't help my Asian situation either, especially with a large Filipino family composed of missionaries in Thailand, pastors or secretaries at the Moody Bible Institute, who attend church without fail every single Sunday. People sometimes just didn't connect that there were actually Jews out there who weren't "white."

That and it's not like I have any stereotypical Asian features. I also found it hard to believe that I would fit under the same category as the JAPS (Jewish American Princess) of the nearby Chicago North Shore suburbs, who had a private beach for a backyard. When my hair was down, I was Puerto Rican.

When it was up, I was Mexican. And in Grinnell, according to the woman in the flower shop, I carried a Colombian air about me. As a result, immersing myself in Latino/a culture was easy.

Oh, it would have been so nice to be Latina. Why have Klezmer when you could have Salsa and Merengue? Nonetheless, I had to come to grips with myself.

Now I don't know about all the other mixed kids, but choosing multicultural organizations, especially in high school, can be a challenge.

I didn't feel Asian enough for the Asian American group. Hell, there was no Jewish group, and as much as I wanted to involve myself in Latinos Unidos, I felt more like a poser than anything else.

Grinnell was a huge step towards finding myself. There's something about being in the middle of Iowa, in a town that sustains 23 churches, that just brings out the Jew in you. Apart from being in the middle of cornfields, professors and classes aided the way I viewed myself. I was armed with a new vocabulary and lens in which to view my life.

The reason why I hadn't fully embraced both my Jewish and Asian American identities before is because there didn't seem to be a space to do so. When I walked into a temple, it seemed as if I had to leave that other part of me behind. The same stood for walking into any Asian American function.

There was no space for an Asian American Jew. Thus, my goal was, and continues to be, to create and build that space for not only Jews who identify as Black/Asian/Latino but also for those of us who don't just identify as one thing.

There is something to be said about an Asian American Jew that completely goes against the popular Jewish cultural stereotype. However, after the guessing game I usually go through with people, they do see the Jew in me. "Oh, I see it," they say. "It's in the nose!"

So, have I stopped wishing I were Latina? I guess I could say that (although people in Spanish House might disagree). Grinnell has given me the space to express myself both as a Jew and as a Filipina and it has further heightened my awareness and dedication to both the Jewish and Asian American communities. Nonetheless, that still hasn't changed my preference for Latino guys.

On a side note, I have decided that marrying a Jewish guy would be good. A Jewish guy who knows how to treat a woman is even better. But most of all, a Jewish Latino who knows how to treat a woman is best!

December 2, 2005

Postville – book about Jews



Shorthand

❶ The award-winning Pacifica Quartet will perform in Sebring-Lewis Hall on Tuesday at 7:30 p.m. The Quartet formed in 1994 and has won three of the top international awards in chamber music and, in 2002, received Chamber Music America's Cleveland Quartet Award and was appointed Resident Quartet of Lincoln Center Two. They will hold a master class at 4:30 p.m. and perform a concert later. ❷ The Impressionism display currently residing in the Faulconer Gallery was also the subject of a lecture by Rebecca Rabinow, Associate Curator of the Department of 19th Century, Modern and Contemporary Art at the Metropolitan Museum of Art, New York. Tuesday's lecture focused on the Levin Collection's 19th and early 20th-century French art. ❸ On Thursday, Dec. 8, Forum South Lounge will host a discussion by Stephen Bloom, Professor of Journalism at the University of Iowa and author of the best-selling *Postville: A Clash of Cultures in Heartland America*. The book focuses on the social relations of the community of Postville, Iowa, strained by a group of Hasidic Jews moving to the area and opening a kosher slaughterhouse in 1987 and, more recently, by the influx of Hispanics to the area.

—*Christine McCormick*

December 9, 2005

The truth behind the quotes

Mark Finkelstein should recognize the tremendous difference between anti-Semitism and valid criticism

One wonders if Mark Finkelstein, who "supports the establishment of a Palestinian state aside a secure Israel" (12/2), had even bothered to read "The Jerusalem Sabeel Document," which supports the exact same scenario. This document, which was distributed during the Sabeel conference on the Israeli-Palestinian conflict, discusses in great detail the Sabeel's "Principles for a just peace." Sabeel's vision for the future, as it is described in their mission statement, "involves two sovereign states, Palestine and Israel. ... This scenario envisages the total withdrawal of Israel from all the occupied territories including east Jerusalem according to the United Nations resolutions 242 and 338..." (The Jerusalem Sabeel Document).

Finkelstein further claims that Sabeel "attempts to delegitimize Israel" and is "aimed at doing away with Israel." However, if he had taken the time to read section number six on Sabeel's list "For Enduring and Comprehensive Peace," he would have stood corrected: "The Palestinians and all of the Arab states must recognize and accept the state of Israel within the 1967 borders. This could be done through "The Saudi Plan" ... which gave Israel full recognition by all Arab states at the realization of the complete and total withdrawal from all occupied territories."

I was especially disturbed when I read Finkelstein's misleading paraphrasing from the Chicago Tribune archive. According to Finkelstein, Sabeel's president and director Rev. Naim Ateek had said that "the presence of the Jewish state is temporary, only to be subsumed in a Greater Palestine which would end Israeli sovereignty" (Finkelstein 12/2). However, when going back to his source I discovered that Ateek had never said this. In fact, he said the exact opposite of what Finkelstein has quoted him as saying. Ateek said that "Sabeel promotes a two-state solution – a Palestinian state alongside Israel," and did not at all mention a "Greater Palestine". He also said that he is "not attacking Jews or the existence of the state of Israel, but rather is only criticizing the policies of the Israeli government." (*www.standwithus.com/news_post.asp?NPI=480*)

Finkelstein's claim ... is based on a series of quotes which have been misinterpreted by him, and which he has taken out of context.

Criticizing Israeli policy is exactly what I have been trying to do in my last column for the *SGB*. Finkelstein's claim that I could not differentiate between criticism and anti-Semitism is based on a series of quotes which have been misinterpreted by him, and which he has taken out of context in order to alter their original meanings.

The same strategy was also used by Finkelstein to try and discredit renowned Jewish and anti-racist activist Tim Wise: "Mr. Finkelstein decided that because I have written a few articles that are critical of Israel and that question the validity of Zionism as a political movement, he should seek to torpedo my contribution ... His blatant misrepresentation of my views is truly shameful." (*http://www.axiommedia.org/dsmfilmfest/war_for_truth.htm*).

Another example of Finkelstein's misrepresentation taken from his last letter to the *SGB* regards Professor Jeff Halper's remark on a one-state solution, which has been made to appear anti-Israeli, when in fact, once placed in context, Halper is describing his vision for a future democracy that equally serves all of its citizens: "Since the Palestinian and Jewish populations are so intermingled (a million Palestinians live throughout Israel while some 400,000 Jews live throughout the Occupied Territories) ... the most practical solution seems to be a unitary democratic state offering equal citizenship for all... One Person, One Vote."

Unfortunately, ... sharing will never be fully accomplished until people learn to communicate and ... listen.

He then moves on to explain the demographical problem that Israel is gradually facing, trying to maintain a Jewish state on the base of a "dwindling Jewish majority" (*http://www.fromoccupiedpalestine.org/node.php?id=772*).

Jeff Halper, an Israeli Jew, is definitely not the first to call for the establishment of an Israel-Palestine democratic state belonging to all its citizens. Martin Buber (1878-1965), perhaps the most important Jewish religious philosopher of the 20th century, "was still living in Germany in 1925 when a number of his followers in Palestine started an organization called Brit Shalom (A Covenant of Peace) ... which based their ideology on Buber's writings, advocating a democratic bi-national state in which Jews and Arabs would be completely equal." (*www.kehillaynagogue.org/KehillaME-Peace/Document_II.html*)

Sabeel agrees that "the ideal and best solution has always been to envisage ultimately a bi-national state in Palestine-Israel where people are free and equal, living under a constitutional democracy that protects and guarantees all their rights, responsibilities and duties without racism or discrimination. One state for two nations and three religions" (The Jerusalem Sabeel Document).

Although reminding us of John Lennon's idealistic lyrics—"imagine there's no countries"—Sabeel maintains a more practical and realistic viewpoint by advocating for a two-state solution which will "provide the minimum basis for a resolution," and that is exactly what Ateek means when he says that "The only way forward is by sharing the country" (*www.wrmea.com/archives/july01/0107057.html*).

Unfortunately, the significant idea of sharing will never be fully accomplished unless people learn to communicate and listen to one another. Conflict is known to occur when people choose to hear what they want to hear instead of listen to what is really being said. Finkelstein's interpretation of some of the things that were said by Sabeel speakers is just another example of a selective hearing that takes things out of context and creates conflict.

Furthermore, his repeating attempts at discrediting renowned peace activists through false allegations of anti-Semitism are extremely dangerous and unacceptable ways with which Finkelstein hopes to stifle any critical discussion on the subject of this conflict. With this article, I wish to encourage people to go after the truth behind the quote and get to the bottom of what the source is really trying to convey, instead of reacting in an impulsive way that rejects even the most legitimate criticism against a government's policy.

—*Noga Ashkenazi '09*

February 10, 2006

Rosenfield symposium addresses genocide

BY KWON YANG

Under the warm glow of the South Lounge lights, Ezra Mendelsohn kicked off the most recent Rosenfield symposium Tuesday evening. Soft-spoken and barely audible without a microphone, his demeanor contrasted strongly with the disturbing nature of his topic.

This week the Rosenfield Program held a weeklong symposium on the subject of genocide. Prominent speakers on the subject such as Mendelsohn, a professor from the Hebrew University, and Chivy Sok, a survivor of the Khmer Rouge genocide, gave various perspectives on genocide prevention. The highlight of the event was a convocation Thursday morning from Pulitzer Prize winner and *The New York Times* columnist Nicholas Kristof. It was a concentrated effort to bring more attention to a problem that organizers felt has been often ignored.

Mendelsohn's presentation focused on placing genocide in a historical context, beginning with the situation of the Jews before the Holocaust. He offered an account of the "divided community" in Europe and how the "sense of vulnerability was the unifying force after the Holocaust."

On Wednesday afternoon, Gregory Stanton, the president of Genocide Watch, spoke on the eight stages of genocide and ways to prevent genocide in each of the stages. Speaking after his presentation, he further explained the causes of genocide.

"[Genocide] is a policy to increase [political leader's] power," he said. "They used it as a political tool to stay in power or increase their power."

According to Stanton, the issue of genocide is particularly urgent. Right now his organization is closely monitoring the situation in Darfur. According to reports by the World Food Program, the United Nations and the Coalition for International Justice, 3.5 million people are now hungry, 2.5 million have been displaced due to violence and 400,000 people have died in Darfur. The U.N. has declined to label it a genocide, citing the lack of genocidal intent by the Sudanese government.

> *"[Political leaders] used [genocide] as a political tool to stay in power or increase their power."*
> —President Gregory Stanton, Genocide Watch

"No government has the right to commit mass murder against its own people," Stanton said. "Human rights are not given by the government."

Later that day, in her presentation about the Khmer Rouge Killing Fields, Sok gave a human face to genocide with an account of her experience in Cambodia.

"I spent about four years on the Khmer Rouge killing field in a child labor camp," she said. "Being stripped of family or any concept of love was probably the most horrifying experience of my life. From the time you woke up to the time you went to sleep we worked digging ditches, planting and harvesting rice."



Chivy Sok speaks Wednesday at this week's Rosenfield symposium on genocide. Sok talked about her experience as a survivor of the Cambodian genocide. NICK HECKER

In Cambodia it is estimated that 20-30 percent of the population were killed after the Khmer Rouge took over. Sok told how one of her colleagues witnessed her uncle hung up on a tree and his belly slashed in front of her.

> *"Being stripped of family or any concept of love was probably the most horrifying experience of my life."*
> —Genocide survivor Chivy Sok

Sok made an effort to relay the scope of the genocide by mentioning a high school in Tuol Sleng that was converted into a torture center for 20,000 people. Only a dozen had been known to survive. Over 20,000 mass graves have been found all over the country, some containing as many as 7,000 people.

After her speech, Sok urged students to become involved in the fight against genocide and for human rights all over the world.

"Become educated about the issue," she told students.

Genocide, cont. on p. 2

—David Montgomery

Students: genocide symposium informative

Genocide, cont. from p. 1

"Be a major force to get genocide on the radar screen of the policy makers because right now we are not giving it as much attention as we should."

Anna McNulty '06 said that she had already heard conversations about genocide since the beginning of the week. "That fact that it got people interested in Darfur" is amazing, she said.

The symposium closed Thursday with a presentation from the Executive Director of Prevent Genocide International, Jim Fussell, about how ordinary individuals can and have taken action against genocides and other atrocities.

"With so much of this talk of genocide," said Ben Klooster '08, "it was interesting to hear what's being done to stop it."

Rosenfield program director Wayne Moyer, Political Science, said Thursday that he felt the program was a success.

"I've been impressed with the quality of the speakers," he said. "This was probably the best-attended [symposium] we've had in several years."

—additional reporting by David Montgomery

Continued, February 10, 2006

Rosenfield Speakers

Tuesday
4:15 p.m.: Ezra Mendelsohn spoke about the experience of European Jews between World War I and II.
8 p.m.: John R. Heath Professor Konstanty Gebert discussed the disconnect between the collective memory of Poles and Jews

Wednesday
4:15 p.m.: Genocide Watch founder Gregory Stanton outlined the "eight stages of genocide"
8 p.m.: Chivy Sok, a survivor of the Khmer Rouge "killing fields" in Cambodia, described her personal experience as a young child

Thursday
11 a.m.: *New York Times* columnist Nicholas Kristof described his observations of genocide in Darfur, Sudan.
8 p.m.: Jim Fussell, executive director of Prevent Genocide International, talked about standing up to genocide.

May 5, 2006
Misspelling of Holocaust :/

For the record: correction from our last issue

In last week's news photo caption under the headline "Candlelight vigil honors Holocaust victims," we mistakenly wrote that six million people had died in the Holocause. Approximately six million Jews died in the Holocaust, along with millions of non-Jews, for total deaths in the vicinity of nine to 11 million.

December 1, 2006

Con men, conspiracies and Jewish Iowans

The Sting (1973)

★★★★★

Prepare to have your mind blown

A good movie, like *The Matrix*, makes you think by altering reality in a vaguely plausible way. A great movie, on the other hand, blows your mind while keeping reality intact. Take a wild guess which one *The Sting* is. It's no coincidence that it won a Best Picture Oscar, people.

The titular *Sting* is one carried out by con man Johnny Hooker (Robert Redford) in revenge for the slaying of his partner Luther Coleman (Robert Earl Jones, aka James Earl Jones' dad). Of course, the man he's going after, Chicago crime boss Doyle Lonnegan (Robert Shaw), is no easy target and won't fall for any of con game, so Johnny enlists the help of seasoned con artist Henry Goodreff (Paul Newman, aka the salad dressing guy) and a troupe of amiable old crooks to help him "trim" the "mark" good in one last big con. Throw in Hooker's continuing evasion of crooked cop Lieutenant William Snyder (Charles Durning) who wants a kickback and/or to kick Hooker's backside, and you've got an amazingly tense picture that keeps your head spinning.

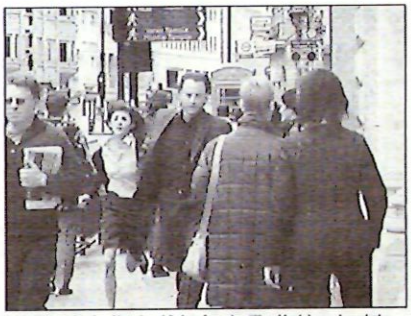
As to how exactly they get Lonnegan and remove Snyder from the picture ... well, I can't tell you that, for therein lies the beauty of this movie. The perfectly laid-out plot keeps you guessing but never loses you. Indeed, the plot is a con man (con entity?) in its own right, lulling you into a false sense of security and then pulling the rug out from under you time and time again. This movie throws you enough red herrings to feed the Swedish army. Needless to say, they save the biggest con for the finale, and let me tell you—it is a whopper.

One cannot talk about *The Sting* without mentioning the soundtrack. A lightly adapted version of Scott Joplin's "The Entertainer" starts it off, and then it's almost exclusively ragtime music throughout, which fits perfectly with the 1930s setting of the movie. The producers even dug up the old 1936 Universal Pictures logo for the beginning instead of using the contemporary version. The only slightly stylized vision of Depression-era Chicago we're treated to is beautifully laid out, and the cue cards used to signal shifts between acts feel right at home and not at all hokey.

The Sting is what a movie should be. It's got a little something for everybody: high stakes poker games, shoot outs, restaurant romances, prostitutes on carousels (yes, you read that right) and imaginative twists that you don't see coming but can accept as realistic once they've passed. The only drawback I can see is that after you've seen it once, you'll want to see it a second time just to catch the clues you missed the first time around. Come to think of it, that's not really a drawback at all.

—*Kevin Merson*

Texas Hold-Em tournament in South Lounge during movie screening.



Sophie Neveu (Audrey Tatou) and Robert Langdon (Tom Hanks) race through the streets in hot pursuit of the truth. COURTESTY HTTP://WWW.ALLMOVIEPHOTO.COM

The Da Vinci Code (2006)

★★☆☆☆

Blockbuster book yields extremely lame movie

After the literary phenomenon that was Dan Brown's thriller *The Da Vinci Code*, most people expected to see the Hollywood version of the story splashed across screens all over America. What they didn't expect, however, was for the movie to be one of the biggest cinematic disappointments of the last decade.

The movie might not have been so problematic if it had not been for the whirlwind of hype that surrounded it from its conception all the way to its general release. The movie follows Dr. Robert Langdon (Tom Hanks) and the beautiful French cryptologist Sophie Neveu (Audrey Tautou) on a fast-paced, intrigue-filled murder mystery rife with narrow escapes from French authorities and (questionably accurate) references to great works of art.

Dan Brown's book practically delivered director Ron Howard a movie on a silver platter, with its cinematic writing style allowing readers to easily follow along from scene to scene. Yet the 149-minute movie falls painfully short. Tom Hanks lacks the understated, scholarly sex appeal that Brown emphasizes in Langdon throughout the book. Tautou, so enchanting in films like Amelie, boldly takes on the task of handling the extensive English dialogue, but the effort appears so great that it detracts from what should be an emotionally loaded role. The only redeeming part of the film is watching Sir Ian McKellen camp it up as the Da Vinci-obsessed Sir Leigh Teabing.

All in all, *The Da Vinci Code* successfully proves only one point: the book is always better than the movie.

Yidl in the Middle (1998)

★★★½☆

Sweet but not shocking

In this brief, low-key but interesting documentary, Marlene Booth tells the story of growing up as a Jew in Des Moines, Iowa. Noting that her parents grew up as ostracized minorities whereas her children are almost fully accepted, she decided to document her life as I case "in the middle."

Do not go to this movie expecting a great deal of excitement or drama. While Marlene faces the usual issues of a girl who does not feel she entirely fits in with her peers, and there are a few stories of some interest about her and her family's adventures with their dual Jewish and Iowan identity, her troubles related to her Judaism are relatively few and not particularly remarkable. The problems of growing up Jewish in Iowa rarely seem to rise above the level of mild discomfort. The closest thing to drama comes during a brief dispute about allowing Jews into a country club.

Still, the movie is warm and lovable, and contains a good number of endearing moments. There's a very cute bit in which the young Marlene, distraught that the Ellis Island-mandated name Booth doesn't sound terribly Jewish, starts pretending her name is Finkelstein and even develops a family tree.

Much of the footage is old home movies from Booth's childhood, and as such is blurry and shaky. But the documentary is well-edited, making good use of old and new footage and delivering a lot of content in a short span of time.

Above all, the film is short. It is hard to begrudge too much the failings of any movie that asks for less than an hour of your time. *Yidl in the Middle* is an entertaining and sweet reminiscence on growing up.

—*Merrick Meyers*

MOVIE TIMES

HARRIS

The Da Vinci Code
Fri. - 4:30, 7:30 & 10:30 p.m.
Sat. - 1:30 p.m.

Who Killed the Electric Car?
Sat. - 7:30 & 10:30 p.m.
Sun. - 7:30 p.m.

FORUM

The Sting
Fri. - 7:30 p.m.

ARH 302

Yidl in the Middle: Growing Up Jewish in Iowa
Fri. - 8:00 p.m.
Sat. - 8:00 p.m.
Sun. - 2:00 p.m.

STRAND

Happy Feet
Fri. - 4:30 & 7:10 p.m.
Sat. - 7:10 p.m.
Sun. - 2:10 & 4:30 p.m.
Mon.-Thurs. - 4:30 p.m.

Deja Vu
Fri. - 4:15, 7:20 & 9:50 p.m.
Sat. - 7:20 & 9:50 p.m.
Sun. - 1:45, 4:15 & 7:20 p.m.
Mon.-Thurs. - 4:15 & 7:20 p.m.

Casino Royale
Fri. & Sat. - 9:25 p.m.
Sun.-Thurs. - 7:10 p.m.

The Nativity Story
Fri. - 4:40, 7:00 & 9:10 p.m.
Sat. - 1:00, 4:40, 7:00 & 9:10 p.m.
Sun. - 2:00, 4:40 & 7:00 p.m.
Mon.-Thurs. - 4:40 & 7:00 p.m.

Arts Calendar

FRIDAY 12/1	SATURDAY 12/2	SUNDAY 12/3	MONDAY 12/4	TUESDAY 12/5	WEDNESDAY 12/6	THURSDAY 12/7
Concert. Grinnell Percussion/Marimba Ensemble, Sebring-Lewis Hall, 7 p.m. **"Fall Forward"** Dance Recital, Shawn Womack, Director, Flanagan Studio Theatre, 8 p.m. **Grinnell Writers at Large.** Poetry Reading. Bob's Underground, 9 p.m.	**Performance.** Grinnell Monologues, Loose Lounge, 2 p.m. **Performance.** One-Act Festival, Wall Theatre Lab, 2 & 7 p.m. **"Fall Forward"** Dance Recital, Shawn Womack, Director, Flanagan Studio Theatre, 4 p.m.	**Concert.** Grinnell College Symphonic Band, Sebring-Lewis Hall, 2 p.m. **"Fall Forward"** Dance Recital, Shawn Womack, Director, Flanagan Studio Theatre, 4 p.m. **Concert.** Collegium Musicum Ensemble , Sebring-Lewis Hall, 4:30 p.m.	**Exhibition.** Ross Koon: Mechanisms Of Nostalgia, JRC Art Gallery (117), 9 a.m.	**Performance.** VIP: Voices In Prison, Prison Writing, Main Lounge, 7 p.m. **Concert.** Grinnell Jazz Ensemble Concert, Sebring-Lewis Hall, 7:30 p.m.	**Concert.** Korean Music Ensemble, Bucksbaum Cornell World Music (101), 7:30 p.m.	**Concert.** Organ Concert, Linda Bryant, College Organist, Herrick Chapel, 11 a.m.

February 23, 2007

DEISY DEL REAL

2 in 1: Rabbi & lobbyist

Rabbi David Saperstein, head of the Religios Action Center, spoke through the Lilly Endowment Tuesday night

Rabbi David Saperstein has been the Director of the Religious Action Center of Reform Judaism for 33 years, and serves as a lobbyist for the Jewish reform movement and social justice in Washington. Rabbi Saperstein served as the first Chair of the U.S. Commission on International Religious Freedom, and has headed several national religious coalitions. Rabbi Saperstein holds a degree in rabbinical studies from Hebrew University in New York and a law degree from American University. He spoke Tuesday night in Herrick Chapel as the Lilly speaker.



Where does the title of your speech "Being the hands of G-d" come?

It comes from the story of Esther, and how she went to King Ahasuerus to save her people. ...When she agreed to go, at her Uncle Mordechia's urging, even at the risk of her life to present the cause of her people, she said 'I will use G-d's left hand and right hand in going,' and the image was that in going to do justice and to struggle for what is right we become the hands of G-d...G-d has left space for us to help implement the values entrusted... In building a world of justice our hands become the hands of G-d."

During your speech you said that without study and worship, social justice would not have a pillar to stand on. Yet many college students seem to embrace activism and reject religion. How do you reconcile that?

Religion clearly is not the only source of ethics, but over the centuries it has been one of the most successful ways of inculcating a set of values and ethical concerns from generation to generation... For Jews, what they learn around the Passover Seder table about the struggle for freedom of the ancient Israelites not only touches individual Jews now, but also has inspired the world and is countlessly cited [for inspiration] by those who have struggled for freedom across the globe. I had the honor once of having the Dalai Lama at a Seder ...that we tied together the themes of the struggle with ancient Israel with his struggle for the freedom of the Tibetan people. He has often asked ... 'What has been the secret of how the Jewish community has perpetuated their identity and their values ... over the many generations in which they were in exile?' And sitting around the Seder table he said 'Now I understand one answer to that question.' ... This helped shape the values of generation after generation of Jews.

> *"The image was that in going to do justice and to struggle for what is right, we become the hands of G-d."*
>
> Rabbi David Saperstein

Grinnell's student body recently passed an initiative that condemned the President's plan to send more troops to Iraq. Yet many people were hesitant to vote on the issue, because they did not feel it was Grinnell's place. What's your response to these situations?

First there has to be a national debate on this issue. It is one of the great moral strategic...national security decisions that this country will make. And trying to get it right is absolutely indispensable to the health and well-being of our country and the ability to pursue its interests more effectively in the future. [The national debate] requires that [the] free market place of ideas ... function. And it cannot function if good people don't engage openly and publicly in that debate... [Congress and the president] recognize there is a diversity of views. But hearing what the consensus is, of those who had an informed intelligent debate over the issue is a valuable contribution to the national public debate.

You are both a rabbi and a lawyer. Could you tell me the best rabbi joke and best lawyer joke you know?

You couldn't print them. I'll leave it at that.

—Ari Anisfeld

March 2, 2007

Comic offensive

Recently, Chalutzim distributed a cartoon by Christine McCormick '09 and Allison Rosenthal '09 that begins with a child asking a Rabbi, "What's Purim? My dad drinks and dresses up like a woman. I don't get it..." The Rabbi then proceeds to explain that drinking is a part of the Purim celebration, and in the penultimate panel the child asks, "But why does Dad dress like a woman?" and the Rabbi's voice bubble in response simply says "..."

So, correct me if I'm wrong, but it seems like the punchline to this cartoon is that the child's dad is transgendered or a transvestite, and that this is somehow funny. This leaves me wondering: will there be further opportunities to mock the GLBTQIA community at the Chalutzim Purim celebration on March 3, or is the small-minded bigotry going to be limited to the event's ad campaign?

- Max Postman '08

March 2, 2007

Lessons of Purim

Dear Billy,

In our last conversation, you seemed to be questioning your father's dressing habits on the sacred day of Purim. I just want you to know that Purim is more than a holiday of 'drunken revelry, as you young folks like to call it. Just as Mordechai questioned the legitimacy of Haman's power by not bowing to him, it is our duty as Jews to challenge oppression and defy social norms. That is how we get the tradition of costuming as a means of resisting rigid ethnic, racial, class and gender boundaries. I don't ever want to speculate on something so personal as your father's sexuality or his preferred gender identity, and I feel that you should have this conversation with him instead of some "small-minded bigot."

Have a fun time at Purim Saturday night and remember, drink lots of water.

With love,
Rabbi Schlomo

-Allison Rosenthal '09

March 9, 2007

Sephardic jazz concert showcases senior musician

BY KATHRYN BENSON

Singer Elena Rubin '07 will perform Saturday in a Sephardic Jazz concert that she calls a "culmination of [her] four years here." The concert will fuse traditional Sephardic Jewish music, which originated among Spanish Sephardic Jews, with contemporary jazz and Latin jazz. The genre mixes the beats of salsa, conga and bossa nova with the harmonic minor scales prevalent in traditional Sephardic music, cantorial singing and jazz scatting.

Rubin will sing in Ladino, a Sephardic dialect that mixes Spanish and Hebrew. Rubin says that the fusion of Sephardic music and jazz is an emerging genre among "a young generation of Jews who are using music as a way to explore their identity."

Although Rubin has long enjoyed singing, she didn't consider herself a serious musician until she participated in the ACM Chicago Arts Program in Spring 2006. Her experience in Chicago inspired her to start combining genres and to incorporate her academic interests with her musical interests. "I changed from an observer to a participant," Rubin said. She called her experience "a personal, musical, and academic journey. I was exploring Jewish identity and finding a way to express it through music."

> *"I was exploring Jewish identity and finding a way to express it through music."*
>
> Elena Rubin '07

Rubin, a Spanish and Anthropology major, said her exploration of Sephardic jazz was most heavily influenced by her exploration of Jewish identity through Anthropology courses. As a student whose musical interests lie outside the norm, she said she has not been affiliated with the Music department as a whole. She has, however, participated in the Latin American Performance Ensemble and has received support from individual professors within the department.

Rubin has worked hard to create her own opportunities for performance. She travels to cities like Chicago to perform paid gigs. Rubin said that this "real-world experience is something a lot of Grinnell students don't do, but should do." Rubin advised other students who are attempting to pursue independent projects that "it's something that takes a lot of initiative, determination and passion. If you work hard enough, you allow those opportunities to open themselves."

After graduation, Rubin plans to move back to her hometown of Chicago to participate in the jazz and world music scene there.

The concert will be at 7 p.m. Saturday in the Forum South Lounge. It also features Kali Otto-Gentry '09 playing percussion, Kathleen Shepard '09 playing flute, and Adrian Ruiz, a guest artist from Chicago, playing piano. The concert is sponsored by the Spanish Department, Chaluztzim, the Chaplain's office and SGA.



Elena Rubin '07 and Chicago pianist Adrian Ruiz performed at a Sephardic concert in St. Louis in February. COURTESY ELENA RUBIN

September 14, 2007

The Scarlet and Black S&B September 14th, 2007

Editors-in-Chief—Abby Rapoport
David H. Montgomery
Ad Designer—Saugar Sainju
Arts Editor—Rebecca Park
Business Manager—Caitlin Carmody
Copy Editor—Caitlin Wells
Design Editor—Margie Scribner
Features Editor—Pat Caldwell
Graphics Editor—Karuna Giri
News Editor—Chris Neubert
Opinion Editor—Christina Reynolds
Photo Editor—Nick Hecker
Sports Editor—Mark Japinga
Honorary Editor—Jews and comedy

February 22, 2008

Symposium to examine Judaism in pop culture

BY ALEX CONLON

Larry David, Jerry Seinfeld, Jon Stewart: What do they have in common? They are all connected to this week's symposium.

Beginning this Sunday, Feb. 24, five speakers will address these questions of identity from various disciplines in a weeklong symposium entitled "Judaism and Popular Culture." The symposium is sponsored primarily by the student group Chalutzim.

Each speaker in the event will address a different aspect of popular culture, with a heavy focus on performance art. The speakers will consider Judaism as it relates to theatre, television, media and women in popular culture. All of the lecturers hail from Midwestern institutions and organizations.

Members of Chalutzim and Rabbi Daveen Litwin hope the symposium will be of interest to both Jews and non-Jews alike. Litwin said it will provide "a good opportunity for students to learn about something that is not a part of Grinnell's curriculum," especially "the evolving experience of Jews in American pop culture."

"Until recently, being Jewish in popular culture was at best being identified as 'other,'" said Litwin. She believes this perception has changed into a positive, an identity to be "embraced, not hidden."

The symposium will begin with two academics, followed by a rabbi, a playwright and a screenwriter. Co-leader of Chalutzim Abby Rapoport '08, also co-editor-in-chief of the *S&B*, played a large role in contacting speakers and organizing the events and hopes that the speakers' diverse backgrounds will allow there to be "something for everyone."

Rapoport said that Chalutzim hoped the event would increase the group's visibility on campus and "let people know that Chalutzim offers more than just Shabbat table."

Frankle '08, an active cabinet member of Chalutzim, said that another motivation behind the upcoming symposium was the state of Judaism on campus. Frankle said, "a lot of people in college tend to feel less religiously Jewish and more socially Jewish." She hopes the symposium will raise Chalutzim's visibility on campus, hoping "that people will see that we're doing it and remember that we [Chalutzim] exist."

Although the idea for the symposium was generated by Chalutzim members, the event actually has six sponsors, including the Rosenfield Program in Public Affairs, the Office of Multicultural Affairs, the Sociology department, the Theater department, the Religious Studies department and the American Studies department.

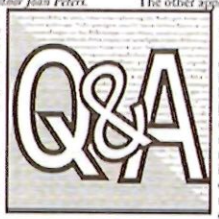
April 25, 2008

Norman Finkelstein talks on Israel, academia, reading

Professor Norman G. Finkelstein may be one of the most divisive figures on the academic landscape today.

In five books focused on aspects of the Zionist movement and the Israeli-Palestinian conflict, he has established a reputation as a defender of the rights of Palestinians and a critic of scholars supporting Israeli policies. Finkelstein often brings up his background as a child of two Holocaust survivors when faced with the opposition he has met since his time at Princeton, where he received his doctorate for a thesis challenging the scholarship of pro-Israel author Joan Peters.

After being denied tenure at DePaul University in June 2007, Finkelstein quit teaching and has since traveled to universities speaking on his experiences. Grinnell's Palestinian Solidarity Organization brought him to JRC 101 on Monday, where he spoke and answered questions for over two hours. The S&B interviewed him earlier in the afternoon.



To you, how important are organizations like the Palestinian Solidarity Group, organizations that advocate looking at the conflict from a Palestinian point of view? How important are they to activists such as yourself and how important is the college campus in this debate?

If you look at it from the other side, namely what organizations supporting Israel over Palestine are saying, there is a real concern that they are losing the battle on college campuses. They're losing the battle in general, and they're losing Jewish students in particular. So I think one way you can look at the question is that if they're worried about the ground that they're losing, there must be a reason for the battleground.

[A college campus] is the one place where you really are able to speak freely and forthrightly about what's going on in the occupied territories. The degree of censorship in the national media is pretty strong. It's not as bad as it used to be—there have been major improvements—but still the censorship has been pretty severe and the one place where you still have the option of speaking pretty candidly is in colleges. So I think it's pretty important.

You mentioned among Jewish students, in particular, there's going to be much more skepticism in the vein of what you've written about—the "holocaust industry"—this one-sided portrayal [of the Israel-Palestine conflict]. So if a typical Grinnell College Jewish student is beginning to be skeptical, how would they deal with the older generation? What would be a way to create a dialogue with them since some of these people have really strongly held beliefs?

I think there are two avenues for dialogue. One is to show that the other side is reasonable, that people are trying to find a reasonable settlement to the conflict based on principles agreed on by everyone in the conflict, and to live in peace with their dignity intact based on principles of justice. So for those to whom such an appeal is open, I think that's how one should go: stick strictly to the factual record, don't exaggerate, certainly don't misrepresent, and do this to show that there is a consensus in the world community to stop the conflict in a way that allows all sides to live with dignity intact and with justice.

The other approach, for those who don't care about all sides and only care about Jews, is to say that Israel is headed towards destruction, that it certainly cannot continue indefinitely to carry on the way it does: relentlessly at war with its neighbors, constantly seeking out a bellicose, belligerent solution to every conflict. [It's] like the famous *New Yorker* cartoon of the old Jewish couple looking at a television screen and the television screen has a mushroom cloud on it and the caption reads: "So, is it good for the Jews?" If the only thing you care about "is it good for the Jews," if you're not interested in morality, you're not interested in justice, then even from the most narrow of perspectives, the purely ethnic perspective, it seems to me that there are still excellent grounds for wanting to resolve the conflict and work towards a peaceful resolution of hostilities, because I don't think that Israel can continue on this course. I think it will be destroyed.

You describe yourself many times as a 'forensic scholar.' What's a forensic scholar?

It's a term I think a friend of mine coined—I wouldn't call it mine. Basically, what a forensic scholar does is he or she takes what he or she reads seriously.

When you go to graduate school, basically what they teach you in graduate school is how to pretend you read something you actually didn't. They assign you eight books a week and you're supposed to write your seminar papers. So you're supposed to be reading 15 books a week and everyone knows you're not reading the books and you know you're not reading the books. So you're supposed to walk around and pretend.

So what I do is I take the book seriously. I read pretty carefully, I read the footnotes, and I check the footnotes, and I have a curiosity about how an argument is put together. So I would say 60 percent of what I read I read twice. What you do find is that a lot of what passes for scholarship is quite shoddy. [I]n this particular field, the Israel-Palestine conflict, there is not an insignificant amount which is just sheer fakery. At least that's been my experience.

Where do you think academic freedom is on academic campuses, given examples such as yourself and Ward Churchill? [Churchill, former professor at the University of Colorado at Boulder, wrote *On the Justice of Roasting Chickens* which said that some people killed in the World Trade Center attacks provoked the attack. Churchill was later charged with misconduct in his research and stripped of his tenure.]

I don't think it's so bad. Ward Churchill was an example of a political lynching. I'm not a big Ward Churchill fan, but I did read the report that was issued, and examined his scholarship. And as I said I'm not a big fan of his, but that report simply did not provide evidence to strip his tenure. It chooses five or six examples of his allegedly unscholarly scholarship. Bear in mind that he wrote 40 books, so five or six examples is already measly, and of the five or six, there was only one that was significant.

My case was also peculiar because it became kind of a national campaign, not because of my politics per se, but because I'm active. I go from college to college and I've created a following; I have a national reputation and an international one. If I had simply been a scholar, writing for a narrow academic audience, they wouldn't care. I am personally of the Left, but my views are not very radical. There are many people out there who advocate a one-state settlement, advocate the abolishment of Israel and all that, I'm not there. The reason I've caused so much hysteria is because I'm politically active. I was a peculiar case. If you were to ask the PSG how many academics they bring, I'm quite sure they'll tell you the number is quite small. Academics do not do politics. They think they do, but they don't. On speaking out on the Israel-Palestine issue, you could really only name four or five. That's why they targeted me. I'm one of the four or five. If you were to ask how many academics have more or less the same politics as me, then it would be four or five hundred.

Is this particular issue one that incites this sort of divide, or do you think there are other issues in academia?

No. Most academics have gotten into their brains that somehow writing all this fluff about post-modernism and all that makes them radical. Well, they're not being radical. They're not being anything. It's all a pose, and it's a very convenient pose because it's all harmless.

Who cares what those people say? They have no effect on society, they get their grants, they get their departments and it doesn't matter. A lot of left-leaning people in academia have gotten it into their heads that they're doing something radical by positing that the world actually doesn't exist.

—interview by James Anthofer

April 25, 2008

Kosher good

Students aren't wrong to make demands of Dining Services. We pay an awful lot, and we deserve options for vegans, vegetarians and food-allergy folks. But this week, Jewish students had some particularly stringent requests, and Dining Services did an excellent job in trying to accommodate us.

For those who didn't notice the many pink labels in the dining hall, this week was Passover, during which observant Jews abstain from a lot of foods—and I mean, a lot. We don't eat any leavened food, corn, beans, rice, peas or most grains. A lot.

As you might imagine, this can make eating a bit complicated, particularly when the dining hall relies a lot on soy oil to cook most of its food.

But this year in particular, Dining Services stepped up to the challenge and worked incredibly hard to make this week easier for all of us bread-challenged. A meeting with dining hall staff explained many of the special rules, and as a result many dining hall employees could answer questions about what was kosher and what wasn't.

Furthermore, the foods themselves were especially good, considering that no flour could be used. Fries cooked in olive oil and special pasta in the "Sautée" station meant that we weren't stuck with buttered matzah for every meal. Matzah pizzas and matzah hambugers even let us eat like college students.

But best of all were the cheese blintzes. Sweet and wonderful—even my grandmother would approve.

In fact, if there's one complaint I would make, it's that there wasn't enough food. Because you don't have to be Jewish to love cheese blintzes.

—Abby Rapoport '08

October 10, 2008

Out of town going to The Pinecone, still sketchy

If you've always suspected that Grinnell is unequivocally the world's sketchiest most farcical place, this anecdote may challenge your long-held sensibilities. This is a true story. It's not an exaggeration.

It was 3 a.m., and my friends and I were still awake and hungry. So my pals Steve Hoff and Mike Hughes, along with myself, amidst chatter and speculation about the upcoming election, decided to drive to The Pinecone, a diner we knew of about 20 minutes east of Grinnell on I-80.

"Obama's going to win Iowa, he's up by ten points," my friends kept reassuring me as we sped down the highway.

"Are you sure?" I would ask, skeptical. "See that farm? You think that farmer is an Obama voter?

The conversation slowly diverged from one topic to the next: Palin and the Campus Democrats, police brutality and farm animals, Hitler and the Jews, the chicken and the egg. And then we exited the highway and pulled into a parking lot filled with trucks, compact Fords and a peculiarly high number of police cars.

We followed a state trooper into the diner.

People talk at unnecessarily high volumes in The Pinecone. "What kind of motherf--king s--t is this?" We heard a customer say, immediately after setting foot in the restaurant. "Go back and get me another f--kin' pancake you f--king fool."

The waitress responded: "Well f--k you, you f--king uptight c--ksucker." It felt like stepping directly into the text of a David Mamet play. As we continued in, every single customer turned around and stared at us.

"Do y'all go to Grinnell College?" a young woman asked, after looking at my t-shirt. She sat with a group of people who looked like they were close to our age.

"Yes," we said.

"Well y'all are f--king stupid," she yelled, as we sat down. The woman continued to verbally pummel us in front of the entire staff and clientele. "Look at that bunch of f--king dorks. They probably haven't seen p---sy in ten years." I sighed at this last comment. Ten years spanned almost half our lives, and it's impossible to fathom one of the three of us, at the age of thirteen or fourteen, encountering "p---sy," as it was so eloquently termed. I suppose she didn't care to process all of this.



As we scanned our menus, we heard someone shout, "Why don't you dumb punks shut the f--k up?" He was addressing our newly made enemies, who then exclaimed, "Would you mind your own business, and stop butting in? We are trying to have a conversation with these people!"

"Hey f--k you"

"Hey f--k you twice."

What transpired next confuses me. For a good ten minutes, these two parties exchanged insults, all coded in the most risibly vulgar and derogatory language imaginable. And the entire time, my friend Steve kept whispering, "see, Harsha, this is Obama country. These are Obama voters."

Finally, our ally (who was an elderly man), and a muscular young man sitting at the other table, decided to settle their dispute with a fight. They walked outside the diner and onto the pavement. Everyone else screamed, "fight!" and headed for the window to watch through the glass.

"Should I call the cops?" The waitress asked. "They're sitting in the back room."

"No, no, no," someone replied, promptly, "we wanna watch the fight." The three of us just sat there, dumbfounded, in disbelief. A brawl had just broken out, and we had started it. We looked for a way to leave.

A few minutes later, our guy came back in (the other group had left), and this time, he decided to sit with us. "Man, I was about to kill him," he recounted. "I was gonna jam my thumb in his throat and kill him." He proceeded to spend the next half hour describing ways to kill people. Using a screwdriver was too loud, we learned, and using one's hands often took too long. The entire time we made our best attempt at remaining congenial. "Oh, really," we would say, or, "that's too bad, big messes are never fun to clean up."

This sort of talk was mixed in with bits of social commentary. The media makes fun of people too much, he told us, and this was something he hates. He especially didn't like it when people made fun of racists. "I mean for heaven sakes, this is America. Let them be," he proclaimed. Finally, he got up and left for the restroom. We thought about putting some cash down on the table and sprinting for our car, but we decided that the situation had cooled down enough, that this man was on our side, and that we really wanted to finish our omelettes.

At my insistence, Steve decided to ask this man a rather profound question when he returned. "Sir, are you an Obama man or a McCain man?"

"Well," he began, "to tell you the truth I don't really like either of them. But I'll tell you what. That running mate of John McCain's, I'd really like to see her in some porn! I might not vote for her, but I'd pay for that!"

With that, he had crossed the line of being just too egregious. We thanked him for his company and began to leave. "Do y'all have phone numbers?" he inquired, "we need to hang out sometime."

"Nope, we're from out of town."

"Hitler and the Jews" a conversation topic

April 3, 2009

Expert on Palestinian-Israeli relations expresses hope

Dr. Maurice Roumani and Junayd Mahmood '09 sit down for a one-on-one Q&A on the issue of conflict in Israel

The Palestine Solidarity Group and Chabad-in teamed up to bring speakers to campus this week to discuss the topic "Transcending Conflict: Palestine and Israel." Representing the group Israel on Campus, Maurice Roumani spoke in the 11 a.m. conversation spot on the topic "Israel and Palestine: Intractable Conflict or Unresolved Issues?" Dr. Roumani is co-director of the Center for Middle East Studies at the University of Oklahoma and is the founder and Director of the J.R. Elyachar Center for Sephardi Studies at Ben Gurion, University of the Negev in Israel. He was born in Libya and spent a good deal of his young life in the Arab world before emigrating to Israel.



How does your upbringing in the Arab world uniquely shape your perspective on the conflict?

That peace can [and] will exist between Jews and Arabs because we have so much in common … From the Qur'an and the Old Testament we have so much in common. As I said before, the five pillars of Islam can easily be reflected in Judaism. You know, like sawm [fasting], like giving alms to the poor. Like prayer—you know Muslims pray five times a day, we pray that only on Yom Kippur, the day of atonement, but we pray three times. The pilgrimage—we're supposed to go at least once a year to Jerusalem for pilgrimage, the same thing as in Mecca.

So there is a lot in common, and as I coexisted—I'm not saying that I lived free like I'm living in America. From time to time, I have to be careful, but I know I was tolerated as long as I lived under Islam. I think this ability to coexist [can come], providing that the Arab world can accept an independent Jewish entity in the Middle East.

What is the national mood with regard to Iran in Israel?

Good question. There is a lot of fear, a lot of apprehension. Israel cannot undertake by itself any attack on Iran. [Iran President Mahmoud] Ahmadinejad, his WMD program would have been fine if its not combined with the ideology of annihilating [and] destroying the state of Israel. That combination, the Israelis feel, is very dangerous.

Would they undertake an attack? I don't think they can do it by themselves. But, they are very frightened by the proliferation of nuclear weapons especially when they have a theocracy like it is in Iran. That theocracy can govern an individual to do certain things in the name of God and cover up everything else … can be dangerous.

What do you think the prospect of peace is with the new right wing government in Israel, especially Foreign Minister Avigdor Lieberman?

Lieberman is an issue. But, he is only one minister. It's Netanyahu. And Netanyahu already admitted that he will not do the mistakes that he did when he was prime minister. So, I think the prospects are much better because he is also older, and he is also, let's put it this way, he is also more mature and I think with the Obama administration, he cannot do something that would upset the Americans.

Why is a post-ethnic and post-racial society in the form of a one-state solution no longer possible?

Because Israel will no longer be a Jewish state. The Jews have escaped Europe, have left the middle east and north Africa to have like Egypt, it's primary Muslim, you have Muslim holidays, Iran, you have Muslim holidays. They don't call themselves Muslim states, but you know, look at the constitution in Egypt. Number one, the religion is Islam after the name of the state. And every state, including Morocco, including Libya, all these places have at the basis of their state the religion of Islam.

If the Jews in Israel would allow for a one state solution, the demography will obliterate the nature and character of the Jewish state. Because the Arabs have 3.2 births per family while the Jews have 1.6. In 30, 40 years there will be a majority Arab and a minority Jews. If that happens and its not solved, you will have an apartheid state.

Do you feel that settlements, checkpoints, the wall, and the occupation in general are obstacles to peace?

Yes, they are obstacles to peace, but on the other hand the Israeli leadership is caught in the middle. As in any state whose citizens pay taxes, the state is obligated to defend its citizens. When you have suicide bombing and rampant attacks like we heard just yesterday in the West Bank, if such a thing is finished and over with, I think the Israelis must take off the checkpoints. But if that is not the case, then you need it to protect the citizens because in the middle of the day in Jerusalem or in Netanya, 'boom boom' and children and people in buses and all that. That's why there are checkpoints.

Israelis are not interested, you have to understand, in continuing the conflict. They want to have peace. They pray for peace daily, it's part of their culture. It's part of the name of God—peace, shalom, salaam. But they are afraid that when you say salaam it is only a truce and not really a final truce, that you cannot really have peace with the infidels. This is the crux of the problem, and therefore you need reform and education to accept the Jews—the human beings entitled also to exist in the world.

What role do you think that the U.S. should take in the conflict?

I think it should emphasize the commonality that exists between them. What unites them, and what projects, mutual projects that they can do together to promote the well being of the Palestinians, and not the leadership of the Palestinians because those are corrupt. But the people, the common man of the street, his children, education, health, like Israel is doing in Israel.

We need a Marshall Plan for the Palestinians. And the Europeans have understood that. They say that 4.5 billion dollars have already been allocated. Where do they go to? In the leaders pockets or go to the people? We in Israel criticize very much our leaderships—not one leadership, but leaderships at every level, okay. There, they are afraid to criticize we know that. We know what happens. The media doesn't talk about it. But Hamas people have shot Fatah people among themselves, so we know these things but the media covers up such things.

But this is unfortunate because they are divided among themselves and the people cannot rise up because the leadership and say they don't want this- they say I want to have my home, I want to have good home. That Hamas indirectly, intelligently is buying these people.

—Interview conducted by Junayd Mahmood

April 10, 2009

Easy, tasty springtime treats

The arrival of spring (in name, at least, even if the weather doesn't always reflect it) brings with it many joys, not the least of which is the dimming of the need for red meat and a rise in the desire to eat fresh fruit. A crisp, tart Fuji apple slathered with extra-chunky peanut butter is delicious and readily available in the dining hall, but after eating them for two months straight, a person tends to develop some cholesterol issues.

Since fruit is supposed to be moderately healthy, I offer you three easy alternatives.

Haroset

Since the Jewish holiday of Passover has just started, I recommend eating this on matzah. During the seder, or Passover meal, haroset is meant to represent the mortar that the Jews used as slaves in Egypt—but significantly better to eat. You'll need a sharp knife, a bowl (clean Tupperware works well), a measuring cup, and a mixing implement. Peel six apples and chop into roughly one-inch chunks. Toss with about a teaspoon of lemon juice. Roughly chop ¾ cup of shelled walnuts and add to the apples, along with a teaspoon of cinnamon and ¼ teaspoon ginger. Pour in ¼ cup sweet wine—Manischewitz is traditional. Refrigerate at least four hours to let the wine soak in.



Guacamole

Perfect food for watching basketball on TV. I recommend making this directly in whatever container you'll use to store it. You'll need a sharp knife, mixing spoon and container. The avocadoes should have a little give but not be mushy when you squeeze them. Peel and mash five ripe avocadoes, stirring in one teaspoon salt, a teaspoon of lime juice, and one tablespoon finely chopped cilantro. Core and seed two small fresh jalapenos, and dice very finely. Slice two fairly ripe tomatoes into one-inch chunks. Gently combine the tomatoes and jalapenos with the avocado. Serve with good tortilla chips or eat plain.

Fried Plantains

I became addicted to plantains in Ecuador over winter break, and this is quite possibly the best way to serve them. You can find plantains in HyVee or Wal-Mart; I've never checked Fareway. They turn black as they ripen, and are significantly bigger than bananas. Find the darkest plantains you can, since the green plantains won't be very sweet when cooked. You'll need a frying pan, a spatula, and a knife, as well as some towels or a mesh rack to drain the plantains. Assume one plantain per person.

To peel a plantain, cut it into thirds widthwise and then run your knife under the peel—it's more stubborn than a regular banana peel. Slice the plantains into rounds, about ½" thick; if you cut them too thick, they'll end up burning. Pour ¼" – ½" of vegetable oil into the frying pan, and heat it on medium-high (depending on your stove). Add the plantain in a single layer; it's fine to cook it in batches. Cook for one to two minutes, until the bottom is golden-brown, and then flip the plantains and repeat. Drain and serve hot.

Haroset as an "easy tasty springtime treat"

April 24, 2009

Holocaust survivor and Grinnell alumna speaks at Grinnell

Celina Biniaz '52 spoke to a full JRC 101 about her experiences in World War II concentration camps and her eventual placement in one of Oskar Schindler's factories. During the interview, Biniaz spoke extensively of her time in war-torn Europe and Grinnell.

In going to high school in America and then transitioning to Grinnell, how were the interactions with your peers insofar as them asking about your past?

I never talked about it. You see at that point there was no such thing as a Holocaust, nobody used that word, it didn't come up until much later. We were displaced people, survivors of the people, but displaced people, and that's how we were regarded and that's how we were written up. "The first displaced family to come to Des Moines." That kind of stuff, you know.

So they knew that I came from Europe and they knew that there was a war and they didn't really ask specific questions but they were very good. I was accepted totally. I was a strange thing, the first-foreign speaking student in North High. It was so unusual, you know, but I was well accepted, they went aout of the way to help me in every way. It was very good.

What did you study and what activities did you participate in at Grinnell College?

I majored in philosophy. And as a matter of fact my philosophy professor and mentor is still alive. He's 102-years-old. Neal Klausner. I just went to visit him yesterday in the afternoon. His mind is so sharp, he remembers me completely, and you know how many years that is! Since 1952! So that's what I majored in.



I was really interested in studying philosophy to figure out what happened and why it happened and what were the theories behind it and why did people act the way they did, just on a different level, the level I was accepted in in Germany was an emotional level ... but here I wanted to know what the other people think why did it happen, not that I ever found out the answer to that, but it was a good major for me.

Were you involved in any other activities, extra . . .

Oh my God, yes. I was in the international club, I was in the ORCUS'—it was a dance club, modern dance club, and we did two concerts a year where we danced on the stage, student government. As my English got better and better I joined more things.

I had to work a lot so I didn't have that much time. I worked at the office of the Dean of Women answering the phone, I worked in the dining room as a waitress, I worked breakfast time in the dining room, putting up the cereal boxes and all of that, I worked at the library—I had to put in two hours at the library.

That was the worst, because I couldn't use the time to study. The best workplace was to be in the dining room because at that time, those two hours of meal time in the evening, we were very formal, with white table cloths and all that, the two hours that nobody studied, it was go-easy, perfect times—you didn't lose any study time. The time in the library would have been the time when I would've studied anyway.

> *"I was really interested in studying philosophy to figure out what happened and why it happened ... and why did people act the way they did"*
>
> Celina Biniaz '52

You mentioned that you were interviewed by either Steven Spielberg, or others who were working on "Schindler's List."

That happened years later, when the Schindler story literally hit the newspaper, because that's when I found it. I was shocked to find out "that was my life." It took almost 30 years—it was published in 1982, and we knew the name of Paul Page. We knew him from camp. So next time we were in California, we spoke about how he got Keneally to write the book. And then Universal Studios took an option on the book, and forced Spielberg to do the movie.

This was in 1983, right after he'd released "E.T.," and he thought he was not mature enough to do the film. So he waited for ten years before he started. So finally the film appeared in 1993, and then from that he used his money to—because people kept approaching him while he was filming and telling him "I've got a story to tell you"—so he thought there were an awful lot of survivors who should have their stories published before they died.



On Tuesday in JRC 101, Holocaust survivor Celina Biniaz ('52) spoke publicly for the first time about her experiences. PAUL KRAMER

So he started the Shoah foundation, with $56 million of his personal take of proceeds from the movie, and started this Shoah foundation on his Universal lot in Los Angeles, where they'd send people out all over the world to interview. He has 52,000 to 56,000 interviews with people who suffered during the war in 30 different languages in 50-some odd different countries and then he took all of that and employed people to translate them.

For example, the deposition was in Russian, then it would be translated into German maybe, and definitely into English. My interview was in English, and I'm sure it was translated into Polish, into German. It was put on a digital form and all of that is stored in archives and now they're sending all of these archives to universities and learning institutions.

> *"I never spoke about it. Nobody in my community knew that I was a Holocaust survivor, not in school, not anywhere, not even my children."*
>
> Celina Biniaz '52

They've told me that my interview is at the Free University of Berlin and is in Frankfurt and they're sending it to Australia. Eventually they want to all universities that will accept it. They have moved now the whole process, all of the archives, permanently into the University of Southern California in Los Angeles.

They no longer do any interviews of Holocaust survivors because most of them died, or are dying. They're now concentrating on Rwanda, doing interviews in Rwanda. They will follow all kinds of genocide, I think.

Ten years [later] I was called [and asked] if it was alright if they would include parts of my interview on the new DVD of "Schindler's List" that they were going to release and I said sure, so they asked me to send some pictures and, you know, I didn't know what they were going to do with all of this but so this happened ten years after the, the tenth anniversary of the Shoah Foundation and the tenth anniversary of the first film. And then I was invited to the event when they were releasing it to the public, talking about it to the public and I met Steven Spielberg and some of the other people and all the actors were there that were in "Schindler's List" and Steven Spielberg told us why he did it.

He had no intention of putting it on a DVD but there were so many deniers of [the] Holocaust, people saying that it never happened, no way that it could have, they kept talking about six million Jews but there were actually 11 million people that were exterminated because the other five million were gypsies and homosexuals and feeble minded and you know. A whole bunch of other people so that's why he did it, that's why he put out the DVD and that's why he wanted the support of the people who had survived on the list to speak about it on the backside of the DVD and he called it, "Voices from the List."

I know you're giving a talk in the JRC 101 today, but have you often given . . .

Never. This is my first.

Why did you decide to do this now?

I was called by Rebecca [Heller '11] and e-mailed or something and she posed that question whether I would be willing to come. I thought about it, and I'd never done it, never, the only time I ever spoke publically was for the release of the DVD and they asked me to say something, what I said to Steven Spielberg and that amazingly was what was captured and appeared in all the newspapers.

It was funny, that that little bit that I spoke should have made it because other people spoke and he spoke but, no I've never done it, but I thought that I owed Grinnell something. Grinnell was very good to me, you know.

Do you think based off of doing the speech today that you will continue to speak about your experiences in the Holocaust?

I don't know . . . It's very interesting. I never spoke about it. Nobody in my community knew that I was a Holocaust survivor, not in school, not anywhere not even my children, not until my son was 14 and my daughter was 11. So where I live now in Southern California, we moved there about 15 years ago, I have a little granddaughter who is graduating from high school and you see how quickly the years progress.

And some of the people have heard, you know, because they saw my name printed in the L.A. Times so they've asked me and I haven't considered it because it's different speaking here, you know people are receptive, they've asked me for it and everything and speaking to people who might have never seen "Schindler's List" . . . I only started talking about my experiences after "Schindler's List" came out because there was a point of reference. I could say "have you seen it?" so I don't know, I really don't know, I'll see how things go today and we'll find out.

Interview conducted by Chloe Meryl

April 24, 2009

Knowledge acquired from different perspectives

Katya Gibel Mavorach talks about realizing the Grinnell mission, intellectual integrity and political justice

Last week Noah Tetenbaum '12 and Smita Elena Sharma '08 reminded readers of the S&B of the mission of Grinnell College, "to graduate men and women who can evaluate clearly both their own and others' ideas." The mission registers an ambition to help students distinguish criticism from critical thinking and, in the process, to acquire analytic skills that inform the different ways in which they engage with the world, regardless of where they are positioned on the political spectrum. Toward this goal, as a professor, I emphasize keeping in mind two questions—What is the premise? What does this premise presuppose?—when considering both the arguments that are appealing as well as those with which we disagree.

S&B Guest Column
Katya Gibel Mevorach
Professor of Anthropology

Grinnell students who truly aspire to the lofty goal of discriminating "between truth and lie, who do not tolerate bigotry and political soporifics, and who will use their critical thinking skills to ensure that political discourse progresses rationally and fairly" should question and investigate when "truth and lie" are rhetorically invoked. Knowledge and expertise are not acquired from listening to one perspective, or reading a selective set of "facts." This is not to be misinterpreted as a critique of owning a political perspective but rather a disdain for the audacity of shoddy scholarship and partisan pedagogy which undermine efforts to nurture global citizens who will contribute to the noble goal of social, economic, and political justice. (Those who have truth claims might re-read the lyrics of Bob Dylan's "With God on Our Side.")

So while the opinions of Tetenbaum and Sharma are opinions, it is the disingenuity, or perhaps simply a reflection of their lack of established, simple information, which should be disturbing. They accuse guest lecturer, Libyan-born-and-raised Professor Maurice Roumani, (one of something like 40 percent of Israeli Jews, often referred to as Arab Jews and, like other Afro-Asian Jewish Israelis, a person of color in the West) of being racist, ignorant, and an obstacle to peace. Professor Roumani, on the Israeli right of center, offered a perspective that has not been articulated in a public forum at Grinnell College in the 14 years that I have been here.

As someone who was on the left when I lived in Israel (as I am here), I disagree with Professor Roumani's perspective. At the same time, a Grinnell student striving to fulfill the mission of the College should be aware of and, indeed, should find his opinion of interest. Listening to and understanding the multiple sides of a complex debate denotes comprehension, not agreement. Instead, Tetenbaum and Sharma shrewdly insinuate the spurious debate over whether Zionism is anti-Semitism and insidiously cite Jewish philosopher, Hannah Arendt, as a shield en route to the crescendo of an incendiary statement: "we wonder why Chalutzim would invite [Maurice] Roumani, a member of the overtly polemical Israel on Campus Coalition, and whether his views are synonymous with Chalutzim's." What a silly comment! Have speakers whose invitation they have successfully supported been members of groups which are less "overtly polemical?"

Reading selectively and intentionally to armor oneself may be useful for the self-righteous. It is not useful for engaging with the kind of political activism that supports a just and lasting peace.

I am not shocked by the absence of knowledge—there is nothing wrong with not knowing unless one demonstrates deliberate, intentional bias reflecting ignorance and is totally closed-minded to different interpretations of the same material. There is nothing wrong when students have little to no knowledge about the Middle East and North Africa, who have never heard of and know nothing about the fact that more than half the population of Israel are Christian and Muslim Arabs, Druze, Bedouin and Circassians, and, like Professor Roumani, Jews from "non-European" countries or are unable to identify differences between political culture of Ramallah and Gaza on the one hand—including the pressure on women— and the political movements of Hamas and PLO on the other. I am not even surprised by students who do not know there was a landmark event remembered as Black September or realize that the Egyptian and Syrian governments have a different policy toward the Muslim Brotherhood in their respective countries.

I do not mean to belittle the sincere efforts of students to engage in support of one cause or another. Living with informational overload and time constraints does not exempt anyone wishing to support a cause from taking full advantage of our very privileged access to resources that can educate us about the broad and minute aspects of a particular region or conflict. If students and faculty have different responsibilities for intentionally seeking out different points of view and perspectives, we also share a responsibility for learning about the histories of the people who—in the final analysis—will continue to live together in the same region.

September 18, 2009

Q&A with Jack Donnelly: Human Rights

Our reporter talks with Rosenfield speaker about Israel and Palestine relations along with U.S Constitutional Law

*Jack Donnelly is an Andrew Mellon Professor at the University of Denver Graduate School of International Studies. Donnelly is a professor of Human Rights and Political Theory. He has published three books—*The Concept of Human Rights, Universal Human Rights in Theory and Practice, *and* International Human Rights.

Donnelly is currently in the beginning stages of working on a book about ancient Greek international society. The book will discuss the nature of current day international relations and nature of diversity in the practices of international societies.

Marcus Eagan: How do you define human rights?

Jack Donnelly: I use the literal definition—a list of rights that people have, simply because they're human. Being someone that has worked in international relations, I think the easiest thing for us to do in terms of specifying that list is just simply look through the body of Human Rights Law.



Eagan: In your published dissertation, *The Concept of Human Rights*, you state, "Rights can be claimed." Could you elaborate on that assertion?

Donnelly: There's this whole idea of claiming rights, of asserting them, of demanding them. It's actually central to human rights. 'Being right' makes you an active participant in shaping the world, rather than just being the beneficiary of somebody else's obligations. That's why we want rights. I think the whole idea behind claiming and entitlement is this special kind of empowerment. When you have a right to something, you're empowered in a particular way. It's not just that it's good, you're entitled to claim it and that alters the relationship.

Eagan: What about the notion of two separate groups having conflicting claims?

Donnelly: That happens all the time. I think that's one thing we have to realize. [Humans] hold lots of rights that conflict over time. The idea that morality or politics is a neatly ordered series of rights—that just isn't real. The real world is a world in which there are deeply conflicting claims of human rights. One of the things that is involved in the claim of human rights is that they tend to have some kind of [prioritization] of some claims over other kinds of claims. So, this idea of conflicting rights, rights conflicting with each other and conflicting with values is absolutely central to the whole idea behind human rights. At the moral point there certain kinds of claims that take the highest priority. Some people talk about human rights as "Paramount Moral Rights." That, sort of, gets at the idea that there is ranking but also conflict.

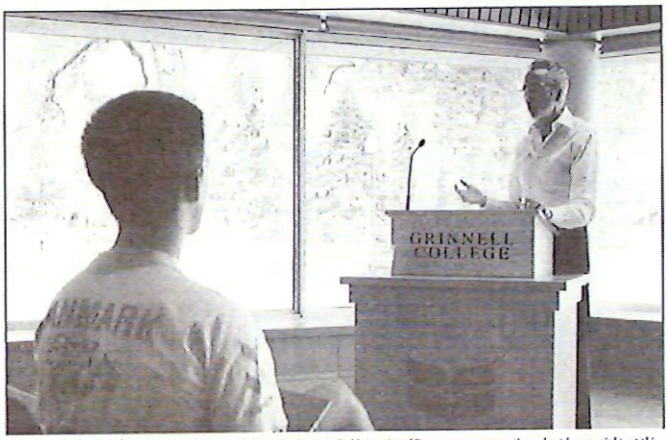
Eagan: I have a particular context for you [on ranking rights]. Moshe Yaalon, the former chief of army and current minister in Benjamin Netanyahu's cabinet, is quoted in Israel Today and various other publications saying, "Jews have an unassailable right to settle wherever they please, particularly, the land of the Bible." I just want to ask about when a man makes a claim for a group of people he identifies with as having an "unassailable right" to settle wherever [they desire].

Donnelly: Two kinds of questions there: One, where does the right come from? Two, how, then, does it rank with other rights? The "unassailable" says that it is never overridden by any other right, the implicit claim is that, somehow, Jews have it and Jews must have gotten it through a covenant with God. Now that is an interesting set of claims that I think the majority of Israelis don't believe in, let alone, people who don't have this kind of history But, I think there's the point.

We're going to have to ask where the rights come from and how they relate to others. I think the answer is, that's a large part of what political conflict is about. So, Palestinians will assert the "inalienable rights of the Palestinian people." That's the language that has been used in the UN context for a couple decades now, and is one set of claims.

Palestinians also assert a different kind of historic right, connected with having lived on the land for a certain period of time, right? [They have] their international legal rights. I think the point is that any sort of claim that one right, or one set of rights, from a single source always takes priority, is almost certainly wrong.

What we really have is a world, as you put it before, of competing claims. A large part of political conversation is about how do we resolve these competing claims—even accepting them as valid.



Rex Darragh '12 listens as Jack Donnelly, Andrew Mellon Professor at the University of Denver, answers questions about human rights at this week's Conversation.
AARON BARKER

Eagan: (In regard to) social contracts, which you mention earlier, do you think that our human rights are substantiated in the Bill of Rights? If not, do you think that social contracts can ever completely define our human rights?

Donnelly: Not completely. Let's think about the U.S. Bill of Rights, which is usually as close as most Americans get to "talking about human rights"—we only talk about human rights overseas, we talk about 'constitutional' rights in the U.S. Notice that these rights don't appeal, explicitly, to any standard beyond the U.S. constitution. So, there is a contractual basis there, right? There's not explicit appeal outside of whatever kind of implicit social contract lies inside the constitution. I think one of the interesting questions is whether there is some of kind of moral or, kind of, human rights basis for these rights. If there are, how these two separate rights relate.

Think about for example, Guantanamo. Whether or not constitutional rights apply to the prisoners of Guantanamo, there are interesting questions about whether international legal rights apply to them or human rights, understood in more moral terms, apply to them. The idea that a social contract can completely define rights, even for people who are partied" to that contact, is problematic. It can be what's central, what's politically and legally most central. Usually, that contract appeals to some deeper, moral, or religious theory.

Then, certainly, those who aren't partied" to that contract must have rights in some other way. Again, what we've got is, hopefully not deeply competing rights, but different strands of rights, that interact in complex kinds of ways. So, notice that conservative American jurists are reluctant to make appeals outside of the constitution. Trying to treat the constitution as if it is a complete statement of the legal system. This is, sort of, a Scalia kind of line, right?

Other strands of interpretation emphasize the importance of going back to underlying principles, which have a religious or moral or International basis of some fashion. It's really a matter of going back to the Israeli example, where do rights come from, and the idea that [humans] have multiple sources of rights. I think one of the interesting things about the U.S. case is the typical American assumption that the constitution and international human rights law are essentially the same. International law is broader than that.

Eagan: But, who—

Donnelly: You're looking for an answer about who decides? It depends on who, what, where and how.

Eagan: Who is the international—

Donnelly: There is no authoritative decision. There is authoritative decision. There is no body that has the legal right to have binding legal judgment on human rights.

Eagan: That's you!

Donnelly: No, that isn't me. It's hard to think of a domestic legal analogy, but what we have is a process, by which can agree on rules. But not process, by which, those rules are authoritatively interpreted and authoritatively interpreted. And, that's the state of Human Rights Law. That is the state of most international law.

Eagan: I'm sure you have traveled across the country to various universities, what is your impression of Grinnell?

Donnelly: I was here this summer actually, seems like a nice place. I certainly like the history. 'Founded by abolitionists' can never be bad.

Interviewed by Marcus Eagan

Harriett Dickey-Chasins, Ph.D.
Licensed Psychologist
Confidential Therapy for Individuals, Couples, and Groups
641/236-7733
815½ Fifth Avenue Downtown Grinnell
www.grinnelltherapy.com

Specifically:

- **Eagan:** I have a particular context for you [on ranking rights]. Moshe Yaalon, the former chief of army and current minister in Benjamin Netanyahu's cabinet, is quoted in Israel Today and various other publications saying, "Jews have an unassailable right to settle wherever they please, particularly, the land of the Bible." I just want to ask about when a man makes a claim for a group of people he identifies with as having an "unassailable right" to settle wherever [they desire].

November 20, 2009

Problems with Dr. Ruether's talk

I am writing to express my deep frustration and disappointment with this past Monday's presentation by Rosemary Radford Ruether. While Dr. Ruether is a highly-regarded feminist theologian, she is not an expert on Middle East history and politics. Regardless of whether one agrees or disagrees with Dr. Ruether's opinions on the Israeli-Palestinian conflict, her presentation was disorganized and rambling, lacking the academic thoroughness and rigor that we should expect from lecturers contributing to the intellectual environment at Grinnell. There were numerous factual inaccuracies and polemical statements in her presentation that belie her stated intention of promoting dialogue and peace around this most important issue.

As examples of the falsehoods in Dr. Ruether's presentation, consider the following. In the informational sheet she provided, Dr. Ruether claims that Jews did not accept the territorial limits of the 1947 United Nations partition plan. This is patently false—there are numerous archival films showing Jews dancing in the streets with joy at the prospect of having a nation, regardless of the compromises entailed by the partition plan. Dr. Ruether also characterized the establishment of the State of Israel as "compensation" for the destruction of the Holocaust, a cynical and overly simplistic view of the long history of the Jewish Diaspora. She also relies on Stephen Walt and John Mearsheimer, whose work has been widely discredited (Harvard University, where Walt is on the faculty of the Kennedy School of Government, removed its imprimatur from their publications on the subject).

While Dr. R highly-regarde theologian, sh expert on Mid tory and politic

Furthermore, in her talk Dr. Ruether claimed that the first intifada (the uprising lasting from 1987 until the Oslo accords were signed in 1993) was completely non-violent—this claim is patently false. Thousands of both Israelis and Palestinians were either injured or killed during this period. These casualties were anything but one-sided. Between 1990 and 1992, two or three times as many Palestinians were killed annually by other Palestinians than by Israeli forces. Furthermore, in characterizing Israel's actions in Gaza since the evacuation of the Jewish settlements in 2005 as a violation of the cease-fire, Dr. Ruether ignores the fact that thousands of rockets and mortar shells have been fired each year from the Gaza Strip into populated areas in southern Israel, especially the city of Sderot.

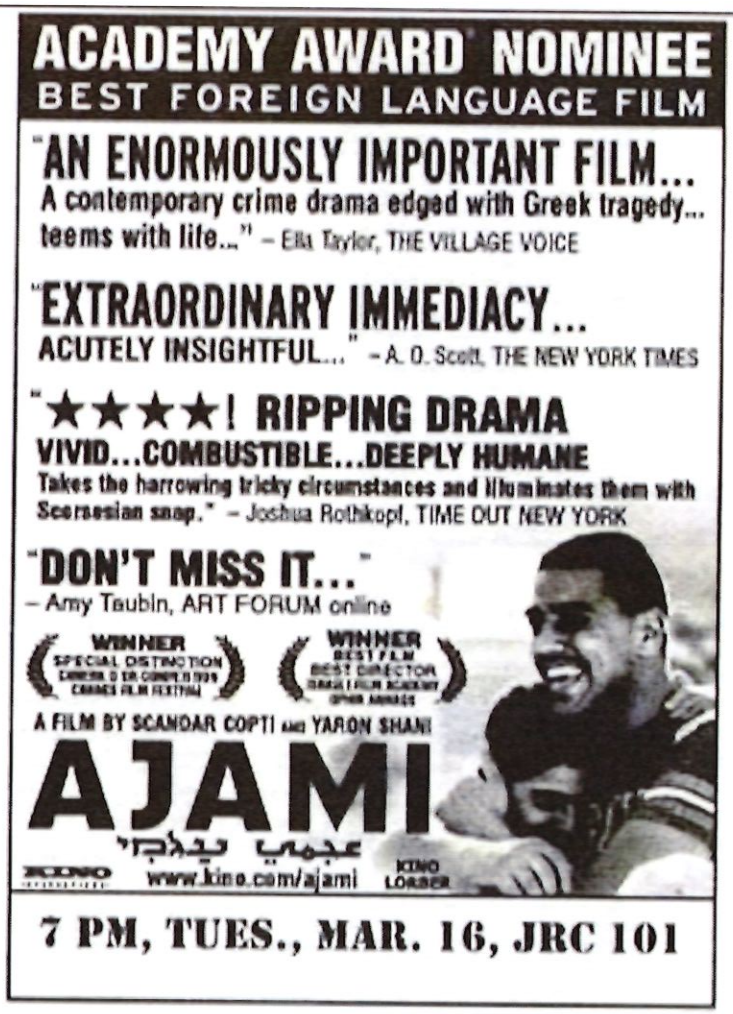
Perhaps more troubling than these factual problems is some of the language Dr. Ruether used to describe the situation. In one case, she used the term "ethnic cleansing" to describe Israel's treatment of the Palestinians. While I agree that in many cases Israel's actions may be called unjust or even possibly abhorrent, the use of a provocative term like "ethnic cleansing" is an irresponsible and outrageous claim. The fact is that the stated objective of every Israeli government since the establishment of the State in 1948 has been to live peacefully with Israel's neighbors, while factions within the PLO and especially Hamas have yet to disavow their explicitly-stated goal of destroying Israel. Israeli troops take extraordinary measures to protect civilians, while Palestinian terrorists routinely target Israeli civilians. In no way should Israel be compared to Holocaust-era Germany, the killing fields in Cambodia or Bosnia in the 1990s by the use of a term like "ethnic cleansing." Dr. Ruether also characterized Ariel Sharon's ascent to the Temple Mount on September 29, 2000, as an "invasion," a clear exaggeration of the facts on the ground. While Sharon's visit may have been poorly-timed and questionable, it can in no way be seen as an attempt to seize control of the Muslim holy sites on the Mount.

I could cite many other examples of flaws in Dr. Ruether's facts and reasoning, but the illustrations I have provided should be sufficient to emphasize the need for critical thinking in evaluating the sources of information we use to understand a very complex situation. Dr. Ruether's one-sided oversimplifications of the facts only did a disservice to the cause of establishing a thoughtful dialogue on one of the most important political problems of our time. I invite all members of the campus community who are interested in pursuing a respectful and well-reasoned dialogue about the Israeli-Palestinian conflict to contact me directly.

While Dr. Ruether is a highly-regarded feminist theologian, she is not an expert on Middle East history and politics.

—*Rabbi Howie Stein*
Center for Religion, Spirituality and Social Justice

March 5, 2010 and March 12, 2010



A powerful crime drama set on the streets of Jaffa's Ajami neighborhood—a melting pot of cultures and conflicting views among Jews, Muslims and Christians—and told through the eyes of a cross-section of the city's inhabitants: a young Israeli fighting a criminal vendetta against his family, a Palestinian refugee working illegally to finance a life-saving surgery, a Jewish police detective obsessed with finding his missing brother, and an affluent Palestinian dreaming of a future with his Jewish girlfriend. As their stories intersect we witness a dramatic collision of different worlds and the tragic consequences of enemies living as neighbors.

S & B

APRIL 2010

-

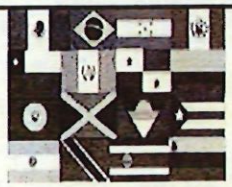
APRIL 2013

April 9, 2010



Q: What happens when you mix Chalutzim and SOL?

A: Good food, good music, and a completely new language!



Come enjoy Latino and Jewish food (but not the Jewish food you're used to), music in Spanish, Hebrew, Ladino (Judeo-Spanish), and English by Iowa City's Kol Shira, and learn a little about how Jewish and Spanish cultures have interacted over the years.

Experience it for yourself!

התנסה בו בעצמך!

¡Experimentalo para ti mismo/a!

MONDAY, APRIL 12, JRC 101, 6 PM

September 17, 2010
"Outside the bubble" news

National:

Theophilus Burroughs, a former music teacher from Stuyvesant High School in New York, was arrested Tuesday for selling night goggles, bullet proof vests and untaxed cigarettes to undercover police officers who he thought were connected to Hamas or Hezbollah. During the arrest, he uncontrollably peed so much so that the police car had to be lined with plastic. Burroughs has reportedly been selling high-powered guns, including AK-47s, for months to undercover officers and suggesting that they kill Jews and cops. "He was crazy," said Lucy Bloch-Wehba '11, a former student of his and current Editor-in-Chief of the *S&B*.

December 3, 2010

Intracultural, adolescent friendship proves its strength



CONTRIBUTED

Myriam comforts Nour in "The Wedding Song," which follows the travails of Jewish and Muslim teenagers in WWII Tunisia.

BY MAX CALENBERG

The Cultural Films Committee will examine an often-overlooked aspect of World War II and colonization this Tuesday, Dec. 7, with the screening of "The Wedding Song." The film explores the friendship between a Muslim and a Jewish girl who live in in Nazi-occupied Tunisia The time of eachach young woman's wedding day is quickly approaching, and they are navigating both their friendship and their relationships with their future husbands within the fraught historical context.

Written and directed by Karin Albou, "The Wedding Song" thrusts viewers into a beautiful cinematographic world with sun-washed blues, whites and tans. The story takes a personal approach, as we get an in-depth view of the lives of Myriam, a young Jewish woman living with only her mother and Nour, a young Muslim woman with a traditional home life. In the beginning, the two are inseparable, sharing an intimate relationship. They sneak out at night to spend time together and bathe each other at the hammam, a bathhouse.

Their relationship becomes strained when men vie for their attention—Nour is engaged to the young Khaled, a Muslim boy who must find work before Nour's family will allow them to marry.

Myriam's parents arrange for her to marry Raoul, a much older and wealthier Jewish doctor —she is far less accepting of Raoul's proposal than Nour seems to be toof Khaled's. Barriers—religion, men, Nazis—constantly threaten to separate the two, as!but by the end of the film their friendship has resisted a truly trying affair.

Katya Gibel Mevorach, Anthropology, a member of the Cultural Films committee, selected the film after seeing it when it was originally released in 2008 in France.

"I saw the film in France when it came out," she said. "I was very impressed by the script, by the presentation of the relationship between the two women and by the fact that most people simply ignore North Africa and Jews and Muslims in North Africa. So I thought immediately this would be a great film for me to show on campus."

Following the screening on Tuesday, there will be a panel consisting of Gibel Mevorach, Mirzam Perez, Spanish and Mervat Youssef, French. When Gibel Meyorach first reached out to her, Perez was confused.

"I thought it was strange," Perez said. "But when I saw [the movie] and then I've been thinking about and I'm thinking, you know there's a lot to be said about this film."

The three were selected for the panel because they each bring different perspectives to the table.

"I wanted to have a panel because I thought it would be useful to have that exchange, not just to extend it for an extra hour," Gibel Mevorach said. "There are some questions that may come up that are totally unanticipated. There was something nice about having a panel of three people, one who is Jewish, one who is Christian, one who is Muslim and all three who are women."

Youssef encourages people planning on attending the screening to do a bit of background research in order to better understand certain aspects of the film.

"For someone who doesn't have any context of how French colonization has its flaws and provisions that actually makes sure that there is division created between different populations and different cultures of ethnicities, the movie could not be understood," she said.

Regardless of the contextual background, Gibel Mevorach sees the film's issues as being important to Grinnell students of various backgrounds.

"This film, because it's in French and in Arabic and because we have students here who are Muslim from lots of different countries," she said, "because most of the Jews, if not all at the moment, on campus are of European background and multiple generations at this point in the United States—having the opportunity to be able to also show Arab Jews was also something that was important."

Government confuses artist's work with bioterrorism

BY NATE POWELL-PALM

In May 2004, Hope Kurtz died in her sleep from heart failure. Within 12 hours her husband Steve Kurtz had been arrested and incarcerated by the FBI on charges of bioterrorism. The film "Strange Culture" is the story of the hypersensitivity of the federal government in a post 9/11 world.

The "evidence" that the FBI considered incriminating came from an art project. In the months before his arrest, Steve, Hope and the rest of the theater and art collective, Critical Art Ensemble, were preparing an exhibit on Genetically Modified Food (GMOs) in America. As props to their art work, the team employed scientific equipment and basic bacterial specimens as models for their art.

The film begins with a dramatization of Hope, Steve and the other members of the Ensemble. As it progresses, the audience picks up on the nuances of the artists' connection to their work and the relationship between Steve and Hope.

Hope Kurtz, played by Tilda Swinton, acts as a collaborator, artist and fervent activist against the United States' policies concerning GMOs. The subsequent scenes, following Hope's death, revolve around the FBI's extreme response to Steve Kurtz and the ensuing legal battle which ultimately consumed the next six years of Kurtz's life.

After his arrest on the night of his wife's death, the FBI charged Kurtz (played during the dramatization by Thomas Jay Ryan) as a suspected "bioterrorist". They raided his home and confiscated his artwork, books, manuscripts and science equipment.

It is at this point in the film that the real Steve Kurtz makes his entrance. Throughout the rest of the film, scenes switch between Kurtz and the actor who plays him, Ryan. Kurtz describes his experiences, which Ryan then portrays.

While technically a documentary, the use of actors bridges the gap between feature film and personal account to create a hybrid experience where one sees the trauma of Kurtz's experience while connecting to the actual Kurtz through his commentary.Bioterrorism, which Kurtz was originally charged with, relates to both the threat of biological weapons and the greater American schema of terrorism, including the Islam phobia. One particularly noteworthy scene portrays an exchange between the FBI agents and Kurtz. One agent, played by actress Marcie Prohofsky, presents Kurtz with a copy of the invitation to his art exhibition and accusingly asks, "Is this Arabic writing?" From there the film takes off as an account of all of the extraordinarily ignorant policies and protocols which the government has constructed as a result of the Patriot Act.

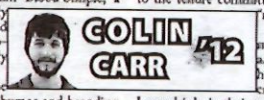
The director of the film, Lynn Hershman Leeson, breaks the boundaries between actors playing their roles and engaging on the deepest levels what their roles mean to them as human beings—some of the scenes are the actors' own commentary on the subject. While at first their impromptu interviews come across as almost a "behind-the-scenes" look at making "Strange Culture," Leeson employs the views and opinions of Ryan and Swinton to stimulate the dialogue surrounding the material being discussed in the movie. For example, the issue of GMO food is applicable to everyone, even the actors who are seemingly removed from the real-life story. In one scene, Tilda Swinton—speaking as herself—explains the terrifying reality that Americans do not know what they are eating. In her home region of Scotland, GMO's have been completely banned. In the end, the film had a dual message—America needs to reexamine its attitudes, both toward food and anti-terrorism. Although vastly different at first glance, both of these issues are tied together under government regulation and reaction. It is rare that a director is able to incorporate every aspect of the factual account of an event, or series of events as the case may be, while keeping the exposed emotional portrayal available and very real for the viewer. In both cases Leeson triumphs and as the film draws to a close, the viewer is left with a feeling of empathy and rage—empathy for every person who fell victim to the extremist policies of the Federal Government, and rage toward the government for those policies.

A&M CAFE & MERLE'S PIES
1027 4th AVENUE
Grinnell, IA 50112
641-236-9117
OPEN 7 DAYS A WEEK FROM 6AM-2PM
Breakfast and Lunch served all day!
Only two blocks from the college

A&M CAFE & MERLE'S PIES
1027 4th AVENUE
Grinnell, IA 50112
641-236-9117
OPEN 7 DAYS A WEEK FROM 6AM-2PM
Breakfast and Lunch served all day!
Only two blocks from the college

December 10, 2010

Coen brothers' newest character takes life too seriously



The Coen brothers demonstrate with their latest film "A Serious Man"—as they did with their previous film "Burn after Reading"—the fluidity with which they fuse their delightful humor with their bleak metaphysical vision. This has been one of their great gifts since very near the beginning. We saw traces of this fusion in their 1984 debut film "Blood Simple," a bloody and somber film noir that gleefully disconcerted us with sudden sight gags and perfectly timed comic patter that contributes to making any Coen film instantly recognizable.

By their 1991 film "Barton Fink," the Coens had grown tremendously in their humor and brooding seduction. That merciless portrait of a neurotic writer at work in a dilapidated Hollywood hotel seemed to simultaneously dare us to laugh and dare us to take it seriously. Whereas in "Blood Simple," humor and dread were comfortably compartmentalized, the Coens have grown more aware throughout their career that life's deepest jokes aren't always easy to laugh at.

"A Serious Man" is perhaps the Coens' most forthright exploration of their personal humor and dread. It is the story of one man's effort to understand a joke. The joke is a cosmic one played on him and the man is so desperate to take it seriously that he'll accept any interpretation of reality that alleviates his perpetual befuddlement.

The man is Larry Gopnik (played by Michael Stuhlbarg), a tenure-track physics professor, living in suburban Minnesota in 1967, whose life suddenly comes to the brink of collapse. Or maybe it was never so good to begin with. He isn't sure. He knows he isn't thrilled when his wife Judith (played by Sarri Lenick) announces that she's in love with the local smooth-talking widower, Sy Ableman (played by Fred Melamed) and that she wants Larry to move out of the house. Nor is Larry happy about the creep who has been sending letters about him to the tenure committee, trying to convince them of Larry's moral turpitude."

A member of the local Jewish community, Larry goes to the rabbis for guidance. He doesn't understand why his life has so swiftly fallen apart. The rabbis are cryptic at best and facile at worst, and yet Larry drinks in their words, his eyes wide and anguished. Larry doesn't realize what Coen fans have come to understand after a few films: the more you look for serious, conclusive answers, the more the joke is on you. In the Coens' world, the suckers are the ones who expect their personal experiences to guide them to deeper truths about the world. The wise characters learn not to understand but to abide, appreciating the small, stable elements of their unpredictable lives.

In the beginning, Larry can do this as well. Early in the film, we see him teaching one of his classes and lost in mathematical calculations. He's demonstrating Schrödinger's cat— a thought experiment in quantum mechanics in which a cat can be shown to simultaneously be dead and alive, demonstrating the instability and randomness of reality. He freely admits that he can't wrap his around the real-life consequences of this unsettling paradox. But he gets the math and that's all that matters. It is only when instability and chaos begin to creep into his personal life that the scientific explanations cease to suffice.

"A Serious Man" probably isn't the best film for those who are new to the Coen brothers. Their most puzzling eccentricities are at the forefront here. If you found the ending of "No Country for Old Men" too obscure, you'll be tearing your hair out during "A Serious Man." But those who loved the Coens will be overjoyed simply by watching how richly their style has developed—the crispness of the visuals, the eerily paced editing, and the humor. One can't help but smile when watching the alien-like teachers at Larry's teenage son's Hebrew school. Equally funny is Michael Stuhlbarg's mousy politeness, his effort to maintain diplomatic order while surrounded by characters who rarely let him finish a sentence and yet have little meaningful to say themselves.

Despite the dread and pain found in the Coens' humor, it always has a redemptive quality for me. Their madness unfolds with a certain rhythm. Characters interrupt one another at the perfect moments. Mundane moments are imbued with inexplicable grandeur. Some critics have called the Coens manipulative and condescending. I think they just understand the ways that life can feel abrasive and antagonistic and try to find elegance in the comedy of disorder. Their characters are conceived with such vividness and care that I can't accept the possibility that the Coens don't have affection for them. But there is a mad order to their universe and no characters get easy answers or special treatment. The error of Larry Gopnik's spiritual quest is that he tries to see what only God can see. And, in the film's final moments, he even tries to play God, with results that just might be devastating.

January 28, 2011

Abraham Inc. tops Billboard charts, in Yiddish ranking

BY LAUREN TEIXEIRA

In a burst of fusion as yet unseen at Grinnell College, your bar mitzvah party and the your parents' college dance floor come together this Monday, Jan. 31 at 7:30 p.m. in Herrick Chapel, in the form of "Abraham Inc.," the klezmer-funk sensation.

Named, presumably, after the patriarch of Bible fame, Abraham, Inc. is the brainchild of unlikely collaborators—David Krakauer, internationally renowned clarinetist and conductor of Klezmer Madness!—an ensemble known for contemporary twists on the traditional Eastern European Jewish folk music—and Fred Wesley Jr., the seasoned trombonist who for decades worked backing up the likes of funk legends James Brown and Bootsy Collins.

The idea for righteous Semitic-funk came about when Krakauer and Wesley were introduced in a rehearsal studio by DJ Socalled, the Jewish-Canadian rapper and "beat architect" who fills out the creative trio and contributes most of the lyrics.

The results of this informal jam session were serendipitous, and by 2006, Abraham Inc. had achieved success— their debut song "Tweet Tweet" peaked at #1 on both Billboard Funk and Jewish and Yiddish charts.

In performance, styles weave in and out and occasionally ebb into moments of delightful improvisation. The result is an act so jaunty, so optimistic and so multi-cultural it almost feels like the '90s again.

Whether or not this ranking is a particularly competitive distinction is irrelevant—Abraham, Inc.'s music is a category of its own, and any acclaim is well-earned. "Tweet Tweet" is an effortless blend of styles— the product of world-class musicians finding a stylistic harmony that is all their own.

In performance, the songs become joyful musical rambles in which styles weave in and out and occasionally ebb into moments of delightful improvisation. The result is an act so jaunty, so optimistic and so multi-cultural it almost feels like the '90s again. This impression is certainly enhanced by the flow of Socalled, whose goofy rhymes, which often incorporate Hebrew, are reminiscent of both classic hip-hop acts like Tribe and De La Soul and a cheesy educational music video you saw in second grade.

From their song "Breaking Bread" comes the lyric "So many trees and there's no one in the forest/ha-ha motzei lechem min ha'aretz"—yes, that is the Hebrew blessing for bread.

With their bouncy beats, playful blend of styles and sunny retro attitude, Abraham Inc. is a welcome musical remedy for the cynicism of this millennium. So come on down to Herrick Monday. As they say, bring on the klezmer-hip-hop-jazz funk.

February 18, 2011

Stories and snacks in Lyle's Pub

BY ELLIE HONAN

The Snack 'n Chat in Lyle's Pub is a great opportunity for free food and drinks (non-alcoholic) in Lyle's Pub. It is geared towards enabling professors to get to know the other staff on campus as well as a diverse array of students.

"I knew that our students have many avenues of hearing from people from different backgrounds and experiences and I thought how awesome it would be to provide such an experience for our faculty and staff," said snack 'n chat innovater Michael Hunt, Student Affairs, in an email.

Though the turnout for this particular Snack 'n Chat was small, the program has seen 40 participants and 20 leaders so far according to Hunt.

This Thursday, the participants were split among three tables and at each table there was a "host" who had brought an item that represented him or her in some way.

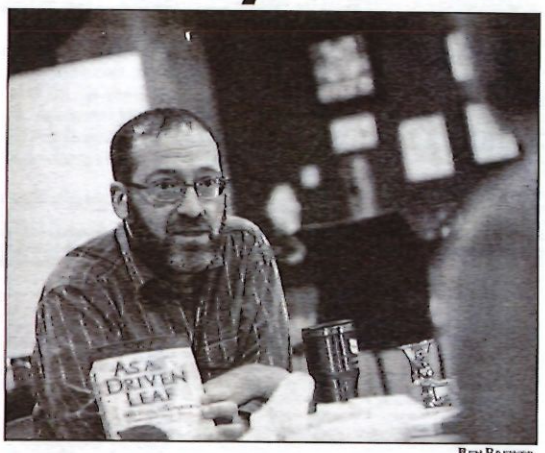
Samira Sadeque '12, from Bangladesh, was the host at the first table and her item was a beaded anklet that reminded her of home where women traditionally wore similar anklets. She spoke to her table about the struggles she faced as a Muslim because of the associations that the media and general public carry about Muslims. After she spoke the table turned to a discussion about religion and acceptance in Grinnell and the ways in which Grinnell is a diverse school.

Joy Sales '13 was the host at the second table and brought with her pictures of her family which reminded her of home. She also offered a recipe of her favorite dish to the group, which will be emailed out to all of the participants.

Rabbi Howie, Center for Religion, Spirituality and Social Justice, was the host at the third table and brought with him a travelling candle set and Kiddush cup—traditional Jewish items used at the start of the Sabbath—along with three books about Judaism. He spoke with his group about his identity as a Rabbi in rural Iowa and how, warm and accepting though Grinnell is, he sometimes felt a slight feeling of disconnect as a clergyman.

The discussions were interesting and offered an incredible chance to hear about students and staff members who participants may otherwise never have met. All staff members are welcome and encouraged to come to at least one Snack 'n Chat and any students who would like to participate in a session as a host can email Michael Hunt [huntm].

Don't miss this wonderful opportunity to learn about your fellow Grinnellians and eat free snacks in Lyle's Pub!



BEN BREWER

Rabbi and Community Service Coordinator Howie Stein speaks about his faith in Lyle's Pub as a part of Thursday afternoon's Snack & Chat entitled "What's It Like To Be Me ..."

April 8, 2011

Novelist considers mortality, youth, technology

Gary Shteyngart has published three books and is one of The New Yorker's 20 under 40 writers.

When did you first start writing?

I was a little kid in Russia and my grandmother made me write a novel for her. I was about five or six years old. She gave me little pieces of cheese for each page I wrote. There was a big statue of Lenin outside of our house and I would always hug him. So I wrote a book about how Lenin meets a magical goose and together they invade Finland to start a socialist revolution there. Things kind of fall apart, though, and Lenin eats the goose for political reasons. So I've always written—I'm not good at anything else. I was a paralegal for a year.

How has your relationship with writing changed since becoming successful?

It used to be very romantic. You would write something but I assumed no one would ever publish it, so writing was this very personal thing where I would go out and come back after a party, when I was in my twenties, I would take out my laptop and write and it was all very personal. Then it became more of a job and now I'm expected to produce a book every four years, so I do. Young writers are very lucky because they're still in this kind of incredible phase of exploration. You figure out who you are in tandem with discovering your style and voice. What could be better?

How did you come up with idea behind *Super Sad True Love Story*?

A couple of things … one is I started seeing literature becoming very devalued in our society. There was a cable repairman who came to my house and, like Lenny, I have a huge wall of books and the man said, "Oh man, why you got all them books here? It's so disgusting. You only got a 25 inch TV!" He was trying to emasculate me, and it was very successful. But I thought, "Oh yeah, reading books really is kind of a silly part of society." Then I wanted to do a book about if love can still be a truth in this sort of world. I thought with this sort of emerging technology—whereas in some cases, the state monitors you, but in our society, we don't need anything to moderate us, we give it all up ourselves. So in the book, if anyone wants to find anything out, they would just go online or something—it's all right there. Then I tried to create this feeling of America sort of slipping from its grand imposition and, you know, this is not a country that's geared to be a number two. It has a sort of number one mentality, and I come from a superpower that collapsed and had to make that transition. It wasn't easy.



AVERY ROWLISON

Author of Absurdistan *Gary Shteyngart read from his new novel,* Super Sad True Love Story, *in Faulkner Gallery on Thursday evening.*

> *The opposite of dying very soon is dying never. But youthful culture—I mean, there's nothing wrong with it, except that it sort of creates a feeling that the past doesn't matter. Nothing really matters except for the future. There's no present, even.*

Most of your books have political implications. Can you expand?

Yeah, politics is in there. I grew up in such a—I mean, I went from Lenin to Reagan. I came here in 1979, so it's hard for me to think of the world outside of political terms. But there's certainly no message of any specific book. I mean, the message is the whole world sucks.

Who are your favorite authors?

I've read a lot of great Russian authors. Then I moved to Jewish authors. These days I look at immigrant authors. There's good literature, there's plenty of good writing and great reading.

How do you think the idea of death and the fetishization of youth has changed over the years?

We're fetishizing better than ever when it comes to humans. I think we're in very uncertain times. Not just economically, but it's very likely that the whole planet is likely to get a lot hotter and a lot wetter. You know, you live in New York and you're surrounded by water that's only to keep going up and up. These are scary times and we're doing it most of it ourselves. And in these scary times, a lot of people think about death, and consequently, mortality. The opposite of dying very soon is dying never. But youthful culture—I mean, there's nothing wrong with it, except that it sort of creates a feeling that the past doesn't matter. Nothing really matters except for the future. There's no present, even. *Super Sad True Love Story* is set slightly in the future because there is no present. You can imagine if I started writing this in 2006, and I was writing about technology, Eunice would have a Myspace page. Who even knows if Facebook will survive? Although I do have a Facebook page, where I post pictures of my dog.

Are you planning on writing a sequel? How do you feel about sequels in general?

I don't like to do sequels. I mean, they can be okay. I don't know, I'm very attention-deficit. Once I'm done with something, I want to be done with it. I never read anything I write, I just throw it out there and say, "Good-bye."

Do you really think the idea of an apparat is not only possible, but a probable popular development in the near future?

I'm already addicted to this thing [the iPhone]. I got it in 2007 when it first came out. I had this intern who helped me figure out all this stuff. This is a pretty simple interface and it took me years. The Internet and the iPhone are really cruel mistresses because they steal all your time. It becomes so ridiculous. At a birthday party a couple years ago, I had a friend —a photographer—who gave me this beautiful photo. And I had had a few drinks, but I look at the photo and try to make it bigger and smaller by spreading my fingers over it, you know, like you do with the iPhone. She was like, "You idiot, it's a photo," and I was like, "What?!" So it's really astonishing how quickly these things have supplanted our interface with the world. It becomes very different, you know, you walk down the streets of New York and it used to be you could be so fascinated with everything going on. Now, people are just checking their phones and their attention is just divided, at best. That's difficult for a writer—it's said that writers should be great noticers, but what happens when all you notice is what's happening on this little device? It's kind of scary. kind of sets the mood for it, so look for it.

—Compiled by Leah Yacknin-Davison

April 15, 2011

Bagel workshop brings fun and snacks

BY MARIAM ASAAD

Soft, doughy and ever-present at Out Takes, bagels are a great go-to food—even more so when they're freshly baked. But while lathering on cream cheese and devouring every last morsel, it's easy to forget where bagels come from and the time and effort that goes into making them.

Debbie Swartz, mastermind behind Busy Bee Bagels, decided to share her skills with members of the Grinnell community and partnered with the Chalutzim Committee to bring a Bagel Making Workshop to campus.

Eleanor Price '14, a member of the Chalutzim Committee, touted the success of last semester's Challah Baking Workshop as a motivation behind this activity.

"In the fall we did the Challah baking workshop and that was a really big hit, this was to show people how to make another relatively traditional Jewish food and use our remaining flour before Passover," Price said.

For Swartz, conducting the workshop was a fun, rewarding activity that reminded her why she loves her work.

"I've had a lot of people come up to me and tell me how much they enjoy my bagels and it's really gratifying," Swartz said. "We just thought [the workshop] would be a fun thing to do and it was."

At the workshop, Swartz showed students how to make "boiled-then-baked" bagels. Once the dough was ready, it was left to rise for a short while, and then she showed students how to shape the bagel before boiling, seeding and then baking it. This shortened version of bagel making enabled students to make and enjoy different kinds of bagels over the span of just a couple of hours.

Elaine Teo '12, who describes herself as a bagel addict, was drawn to the workshop because she wanted to know more about how her favorite food was made.

"I eat bagels all the time so I thought it would be a good experience to try and make them," Teo said. "The recipe is really flexible, I'm definitely going to use it. Maybe I'll make a chocolate bagel …"

The bagel workshop went above and beyond its ostensible purpose of teaching students a new skill; it enabled them to appreciate the complex processes behind foods they often take for granted.

"Food nowadays is so impersonal," said Sammy Huang '12, a workshop attendee. "The experience of making it yourself changes how you think of food. Now that I know all the steps involved, I'm appreciating it much better."



BEN BREWER

Elaine Teo '12 digs in to grab a piece of dough during the bagel-making workshop hosted by Rabbi Howie Stein and Chalutzim in the JRC Multicultural Kitchen on Wednesday.

April 15, 2011

Q&A: Palestinian activist Sarah Smith '08

In August of 2010, Sarah Smith '08 took a trip to Palestine as a delegate of Palestine Solidarity Group in Chicago. Four months later, she and two others from her trip were subpoenaed to testify before a federal grand jury. They were part of a group of 23 people who were subpoenaed in connection to antiwar and solidarity efforts regarding Palestine.

Smith will speak next Wednesday, April 20 in ARH 302 at 8 p.m. as part of Activist Week.

What was the initial purpose of this trip that you took?

I'm Jewish, and I've always wanted to go to Israel and Palestine to see what's going on in Palestine and Israel for myself. I wanted to meet Israelis, I wanted to meet Palestinians … then I wanted to come back to the United States and speak publicly about what I saw, what I had encountered and who I had met with and what I had learned.

How did you go about meeting people when you got there?

It was a planned delegation, so I wasn't the only person on the delegation—there were seven of us. The trip was organized by a Palestine Solidarity Group in Chicago, and they're a political group that does educational trips to Palestine and Israel. We met with some nonprofits, we met with some civil rights activists, we met with some people who had been political prisoners in Palestine and Israel, we met with teachers, and then we met with families on the street, honestly just by walking around and talking to people.

You mentioned that a lot of the stuff you heard on the news wasn't true. What examples of that did you find there?

I went with the assumption that the West Bank was going to be really, really scary, almost like I was walking into some sort of war territory, and that, if I told anyone I was Jewish, that something terrible would happen to me. I was told repeatedly that Palestinians hate Jewish people, and especially Americans, and so being Jewish and American I thought "Oh man, I'm getting myself into some trouble here." The two girls who I traveled with were Palestinian-American. They introduced every single person we met with—every person we met with, every teacher, every family, every child we talked to on the street—they introduced me as their Jewish friend. And it didn't hinder any Palestinian, whether we were in Israel or the West Bank, from talking to me. Actually, it was almost the opposite. People were thanking me repeatedly for coming into the West Bank to hear what was really going on and to see for myself what was really going on. It is one of the safest countries I've ever been to, by far … three women from the US can walk around at night without worrying about being hassled by somebody or being robbed or anything like that. Palestinians do not hate Jewish people and they do not hate Americans. It's our foreign policy that they hate.

What do you think the US government could have found controversial about this trip?

I have not been given any of that information. The US government, along with the FBI, are trying to build a case of material support for foreign terrorism. According to these new material support laws that were passed last June … now speech can be used as a form of material support for foreign terrorism if done in a coordinated way. If I spoke to someone in Palestine or in Israel, and that person speaks to someone in a terrorist group, technically, that is material support for foreign terrorism. It has nothing to do with us giving money or giving actual weapons to a foreign terrorist group that's on the US list. And we actually didn't speak to anyone on that foreign terrorist list.

What happens when you refuse to testify? Are you subpoenaed again, or are there any sort of consequences?

I refused to testify by sending a letter in to the prosecutor saying that I was refusing to appear before the grand jury and I was invoking my Fifth Amendment right to basically say nothing. Right now, nothing else has happened. I think the Justice Department is waiting. There's been a national and international pushback against this case. The day I was supposed to testify, 400 people came out and protested outside of the grand jury in support of the nine of us that refused to appear. There's a huge number of people who are supporting us, and I think the Justice Department is kind of waiting until this pushback dies down. I'm not sure when they're going to make their next move, but their next move can be one of two things. You can refuse to testify the first time you're subpoenaed. What the prosecutor can then do is they can impose immunity on you. What that means is that you either testify and you go before the jury and testify and answer every question, without exception. If you refuse to do that, you face civil contempt, which means you go to jail for up to 18 months. You can also face criminal contempt … you could face up to 15 years in prison. That's what we're facing now. If we're re-subpoenaed and the prosecutor decides to impose immunity, people are going to start going to jail for refusing to go before a grand jury. The other option is that the prosecutor can actually indict someone. After someone refuses to comply with a subpoena, the prosecutor has the option of indicting them, meaning that they would be formally charged with a crime. As of right now, no one has been charged with any crime whatsoever, which is another reason why no one is willing to go before the grand jury because we don't know who the target of this investigation is. I don't know if I'm the target, if these girls I traveled with are the targets. … You could cooperate and go before a grand jury not knowing that you're testifying against yourself. … Lots of people don't quite understand the severity of what a grand jury is. … Whoever is subpoenaed to appear as a witness, you're given no information about what you're really there for. … We're supposed to go in and testify and name everyone we met in Palestine and Israel, every group we met with, who was affiliated with which group, so which political party. They want to know everyone we know in the United States, who's involved in any Palestine solidarity or anyone we know in the United States who's travelled to Palestine. They want to know every meeting we've ever gone to involves Palestine. If I was to appear before the Grand Jury now they'll ask me every place that I've spoken at about the case, every person that I talked to, every question that was asked of me. Everything that was said by every person that was in every event that I went to. … They're basically looking for names, they want associations, they want to know what groups we affiliate with, what are political views are, which is supposedly under the first amendment, you have the right to associate with any political group without the government interfering. You also can say whatever you want about the government without the government interfering. … When you're going in front of a grand jury there's no judge who is presiding over the process to make sure that everything is going across legally. Also as a witness you cannot bring your lawyer in. You can't have any legal representation. … The jury consists of the people [the prosecutor] picks to be on the jury. There's no bias screening. … It's like jury duty. Most people who serve on a jury for the grand jury know how a grand jury works and so they don't know what the rights of the witness are. … [The prosecutor] can submit or omit whatever he feels like sharing with the jury, whatever really is relevant to his case. … There's no rebuttal process, there's no statement process, you just sit there and answer the questions that are put before you and that's all. … There's also no one taking notes and so there's no public knowledge of what's actually said at the grand jury's proceedings.

If there is nothing that could possibly be misconstrued or could come of it, is there anything that's holding you back from going through with it other than that it being a huge hassle?

If I go in for a grand jury than I'm admitting that I don't have a first amendment right and I don't care about my first amendment right. … I take my first amendment right very seriously. … If we give up our first amendment rights than they're going to take away someone else's first amendment rights after us. … The other main reason that I'm refusing to testify, and so are the other twenty-two, is they're asking us to name everyone we know who's involved in any type of anti-war or solidarity both here and abroad. For people who have travelled to Columbia, if they list people that they know in Columbia, people in Columbia will be killed because there are death squads in Columbia. In Palestine I met with people who have already been political prisoners for standing up for their own land. Those people will probably go back to prison just for meeting with me. How would I be able to look at myself in the mirror after writing a list of names not knowing what's going to happen to those people abroad. I couldn't do that. The other thing is dragging in a whole group of other Americans into this case. … I know I'm not a target of the investigation, but to drag in other people into it is not something [I'm willing to do]—and it's like McCarthyism. That was the whole point, that they wanted you to name everyone who you knew who was Communist. That's not something I'm willing to do. … It's not the government's business … who's involved in Palestine boundary work or who shows up to anti-war demonstrations. It's apparently something that's always been legal in the United States and now suddenly they're trying to criminalize it. … I don't think it should matter where you travel to. I think as an American you should be able to travel wherever you want to in the world legally … to see what it's like for yourself without the government saying we know you went there. It's a different thing if you're going to travel to another country and give money and give actual material support such as like machine guns to terrorist organization and if they want to indict people on that kind of thing that makes sense. … What is this case really about? I'm not quite sure. I think they're trying to scare people from being involved in any international solidarity work that isn't in the U.S.'s best interest.



CONTRIBUTED

Could you give us a quick preview of what you're going to talk about at Grinnell?

What I'm going to really talk about at Grinnell is who are the 23 people that U.S. government is targeting? Why are they targeting us? Since the 23 of us have been subpoenaed to a grand jury, what is a federal grand jury, because most people don't know what a grand jury is? What's the process? What happens if you refuse to testify? Why have we refused to testify? What's going to happen to us now that we have refused to testify? What are these material support laws and how do they affect pretty much every American in the country? Because according to these laws if you go to an anti-war demonstration, you are technically giving material support to foreign terrorism. If you speak to someone who possibly knows someone in a terrorist group, you are giving material support to foreign terrorism. … Anyone's at risk, whether you went to Palestine on a delegation, whether you've gone to an anti-war march. Whether you've openly spoken out against some sort of policy that the U.S. government is involved in, whether it's abroad or here in the U.S., that technically could be material support of foreign terrorism. … Being dragged into a case like this makes you really question what's going on and what's behind it.

—compiled by Ellie Honan and Cailey Arensman

F GRINNELL'S SPIRITUAL FACES

Seder

On Monday, Chaberim organized a Seder Feast to mark the start of eight days of Passover. The event was held in the Quad and attended by about a hundred people.

Rabbi Howie Stein and student readers began the evening by telling the Biblical story of the Exodus of the Israelites from Egypt. They augmented this with songs and prayers in both English and Hebrew.

Once the first part of the story had been told, guests shifted their focus to the Passover plate which contained different foods which were symbolic of different aspects of the story being told. These included Matzo bread, bitter herbs—horseradish and romaine lettuce, eggs, cooked meat and salt water amongst others. After guest enacted different rites in keeping with the story of Passover such as sharing the matza and spilling ten drops of wine to symbolise the different plagues, the Passover meal began.

Guests included members from and outside of the Jewish community.

"There were many more students there than I recall ever attending, which was great to see. I love that students of all faiths and backgrounds felt comfortable partaking in such an important Jewish tradition," said Emma Willenborg '11. "... [it] is different from what might typically be considered a smaller family gathering, but for me this support and understanding brings our community together in really meaningful ways. Meeting new people and talking about our faiths and traditions was not only a chance for me to share my experiences, but also to learn about other people's beliefs and practices."

Sajar Bhatia '14 also enjoyed sharing this holiday with her friends but for her the realisation of being away from home was very clear.

"For me it wasn't the same also because with my family we read it in Hebrew and we sing the songs a bit differently, it made me really miss my parents and my dad," said Bhatia, "but being with friends and people who are learning about the dinner is fun."

Overall, the Seder dinner proved a great success as it enabled all involved to experience an important holiday in an intimate community away from home. —*Mariam Assad*

Quaker Silent Meeting

The small group of Quakers on campus usually meets at 11:30 on Sunday mornings in the Prayer Garage of the CRSS. Library Assistant Nancy Cadenza leads the group with the help of her husband. Both have been involved on and off for roughly 30 years.

The group participates in worship using the traditional silent meeting format. Members sit quietly, breaking the silence only when they feel moved by the spirit to do so. A meeting has a clerk, whose job it is to end the meeting by turning to the person next to them and shaking his/her hand.

"What people are doing when they are not feeling moved to speak is something akin to meditation, sort of centering, trying to let go of the little thoughts that flit through all of our minds all the time," Cadenza said.

The students involved are a mixture of lifelong Quakers and people who are simply interested in a new form of worship.

"There are some students who were born into Quaker families or who went to Quaker schools and there are students who are just curious," Cadenza said. "For a couple of years we had a Jewish student who attended faithfully."

The Quakers on campus also hold potlucks, have discussion groups, and occasionally offer educational opportunities for those who are interested in their religious experience.

Although there is a Friends meeting house in town, members of the Quaker group on campus don't share the same customs. That particular church's services more closely resemble a typical protestant service than a traditional silent meeting. Instead, the group usually takes an annual trip to a historic Quaker place of worship in West Branch, Iowa.

The 2011 Gathering of Friends will be held at Grinnell College this summer, welcoming close to 2,000 Quakers from meeting houses all over the country. —*Kelsey Roebuck*

"God is Still Speaking" United Church of Christ

Made up of predominantly first-years, this group places a lot of emphasis on community outreach in their worship. Every other week they travel to Plymouth United Church of Christ in Des Moines, Iowa to take communion and participate in the Saturday evening worship.

"They have a Saturday night service which is, um, very chill," Jake Joseph '11 said. "It sort of has a bluegrass feel. Think of it as the Indigo Girls service."

Following the service, they make a point to go out to dinner as a group, making a point to sample everything from Thai to Mexican during their biweekly excursions to the big city.

Between trips to Des Moines, the group worships at the Grinnell Congregational Church at 10:30 a.m. on Sundays.

"The group has been a presence for bringing energy into that church," Joseph said.

The group is very proud of their ability to connect with communities outside of the college. Part of the program is that each student receives a local UCC host family with whom they form greater bonds through the church and activities outside of the church.

"At Grinnell it's too easy to get in the bubble ... with this, I know people in other communities both in Des Moines and Grinnell," said Adelle Crane '14.

"The host family idea, whoever came up with that, nice job," said Izzy Leo '14.

"It allows us to meet different people outside our age group and our station in life," Rachel Kirk '14 said.

The tight-knit group meets to plan events and coordinate rides to Des Moines quarterly. All members serve as co-leaders and distribute the responsibility evenly. They have held several baking nights and are planning a bonfire in May at a local church member's home.

This denomination (UCC) is historically linked to the college – its founders were all church leaders in what were then called Congregationalist churches. In fact, self-governance is a remnant of that original theological background.

"Each church actually self-governs, they run more by a code or an ethic than by this is what you must do," Joseph said.

"It is a little more liberal and progressive than other denominations," Crane said.

Most of the members are first years, with the exception of Joseph, and at least three acknowledged that the New Student Orientation religion seminar guided them towards this group.

"I went to the NSO religion meeting and Jake talked there, and I was like 'I want to meet this guy,'" Crane said. —*Kelsey Roebuck*

Young, Gifted, Black Gospel Choir and Black Church

Started in 1967 by six women in the basement of Younker Hall, the Young, Gifted, Black Gospel Choir has a proud history of sharing the cultural experience of gospel. While the original mission of the group was to revel in its cultural uniformity, it now represents the college's diverse student body.

"My first time was amazing ... I've been in a lot of gospel choirs, I come from a religious background ... and this was exciting," said member Christian Snow '13.

Open to all skill levels, races, genders and religious backgrounds, the choir meets for roughly an hour every Wednesday night in Buckbuam. There, they practice for their performances at Black Church, which takes place in Herrick Chapel once a month and was an outgrowth of the gospel choir.

"It's just something where we can come and worship the way we know how to worship," Snow said.

Black Church is organized by a group of students on the planning committee with Deanna Shoth's occasional input. They invite outside preachers from Des Moines and Iowa City to speak to the group that attends worship. They are also responsible for enlisting the help of their fellow students to lead the church in prayer and Bible study.

"I was really amazed that students could come together and create a church environment and worship," Snow said. "I was always taught that it was the adults' job."

YGB also has a long tradition of excellence in the art of gospel. During second semester, they tour an area of the country for a week of spring breaks, performing at churches, soup kitchens, and performance halls. The director, Barry Jones, works students hard to prepare them for the strenuous trip, but he makes sure to keep the mission of gospel alive.

"He'll tell us what the songs mean, what they should mean to us, what the purpose of the song is," Snow said, "and that's why I love YGB, because we sing for a purpose."

YGB will celebrate its 44th anniversary next semester, while Black Church will celebrate its 15th anniversary. —*Kelsey Roebuck*

April 29, 2011

Stevens shares history via music

BY ELLIE HONAN

"An Evening with Madame F," written and performed by Claudia Stevens, was a breathtaking solo performance held this past Wednesday, April 27, in Sebring-Lewis Hall. The piece was a Holocaust memorial, composed of various songs played and sung by Stevens through the characters of Auschwitz inmates and Madame F, a member of the Auschwitz orchestra; Fred Cohn wrote the music for the play.

Stevens' acting throughout the evening was wrought with emotion and catharsis, but her most amazing talents were her singing and piano playing. She played elaborate and complex pieces while remaining in character and even switching characters, using the music as her own soundtrack to add strength to her varying voices and emotions. Stevens alternated between singing and speaking, using direct quotes from Auschwitz inmates as well as meditations of her own and singing songs that the Auschwitz orchestra had performed. Her operatic voice was powerful and pure and resonated around the room with vibrato.

Stevens has been performing "An Evening with Madame F" for over two decades in over 28 cities and at a number of leading colleges and universities. She has written several other plays and performed them throughout the United States, Europe, and Asia. The daughter of two Holocaust survivors, Stevens struggled greatly in the initial creation of "An Evening with Madame F," but she feels that it was a necessary struggle that anyone attempting to reenact the Holocaust should face.

Stevens' talent and intelligence shone clearly through Wednesday's performance. As mentioned in the after-show discussion, "An Evening with Madame F" is saturated with irony, keeping in line with the emotion of the survivors who never truly come away from the experience. Stevens' own father was not originally supportive of her writing the play as he thought it would present a threat to his daughter's safety, and he repeatedly told her, "It's not your story."

Even so, Stevens was able to come to terms with her role as both the daughter of Holocaust survivors and as a Jewish woman, and wrote and performed the piece, in which as a single woman she is able to represent an entire concentration camp, from the SS officers to the inmates, to the orchestra in an introspective and constructive style.



SOPHIE FAJARDO

Claudia Stevens performs from her one-woman show, "An Evening with Madame F" in Sebring-Lewis.

May 6, 2011

Social Justice Prize boon to world, GC

STAFF EDITORIAL

Yesterday, the College announced the recipients of the Young Innovator Social Justice Prize. These three individuals truly approach social justice on an international level: James Kofi Annan works to educate children who have survived forced labor and slavery, Eric Glustrom and Boris Bulayev provide the youth of Uganda with entrepreneurial leadership to help Ugandans incite changes they want to see in their country and Rabbi Melissa Weintraub promotes understanding and peace between Israel and Palestine by prompting one-on-one encounters between Jewish leaders and Palestinians. These Young Innovators and their organizations define the meaning of social justice in practice.

By providing the people who run these organizations $100,000 to help their cause, we as an institution directly contribute to making the ideals we talk about on campus and in brochures a reality. Additionally, when the winners arrive on campus the next year to give convocations about their cause, we will see the effects of the prize and know our commitment to social justice continues.

The award is not only an investment for bettering social justice but also provides a network of like-minded activists for Grinnell students to be inspired by and join during their time here and afterwards. The College should further the role these Young Innovators play on campus by encouraging internships that allow students to learn from them, and bring back skills they can apply directly to the College community.

We have many noble organizations on campus that go out in the world to do productive things. Although some have criticized the amount of money being spent on social justice ventures outside of the Grinnell community, we at the *S&B* see the Social Justice prize as an extension of the same ideals that drive these internal groups. We commend the College for investing in social justice on campus by reinstating the community service coordinator as a full-time position on campus and encourage more local investment. But where our skills as students end, these groups carry on, carry out our ideals into a world much bigger than our own.

Social Justice Prize recipients announced

BY ELISE GALLANT

Yesterday in Herrick Chapel the Young Innovator for Social Justice Prize was awarded to Erik Glustrom and Boris Bulayev (jointly), Rabbi Melissa Weintraub and James Kofi Annan.

Glustrom and Bulayev worked with refugees in Uganda to start Educatel, a program designed to empower the refugees by giving them access to schooling.

"We hope to unlock their potential to solve their community's problems," Boris Bulayev said, hoping to empower them as current students to eventually become future teachers.

Rabbi Melissa Weintraub cofounded Encounter, a program designed to build relations between American Jews and Palestinians. The program familiarizes Jewish leaders by having them visit different Palestinian cities to understand the Palestinian perspective. It is the only significant non-military Jewish presence in Palestinian areas of the West Bank throughout the last decade. Weintraub emphasizes that the media predominantly shows violent images, which disambiguate the Palestinians. This encounter allows for person-to-person interactions that break down the violent stereotypes, according to Weintraub.

"When you meet real people the real people are different than our images," said Weintraub.

The final recipient, James Kofi Annan, began Challenging Heights as an initiative to provide education and support for children who were abducted as child slaves in Ghana. Annan used his own experiences of forced labor as a child slave from age six through 13 as motivation and for direction. Challenging Heights works to address the root causes of child trafficking and provides materials and resources for educating children and families who suffered from child slavery.

Each of the recipients demonstrated leadership, creativity and commitment and were able to manifest real changes in the communities where they worked.

"I was stunned with the selection of the award winners including the diversity and how far reaching it was," said alumnus Henry Wilhelm '68.

The recipients were chosen out of over 1,000 applications from 66 countries. A panel of 150 faculty, staff and student volunteers reviewed them, before reaching the selection committee of 10 representatives appointed by President Raynard Kington. The 10 members of the selection committee were comprised of members from the College's faculty, student body, alumni, staff and trustees as well as other prominent advocates for social justice. The process of selection was innovative in and of itself.



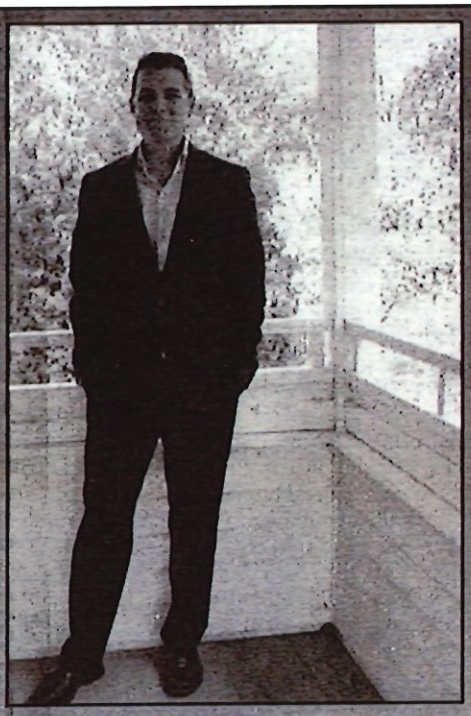
AVERY ROWLISON

SGA President Ben Offenberg '11 presents one of the winners of the Grinnell College Young Innovator for Social Justice Prize in Herrick Chapel on Thursday morning.

"I think this is a fairly unique model for selecting," said Emily Westergaard Hamilton '02, a member of the selection panel. "One thing that I would like to see in the future is more of a discussion on what is social justice and what is innovative social justice."

The future of the Social Justice Prize is uncertain and to be determined by President Raynard Kington. This year's winners will visit campus in late October next semester. The College is working with the winners to create internships and other opportunities for student interaction.

May 13, 2011



David Harrison, French

Where are you from?
Gilroy, California. The Garlic Capital of the World.

How would you describe your style (in three words)?
Anti-Baby Boom

What is your favorite article of clothing?
Whatever makes me feel that if someone were to see me, he or she wouldn't immediately conclude "Yep, that's an academic."

What item or style do you see becoming big at Grinnell next?
I think that tucking the shirt into the pants will make a comeback.

Do you dress differently in class compared to out of class?
Yes. At home I wear hoodies and hot pants.

What is your least-favorite student style for class? Most favorite? (or: Are pajamas appropriate for class?)
Students at Grinnell dress appropriately: no complaints. At UW-Madison, all the students wore baseball caps. You couldn't tell them apart.

What was your most embarrassing outfit?
Most of my childhood was embarrassing, clothing-wise. Thanks for reminding me.

How has your style changed over the years?
The first time my partner bought me a shirt, I thought: "Really? This looks good?" Life has not been the same since.

Where is your favorite place to shop?
A real department store, where the salespeople aren't teenagers.

Why do you think it's important to dress well?
Because it's a form of respect for others.

Who is your style icon?
Cary Grant. If that's too presumptuous, then Melvyn Douglas. He's sort of the Jewish Cary Grant.

What decade does your fashion best belong in?
The decade of Marshall Fields.

What is your staple "go-to" clothing item?
A white button-down shirt.

May 20, 2011



Jeffrey Leep will be kicking it in Grinnell for the fall semester, running the mathLAN in Prof. Stone's absence. In the spring, he's going to go to Australia for 3-4 months and pick wine-grapes, drink wine-grape products, backpack, and meet strange people.

After spending a lovely summer at home in CA, **Rachel Levinstein** will be moving to Chicago for a year to be part of AVODAH, a Jewish service corps, and will work with those at CJE SeniorLife. After that, who knows what she'll be doing.

Carol Lin will first be making up four years' worth of lost sleep, then trying not to pull an "Icharus" in a quest to make her place in the light of the world. If looking for her, you will probably find her somewhere in the wind, chasing shooting stars.

then hopefully go to medical school.

Cy Mistry will be replacing Chris Martin of Coldplay, or alternatively moving to Madison, Wisconsin, to pursue a degree in cosmotology.

This summer, **Kate Moening** is going to pull weeds and taunt mother grizzly bears in Alaska. After that, she's going to do, you know, stuff.

April Mohler will be student teaching at Grinnell Middle School in the fall, followed by substitute teaching and looking for a full-time teaching gig for an indeterminate amount of time afterward. If anyone knows of any social studies positions opening up, send them my way!

Peter Monroe will be going on a mission for the Mormon Church.



]September 2, 2011

NEWS

Edited by Nate Powell-Palm [powellpa]
Michael Schoelz [schoelzm]

FOOD JUSTICE: A JEWISH PERSPECTIVE



BONI FINKLESTEIN

Following last week's Symposium on the future of food production in the Midwest, which looked at the trembling American food system from viewpoints in both the academic and professional realms, Grinnell College's department of religion invited an alternative perspective: Food Justice from a Jewish activist perspective. While not always incorporated into the conversation of food politics, the five panelists consisting exclusively of current and former Grinnellians, presented on and discussed the possibilities for greater systemic change when the organizational power of the greater American Jewish communities unite around issues concerning fixing the American food system. The panelists ranged from a for-profit business owner who works to improve the quality of kosher meats, Deborah Kimelman-Block '93 to Arl Heart '04, who works to create a certification system, which designates food producers that engage in fair labor practices.



Eleni Irrera: I guess food justice to me is people who need food getting food or people having access to food and not going hungry—being obvious.

Marcus Eagan asked:

WHAT DOES FOOD JUSTICE MEAN TO YOU?



James Tiffany: Food justice is basically eating healthy and knowing how to eat healthy.



Officer Fricke: Food justice? When I hear that phrase I think it means everybody should be entitled to healthy and good food. I think all individuals in this country and in the world should be able to eat healthy and good food.

Lorraine Blatt: Food justice is treating cows and chickens and pigs nicely and not keeping them cooped in little pens where they don't have room to breath. That's mean that they do that. They should be nicer and more just.



September 16, 2011

TIME MAY CHANGE ME (BUT I CAN'T TRACE TIME)

COLLEGE HIRES 'RENAISSANCE RABBI'

BY LEAH LUCAS
lucaslea@grinnell.edu

Grinnell College welcomes Garson Herzfeld as the new Interim Associate Chaplain for the 2011-2012 academic year. He takes the place of Howie Stein, the former rabbi at Grinnell, in serving as a resource for not only the Jewish students on campus, but for all in need.

"I refer to myself as a 'Renaissance rabbi' of sorts because I have served in a number of different arenas—in congregations, on campuses, and through various Jewish organizations," Herzfeld said.

Most recently he served for six years as rabbi of a Reform temple in Brooklyn, New York. He also was rabbi at his alma mater, Hobart and Williams Smith Colleges, and at Colgate University. He directed the Hillel Foundation at the University of South Florida in Tampa, where he led a student group with over 2,000 members. Originally from Cleveland, OH, Herzfeld has spent most of his adult life working on the east coast and therefore is still adjusting to the slower pace of life in Grinnell, IA.

"I am really enjoying the friendliness of the Grinnell community and look forward to my time here," Herzfeld said.

He was attracted by the small size of Grinnell and by its reputation as a top-notch liberal arts school. Social justice is also close to his heart and he has already begun to contribute to that important dimension of the Center for Religion, Spirituality, and Social Justice. Herzfeld has goals both for the Chalutzim group and for the larger Grinnell community as a whole.

"I am looking forward to leading a Torah study, facilitating monthly bagel brunches, in addition to hosting a panel discussion of alumnus speaking on various aspects of food justice—set to occur the week before Thanksgiving—and leading a monthly Interfaith dialogue. I am most interested in hearing feedback and suggestions from Grinnellians regarding what programs students would like to participate in," Herzfeld said.

His office hours are Tuesday, from 10:30 a.m. -12:00 p.m. and Wednesday, from 3:00 - 4:00 p.m. He can also be easily reached by phone at x4266, or by e-mail at *herzfeld@grinnell.edu*. Deanna Shorb and Herzfeld, as ordained clergy, are both confidential advisors to all Grinnell students.

"The Center is a wonderful open space where students are welcome to study, socialize or simply relax," Herzfeld stated.

COLLEGE COVERS HINDU GOD

BY EMMA SINAI-YUNKER
sinaiyun@grinnell.edu

Tucked away in between the Robert N. Noyce Science Center '49 and the Forum sits the statue of a Hindu god and its brand new covering. Ganesh—the god of education, knowledge, wisdom and wealth—was first installed on campus in 2001 after the murder of Jamison Curran '01 while he was studying abroad in India. Because of his love for the Hindu culture, and Ganesh in particular, his family along with staff agreed that Ganesh would be an appropriate way to honor the young man's life. Within a year, Religious Studies hired a new Eastern Traditions staff member Whitney Kelting. Kelting, who no longer is employed at the College, pointed out that Ganesh needed to be covered in accordance with proper practice. Dean of Religious Life Deanna Shorb asked Kelting for examples of proper coverings for the god and then made the plans based off of photos.

"[Without a covering] it was beautiful," said Shorb. "But it was wrong."

Over the next eleven years Shorb worked with students to get the statue covered correctly. Despite overwhelming popularity among the student body demonstrated through student initiatives, it took President Raynard Kington to make it happen.

"I am elated that when President Kington came to town and heard of Ganesh and found out that Ganesh was not covered, he put the situation under a category of 'just do it,'" Shorb explained.

After waiting eleven years, the Ganesh statue is now displayed as it should be. The cover used the plans that Shorb created with Kelting . There is a Puja, a religious ritual held for Hindu deities, being planned for the Ganesh statue. As of now, there is no official date for the ceremony, but Shorb said that it will happen "before the snow flies."

COLLEGE CONSTRUCTS NEW WALKWAYS

BY EMMA SINAI-YUNKER
sinaiyun@grinnell.edu

Many changes and additions have been made to the walkways and sidewalks around campus.

Specifically, there are two new walkways toward the west side of campus and in between the Rosenfield '25 Center (JRC) and Younker Hall, a number of new walkways around where the new parking lot went in, sidewalks going along Tenth Avenue, and then some new sidewalks going from Tenth Avenue up to 1600 Park St. There has also been some replacing of old broken walkways.

The 10th Ave. sidewalk used to tip, which was an accessibility problem. This is the main reason why the sidewalk was replaced, according to the Michael Burt, the Associate Director of Facilities Management.

"It was just really difficult to maintain in winter," Burt said.

Due to the sidewalk's proximity to the road, when the city would plow the streets the sidewalk was often covered and harder to clear.

"When the JRC came in, traffic patterns changed," said Burt about the walkways from Younker and the Loggia.

There used to be two large mud paths between the Loggia and the JRC. It was decided that those would be the perfect place for new walkways, seeing as the area was already put to good use by students.

Walkways near the new parking lot were put in place because of the number of people who would be expected to be using the area. It is right near the gym and often has heavy foot traffic.

The new walkways are all finished. The only thing left is to touch up old, cracked sidewalks. The Facilities Management (FM) team wants to finish all of those up before it's too cold and snowy in winter.

September 23, 2011

"Copenhagen" commemorates 70th anniversary of Hiroshima

SAMIRA SADEQUE
sadeques@grinnell.edu

In memory of the U.S. bombing of Hiroshima in 1945, Actors Theatre of Grinnell arranged for a performance of the renowned play "Copenhagen" at the Grinnell Arts Center last weekend. Mark Schneider, Physics, Michael Hunter '02 and Liz Hansen, an actor and director from Grinnell, performed in the play.

The story takes place in the memory of the spirits of Neils Bohr, played by Schneider, and his wife Margrethe Bohr, played by Hansen, who begin the play with a conversation in a desperate attempt to find out the answer to the question, "Why did [Heisenberg] come to Copenhagen?" Werner Heisenberg, played by Hunter, a German physicist who had been Bohr's student and had shared a dear relationship with him, is suddenly on a different end of the war than Bohr, the famous German physicist considered as the father of quantum physics. Bohr, on the other hand, is half-Jewish and living in Denmark under Nazi occupation. The two-hour-long play delves deep into many meetings that Heisenberg had with Bohr regarding various nuclear debates, including the utility and control of nuclear power and reasons why or why not to build a nuclear bomb.

At the end of the play, Hiroshima survivor Mikio Matsubayashi gives a speech about how the bombing shaped his life in a completely different way. He was eight-years-old when the first bomb landed 66 years ago, and moved to the United States at the age of 20. He said that neither he nor any of his family members had suffered from any of the radiation after-effects.

Matsubayashi, who flew from Los Angeles for the showing of the play, also said this was the first time that he spoke in a public setting about his experience with the "Little Boy"—the codename of the atomic bomb dropped on Hiroshima.

Dr. J. R. Paulson, a family planning specialist from Grinnell Regional Medical Center expressed his excitement over the play being shown at Grinnell Arts Center. Dr. Paulson, who graduated from College with a major in philosophy, said he was interested in the aspect of scientific inventions and the morality and ethics involved in them.



AVERY BOWLISON

Actors perform in "Copenhagen," during a dress rehearsal.

"From my background I really appreciate to know that there is a very great overlap of philosophy and morality of what we do," Dr. Paulson said.

The play was performed in Reader's Theatre, a form of minimalist theatre where the actors read from their script on stage. Schneider described the challenges of the particular form, especially in repeatedly looking back to the script and knowing where to start reading.

"Although it made learning of lines easier, but it made acting a lot harder," Schneider said.

Hunter explained that he saw the play for the first time in London and liked it immediately.

"Many years later and many life choices later, when we were talking about theatre productions that we could do with Actor's Theatre and I thought, we could do Copenhagen."

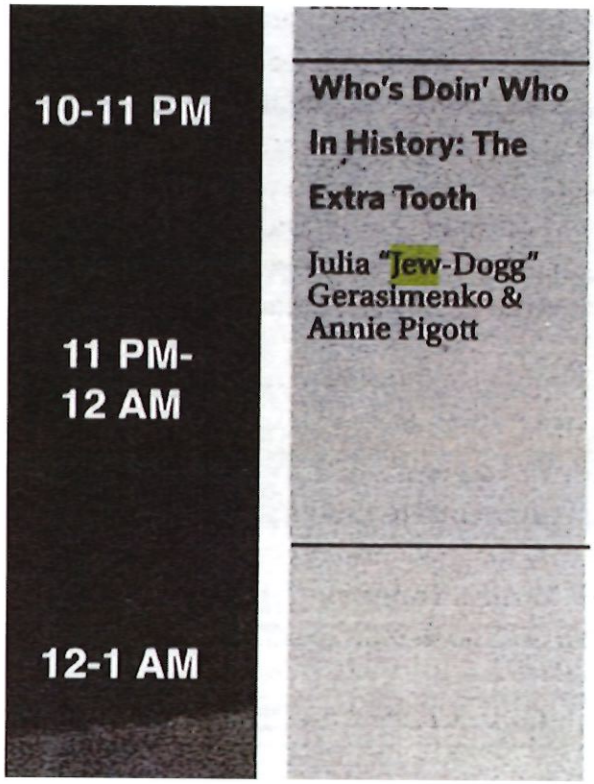
He then proposed the idea to Grinnell Arts Center President, Tom Lacina, who suggested that it would be a fitting theme for the 70th anniversary of the Hiroshima bombing. Hunter then approached Hansen and Schneider, who he had worked with on several other productions.

Hansen, who is the director of theatre at Grinnell High School, has a long tradition of working with the College, as her involvement with the College students dates back to 1990.

"We are so fortunate to have the generosity of Grinnell College and the wonderful students," Hansen said. "[We] are able to have a better [theatre] program that has definitely enriched our community."

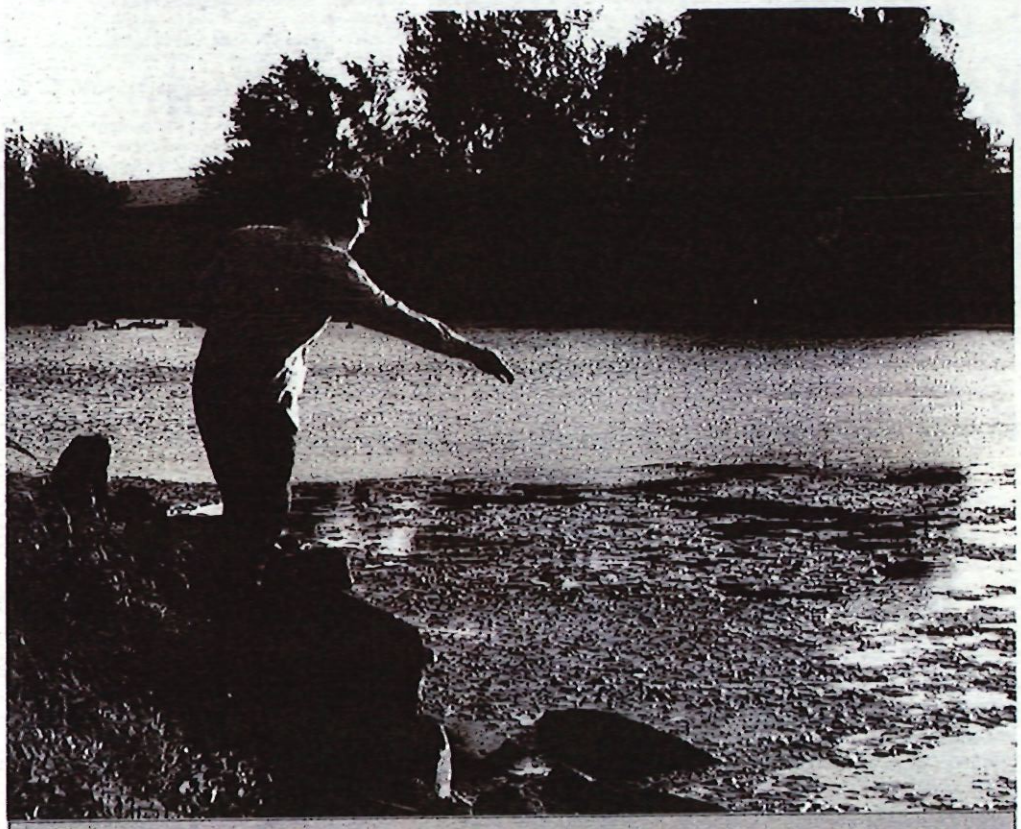
Bohr is half Jewish

September 23, 2011
KDIC



September 30, 2011

Chalutzim celebrates Rosh Hashanah

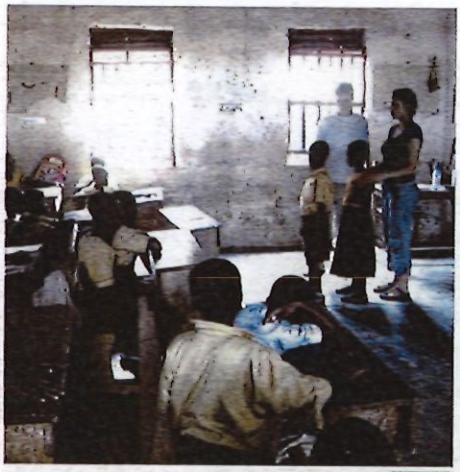


SOLOMON MILLER

Nathan Forman '15 throws challah breadcrumbs into Lake Nyanza in Grinnell's Miller Park in honor of Rosh Hashanah, the Jewish New Year. Forman and other members of Chalutzim performed the ritual Tashlich (casting off), metaphorically casting their sins into running water after a short prayer to purify themselves in the Ten Days of Repentance stretching from the New Year to the holiday Yom Kippur.

-Compiled by Solomon Miller

September 30, 2011



CONTRIBUTED

Roni Finkelstein '15 teaches a first grade class in the Volta region of Ghana. This village of Sovie lies on the bank of Lake Volta, the site of much of the child trafficking that occurs in Ghana.

Grinnellian makes double connection with SJP winner

EMMA SINAI-YUNKER
sinaiyun@grinnell.edu

During the summer of 2010, Roni Finkelstein '15 met and worked with Grinnell's Social Justice Prize winner, James Kofi Annan. At the time, Finkelstein was volunteering with the American Jewish World Service (AJWS) in Ghana building a latrine and teaching elementary school students. The program itself lasted seven weeks and was called Volunteer Summer.

"I've been going to the same summer camp since I was ten years old," Finkelstein said. "Going into my junior year I was a counselor and then my senior year I decided I wanted something different. So I actually just Googled 'volunteer summer' and the American Jewish World Service (AWJS) was one of the first to come up. I thought, 'Well I'm Jewish, and I want to go to Africa,' and it ended up being a really cool experience."

The group that Finkelstein worked with was taking a weekend to vacation at Cape Coast when she met and worked with Annan. The AJWS supported Annan's program, Challenging Heights, when it first started and even though they no longer give him money, the connection remained.

Challenging Heights helps provide education for children who have returned from slavery and other forms of child labor. It also supports at-risk and poor families to ensure that, by improving their income, child slavery will not be necessary.

"When we first arrived at Challenging Heights, [Annan] introduced us and took us around to all of the classrooms," Finkelstein said, "We got to interact with the kids and even teach. It was interesting because we taught a lot of the classes in the village we were staying in and the students were so far behind the students in the Challenging Heights School. The kids at Challenging Heights were all able to form basic sentences in English, which was a huge contrast between the regular schools and what [Annan] is providing."

After working with students and seeing the school, Finkelstein and her group went out to lunch with Annan and listened to him share his past experiences.

Ghana continued on page 7

FEATURES

Edited by Alyce Eaton [eatonaly]

Ghana, continued from page 1

"He kind of just sat down and told us his life's story which, if you look into it, is really, really intense," Finkelstein said. "Yet somehow he's able to sit in front of privileged, American, Jewish youth and talk about something that they can't even imagine that he went through."

That following October, Finkelstein found out that Annan was going to be in New York. She and a friend set up a gathering for him to speak.

Finkelstein made her decision to attend Grinnell College before the winners of the Social Justice Prize were announced. When she found out that Annan was a winner, she was excited.

"I was kind of just browsing the website—you know how when you're excited about college and you're looking on the website and all of the YouTube videos?" Finkelstein said. "I ended up on the Social Justice page and went, 'Wait! No way!' It was awesome. I was like, now I know why I'm going to this college: this is something they're able to appreciate and support."

When Melisa Chan, Coordinator of the Young Innovators for Social Justice Prize, found out that an incoming student had actually worked with Annan at Challenging Heights, her reaction was very positive.

"Roni was super enthusiastic and she volunteered to help and I jumped at the opportunity. She actually gave a presentation about her trip where she talked about working at the school and had taken some beautiful pictures," Chan said. "We decided that students on campus should know more about the Social Justice Prize winners."

James Kofi Annan, along with the other Social Justice Prize winners, will be on Grinnell's campus Oct. 25-27. There are ten events scheduled during their stay where students are welcome to interact and speak with the winners.

"So, one thing that I would recommend is that everyone go talk to [Annan] when he's here. He's extremely open and will talk to anyone almost anything. You could ask him any question and he'll answer it to the best of his ability," Finkelstein said. "His story is really amazing, and you appreciate it even more when you see other people's reactions."

> ... Now I know why I'm going to this college: this is something they're able to appreciate and support.

October 7, 2011

JUDY HUNTER APPOINTED TO STATE ACLU BOARD

LINNEA HURST
hurstlin@grinnell.edu

The American Civil Liberties Union of Iowa (ACLU) now has a direct connection to Grinnell College. Judy Hunter, Director of the Writing Lab, was recently elected to serve on the ACLU's statewide board.

"They ask most of the donors to run for the board, and I said I would," Hunter said. "I never thought I would get elected."

The ACLU is a non-profit organization that promotes and defends the values of the Bill of Rights by public advocacy, outreach, lobbying and lawsuits. The organization's main priority is protecting free speech.

"The ACLU seeks to protect civil liberties of everybody," Hunter said. "They are very consistent with their message. The government shouldn't restrict free speech, freedom of the press, all those Bill of Rights topics."

Hunter has been active with the ACLU for a long time. With recent events such as the Patriot Act, she feels that it is more and more important to protect everybody's rights to free speech.

"I joined the ACLU in the '80s. What really brought them to my attention was a case in a Jewish suburb in Chicago. A Nazi party wanted to protest there, and the ACLU supported them," Hunter said. "I've always admired the ACLU [because] they try to protect free speech rights of everyone, even people they don't agree with, such as the Nazi Party."

The ACLU deals with all sorts of cases, including the issue of gay marriage in Iowa. Recently, they fought for a woman who was denied family medical leave because her spouse was of the same sex. The ACLU brought this couple's case to the attention of the Iowa Attorney General for a review of state policy, and the woman was then granted the leave.

Hunter is not new to the idea of boards and politics, having been a member of the League of Women voters since 1976. Hunter also served on the school board for the Grinnell-Newburg School District from 1994 until 2002, and is passionate about education, as evidenced by her work in the college's Writing Lab.



MARFA PROKHOROVA

Judy Hunter, Director of the Writing Lab, was recently appointed to the statewide board of the ACLU of Iowa.

"I am kind of an education freak," Hunter said.

Hunter is also one of the founding members of the Grinnell-Newburg Education Excellence Foundation, which helps to fund the Grinnell-Newburg Public School system. "The foundation is just an attempt to make up some of the public funding that has been lost," she said.

While many members of the ACLU board focus all their attention on activism while ignoring budgets or hiring, Hunter is willing to work with such details. Hunter's vast knowledge about the inner workings of public boards will undoubtedly benefit the ACLU.

"Boards are all the same, whether they be local or state," Hunter said. "They need to be aware of what they can and cannot do."

All ACLU board members have to be on two committees. Hunter is on the Development Committee, which is concerned with raising finances, and the Legal Committee, which decides in which cases the ACLU will participate.

"We have to chose our cases carefully since we don't have a lot of money," she said.

Being on the board requires dedication—Hunter attends full day-long board meetings every two months. However, she enjoys this commitment.

"Everybody on the board is fighting for something, whether it be the woman who is very active with the rights of Muslims in Iowa City, or the young man from Mexico who is very involved in immigration issues," Hunter said.

October 28, 2011

NEWS

Edited by Nate Powell-Palm [powellpa]
Michael Schoelz [schoelzm]

SOCIAL JUSTICE WEEK BRINGS YOUNG INNOVATORS TO GRINNELL

Rabbi Melissa Weintraub

Rabbi Melissa Weintraub, one of the winners of Grinnell's Social Justice Prize (SJP) for her work as the executive director of Encounter, expressed great appreciation for Grinnell's community and overall attitude towards social justice. Encounter is an educational organization dedicated to teaching Jewish leaders ways to help resolve the Israeli-Palestinian conflict.

The SJP came as a surprise to Weintraub, one that has allowed her and her organization to stretch out in new ways.

"I knew we were finalists, but I was stunned and overjoyed," Rabbi Weintraub said. "There were so many amazing organizations being considered. I mean I was completely blown away when we were one of the winners. It was really perfect timing in terms of my organization's life history."

> Interacting with the other Social Justice Prize winners has been humbling, inspirational and amazing.

Rabbi Weintraub is a noted speaker and educator and has taught on four continents. She was ordained as a Conservative Jewish Rabbi at the Jewish Theological Seminary and went on to co-found Encounter in 2005. Until recently, Weintraub was the Executive Director for Encounter. She now works to change the narrative of the Israeli/Palestine Conflict within American politics.

"I wanted to dedicate myself to directly working with communities in a way that one doesn't as an executive director," said Weintraub. "I realized more and more that I was involved with administrative things, and that someone else could do that. I was better suited to continue to innovate and work directly with people and communities."

Rabbi Weintraub grew up in Illinois and had always held a positive view of Grinnell College, although she admits that she knew less about Grinnell than she does now.

Weintraub remembered it as being a nice neighboring liberal arts college and knew there was a social justice connection, but didn't realize the extent of Grinnell's community and environment for fostering social justice.

"I think I'm struck by the general spirit of wanting to talk across lines of disagreement that I think doesn't exist in many other places," said Rabbi Weintraub. "I think people take for granted here their capacity to explore issues from a lot of different sides with a lot of sophistication and complexity. On most campuses those conversations are really fiery and polarized and people are talking past each other. I really think you guys should export that skill."

When describing her feelings of the overall attitude of students on campus Rabbi Weintraub couldn't ignore Grinnell's atmosphere.

"I've had a bit of college envy since I got here, not so much envy of being in school again, but of being in the kind of environment that Grinnell College has," Weintraub said. "It really is a much warmer and culturally engaged community as opposed to other colleges."

The Social Justice Prize winners have been busy since they arrived in Grinnell. The welcome ceremony began at 4:15 p.m. on Tuesday, Oct.25, and there have been opportunities for students to interact with winners throughout the past few days.

"We've had a really intensive schedule, so I haven't really been able to wander around as much as I would like," Weintraub said. "You know how it is, once you're in a place you think 'Wow, maybe I should stay a couple extra weeks.'"

The Grinnell College Young Innovator for Social Justice Prize honors individuals under the age of 40 who have demonstrated leadership in their fields and who show creativity, commitment, and extraordinary accomplishment in effecting positive social change. Weintraub specifically appreciated the fact that the prizes are awarded to younger individuals than are usually recognized.

"It's fantastic and a testament to Grinnell's belief and confidence in its own students and what they might become. They're really invested in helping their students get where they want by allowing them to envision themselves working outside of college and see that there really isn't that much distance between where they are now and their aspirations."

Weintraub has also gotten to know her fellow Innovators.

"Interacting with the other Social Justice Prize winners has been humbling, inspirational, and amazing," Rabbi Weintraub said. "Each of them is extraordinary as individuals and in the way that they set out to make change. I've envisioned when I retire to go work with James [Kofi Annan] against slavery in Africa. Really, quite inspiring."

Emma Sinai-Yunker, sinaiyun@grinnell.edu

Eric Glustrom and Boris Bulayev

When Eric W. Glustrom founded Educate! in 2002, he already held a strong conviction in the power of education and the potential of youth to bring positive changes in Uganda. Boris Bulayev joined Glustrom to lead Educate! at the beginning of their sophomore year at Amherst College. Since then, the two have partnered for more than seven years to empower Uganda's youth and train the next generation of leaders for the country.

Educate! started as a scholarship organization for refugees in Uganda in its first five years, while Bulayev and Glustrom were still in college. But the team gradually realized that the education system in Uganda, which focused highly on memorization, was not helping students to make a difference in their community.

"We said, ok, let's look at how we can change the outcome of the educational system itself. ... Education should help the next generation to solve the problems of the community," Glustrom said.

With such a belief in mind, Glustrom and Boris decided to make a change in the goal and efforts of Educate! after graduating from Amherst in 2007. After two years of intense learning and preparation, Educate! launched its first class for 400 students in February 2009.

This new program focuses on changing the outcome of education through its innovative social entrepreneurship curriculum and long-term mentorship. Students first go through an intensive curriculum of social entrepreneurship for two years. Then they join the alumni program, which helps students to connect to capital and build networks in their community.

Throughout the process, students benefit from their interactions with their mentors. Mentors not only teach practical knowledge of social entrepreneurship, but also help students to overcome difficulties in the challenging start-up process. The ultimate goal is to encourage students to create their own enterprises and to generate positive changes in their community in the long run.

"It is a life-long engagement with students," said Glustrom. "We do not have a start day nor an end day."

Educate! has recently made a big step forward. As the International Labor Organization was funding the government of Uganda to redesign its curriculum, the government asked Educate! to incorporate its social entrepreneurship course into the national education system. It means that the course designed by Educate! will reach 45,000 youth annually and be the first national social entrepreneurship curriculum in the world.

The impressive success was not coincidental. One of the major goals of Educate! after its transition in 2007 was to make its social entrepreneurship curriculum a part of the national education system. The organization made great efforts to collaborate with the government to accomplish its objectives.

"You get very lucky, but you are only able to get lucky because you are prepared. We got very lucky too," Glustrom said.

Educate! is currently developing a new program to support schools with the new national social entrepreneurship curriculum.

> You get very lucky, but you are only able to get lucky because you are prepared. We got very lucky too.

Both Bulayev and Glustrom were excited to receive the award and attend the various events in the Social Justice Prize Symposium. On Wednesday night, they gave a speech to share their stories with the Grinnell community. Bulayev told students to take risks and do what they believe in by recounting his story of quitting the basketball team and joining Educate!. Glustrom shared his "moment of obligation" and encouraged students to "jump into the water."

In addition to the formal interactions with the Grinnell community, Bulayev and Glustrom immersed themselves in the Grinnell environment by talking to students informally in various occasions, such as the weekly Pub Quiz.

"It's been so much fun talking to students," Glustrom said. "Seeing Grinnell's enthusiasm in social justice is really inspiring. I would encourage students not to take it for granted."

Bulayev and Glustrom greatly appreciated the Social Justice Prize and the support from the Grinnell community for their work.

"It is really amazing credibility and validation of what we are doing. It is a huge boost to our momentum," Bulayev said.

Liyan Chen, cheliy@grinnell.edu

October 28, 2011

FEATURES

Edited by Alyce Eaton [eatonaly]

PROF. KASIMOW SPEAKS ON HOLOCAUST EXPERIENCE, VALUE OF INTER-FAITH DIALOGUE

Harold Kasimow is a Professor Emeritus for the Religious Studies Department here at Grinnell College. He is also a Holocaust survivor. He studied at the Jewish Theological Seminary in New York and Temple University in Philadelphia. Professor Kasimow has written extensively on inter-faith dialogue and its importance for the future peace of humanity. He has taught many classes here at Grinnell on World Religions and, for a short while in the 80s, on the Holocaust. On Monday, Oct. 24, he gave a presentation to the College and Community on his experiences during the Holocaust and his studies. Jacob Goldsmith '13 sat down with Kasimow after his talk.

What was your experience with the Holocaust?

My main experience, of course, is those 19 months and five days in the grub, that stands out for me. You know, no sunshine, no light, hunger all the time, every day, just trying to survive. But, being so young and not really understanding, not having any kind of sense what the picture. The idea of fear, always being afraid of dying. When we first came out from the grub, when the war was still going on and we were trying to get over more to the Russian side during the incident when we were almost killed. I said, 'I don't want to die.'

Why and when did you decide to become a teacher?

I didn't have any kind of, there is no moment when I told myself 'Oh, this will be great to become a teacher.' I didn't have a calling to be a teacher. I came out of a very traditional Jewish, I think very open, Orthodox Jewish home. I went to Yeshiva when I came to the Bronx in 1949. I had a traditional education from 12 to 19, when I went to the Jewish Theological Seminary after I graduated high school. What you learn is that traditional Judaism teaches that the highest aspect of worship is study. The Jews are intoxicated with study. What did they create? Well, they did create the pyramids, but we don't need to get into that. Books, everything interpretation of traditional texts. Study is a way of life. I actually didn't know in life even, okay what was I going to do after high school, well I'll continue studying and I graduated from the seminary, well what will I do, okay so I was drafted in the army. After coming to this country I felt a sense of gratitude and I felt that I should serve in the army and I served two years. I was in military education and then when I came back, I always studied. So eventually I went to full time graduate school in the religion department. There wasn't anything else I could do, but study and teach. When I was a graduate student at Temple University in Philadelphia I was teaching every Sunday, I was always teaching World Religions. You could almost say, what else could I have done considering that I am still continuing to study all the time, that's what I do, it's my life.

You have written largely on inter-faith dialogue, how did you become interested in this field and what is your hope for the future of religions?

This was also a very gradual process that I came to interfaith dialogue, through my interest in other religious traditions. At the Yeshiva and even at the Jewish Theological Seminary, all the education was in Judaism. The moment I was able to read English, when I was 15 or 16, for some reason I began to read books on Jesus, so I became somewhat interested. In the seminary, when I was reading history books, Christianity and Islam played a large role. A major influence on me in this whole process of inter-faith was Bernard Phillips, who developed the Religious Department at Temple University. I became a disciple of his. When I went to the University of Jerusalem I took a lot of courses on Islam. Abraham Joshua Heschel taught me that diversity of religions is the will of God and that holiness is to be found everywhere. That was beginning to encourage me, in some way, in other religions. I was one of the founding members of the Muslim Studies Group at the American Academy of Religion, this was an opportunity to meet all these great people from different religious traditions. I feel that inter-faith dialogue is more desperately needed today than ever before, religions have certainly brought beauty and astonishing enrichment to many believers, but they have caused a great deal of suffering and anguish. There is a great deal of hatred and violence being perpetrated in the name of religion. My hope is that people would talk to each other and maybe more important, listen to each other and reexamine their sacred texts and be aware that religions are not fixed entities, the meaning of the sacred texts are in the minds and hearts of the believers. The aim of dialogue is not to convert people, but dialogue can help us see that in spite of our radical differences there are still very strong affinities and that we are encountering human beings who have true faith in their heart. Dialogue can take a long time, it is very easy to take a religious tradition and dismiss it but when you actually meet a person of a different religious tradition and develop a friendship, then I think that there is more of a chance where you can to see the humanity and touch of divinity in a stranger of a different religious tradition. The hope is really that people should talk and listen to each other and then they can maybe begin to see the face of God in the face of the stranger.

You studied under Abraham Joshua Heschel and you have written a fair amount about him. What did he mean to you and how did he shape your academic, literary and personal life?

I met Heschel when I was 19 years old at the Jewish Theological Seminary where he was teaching full time. I took two courses with him as an undergraduate. There was something about Heschel that grabbed me, the personality that he had. I was very drawn to him, because his emphasis was on the ethical dimension of Judaism. There was always a great stress on relations with human beings, the dignity of every human being. Every human being is created in the image of God. He wrote me a recommendation for graduate school and I decided to write my thesis on him. I would travel from Philadelphia to New York once a week to take a course with him. Those were the days when I really had a chance to spend a lot of time with him, in that last year of his life. He made a very profound influence on my life. He was interviewed two weeks before he died; he said "And above all remember that the meaning of life is to build a life as if it were a work of art. Start working on this great work of art called your own existence." He did shape my vision of Judaism. I don't think there is anybody who has influenced me as much in my view of Judaism than Abraham Joshua Heschel, including my view of how I see other religious traditions.

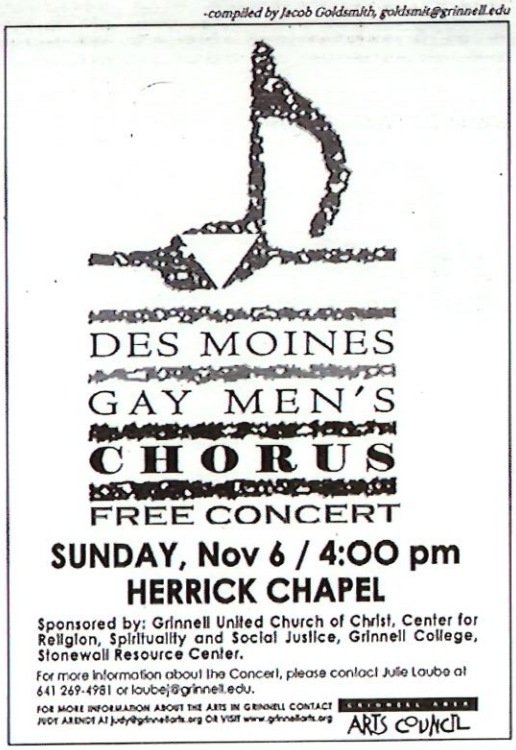
When did you begin talking about your experiences in the Holocaust?

When I think of the beginning of my interest in the Holocaust I think of my meeting with Emil Fackenheim in 1972, he was a major philosopher and I had quite a long talk with him. Around 1960 I also met Elie Weisel and had a one-on-one talk [with] him. I also went to a few conferences, not as a speaker though. I would go to a panel that was just on the Holocaust because some of my friends were on it. I did finally decide that I would teach a course on the Holocaust. In 2004, when Wayne Teasdale, a very spiritual Catholic monk, asked me to write my story for his book, I wrote a few pages about my experiences, especially on the grub. I also realize now, I could always say that there are so many people who are older than me who could understand things much better than me and it was okay. But now I realize that many of the survivors are dying and I am one of the youngest who still has some memory of what was going on. I have decided that I have some obligation to do it, the first time I did it at Yom Hashoah I only talked a little about myself, what could I tell them about the 19 months and five days because, in some sense, there was nothing new under the sun, I never saw the sun during that time.

Is there anything that you would want students to take from this interview?

By studying other traditions we can go back to our own tradition and find new things that we never knew. We can really begin to open ourselves, especially in meeting with other human beings.

-compiled by Jacob Goldsmith, goldsmit@grinnell.edu



November 4, 2011

FEATURES

Edited by Alyce Eaton [eatonaly]

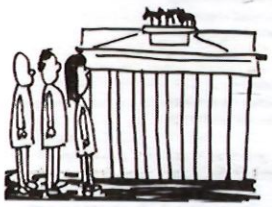
Art History/German class offered next semester to include trip to Berlin

CAROLIN SCHOLZ
scholzca@grinnell.edu

An interdisciplinary approach to learning is nothing new at Grinnell. However, the course GRM-295-ST "Berlin: Borders and Transgressions" (cross-listed as ART-295) takes this philosophy a little bit further than most classes—it will be taught by two professors, Associate Professor of German Dan Reynolds and Associate Professor of Art Jenny Anger, in two different countries, the United States and Germany.

"Over the years, both of us have lived [in Berlin] and we have often talked about how different it is and I think that's part of what brought us to wanting to do the class to begin with," Anger said.

Another unique characteristic of the class is that it will include a trip to Berlin over Spring Break. Both professors will draw on their different experiences in Berlin and expertise for the class.



"The class looks at Berlin as a cultural phenomenon, as a historical phenomenon, as a capital of arts and literature, as a city of migration and multicultural influences," Reynolds said. "...We really try to approach all of these aspects of Berlin from a multidisciplinary perspective."

The class will look at a variety of art forms and themes. Topics will likely include migration communities in Berlin, such as the large Turkish community, the history of the divided city following World War II and Jewish history and community in Berlin.

"We really try to combine cultural and political and economic and social histories in the course," Anger said.

By going to Berlin and taking the content of the classroom to the real world the class will go beyond just "looking" at Berlin as a center of German and international culture and art.

"When we first proposed the course, the hope was that something like course-embedded travel would be possible and it has become possible," Reynolds said.

Professor Reynolds and Anger taught this class once before in 2007, but without going to Berlin. The trip's expenses will be mostly covered by the Center for International Studies, with some out-of pocket expenses, such as transportation, to be paid by the student.

"I believe the College is providing most of the major expenses, but there will be some out-of-pocket expenses for students," Reynolds said.

While the trip is not completely planned out yet, probable destinations include historical sites in Berlin, for example the House of the Wannsee-konferenz, historically Jewish neighborhoods, museums like the Centrum Judaicum and even a possible trip to Potsdam, a smaller city in the metropolitan area of Berlin, and the Film-studio Babelsberg located in Potsdam. In addition, both professors want to draw on their contacts and provide students with the opportunity to meet some Berlin-based authors and writers

"We want them to meet people as well as go places," Anger said.

The trip will be very structured timewise. Students will be asked to work on their research projects, which will include a paper and a presentation and are due at the end of the course.

The class is open to everyone with second-year standing or above, however Art and German majors will be given preference. Because the class is interdisciplinary, no language requirement exists, although some students with proficient German knowledge may be asked to complete some of their reading in German. Students are expected to have some prior experience in the Humanities.

Since a class that includes a trip is pretty unheard of among students, it will probably draw interest from students across majors. Lea Greenberg '14, a German major, plans to preregister for the course.

"I am a German major, I guess I sort of wanted to expand beyond just taking literature courses," Greenberg said. "I also hadn't had any exposure to any Art History courses at Grinnell."

Despite the anticipation for many interested students, the class is limited to 12-15 spaces. Both professors want to have a transparent system for selecting students for the class.

"I would like to prioritize students who haven't had the chance to get to know Berlin," Reynolds said. "And we might have to ask students to write a rationale about why they want to be in the class ... if we exhausted all objective measures."

For now, the class is still half a semester away and few things are set in stone, but students with potential interest in Berlin might want to try to plan their schedule.

November 11, 2011

ON SUNDAY, GIVE THANKS FOR LOCAL FOODS

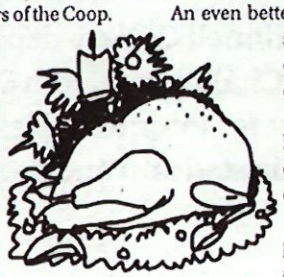
LINNEA HURST
hurstlin@grinnell.edu

Grinnellians impatient for Thanksgiving—wait no longer! Grinnell's Local Foods Coop will be hosting the Fourth Annual Local Food Thanksgiving this Sunday from 2 to 4 p.m. in the Quad in Main Hall.

"This year, the Coop is having Thanksgiving a week early, so it won't conflict with the School of Americas protest next weekend," said Sarah Shaughnessy '13.

Shaughnessy, Carissa Shoemaker '14 and Emily Stanfield '12 are just a few of the many student coordinators of the Coop. They allow students to get a taste of Grinnell—all the food they will serve at the dinner is local.

"We are getting all of our turkeys from Ann Brau, a local farmer. The majority of the veggies will be coming from Grinnell Heritage Farm. The apples for apple cider and apple crisp will be coming from a local orchard. All the grains will be coming from Paul's Grains," Shoemaker said.



Whether you're looking for some comfort mashed potatoes or a more daring entrée, this Thanksgiving has you covered. The Coop will be serving a traditional Thanksgiving meal with some unique twists.

"We are cooking a Carrot Ginger soup that should be really good," Shaughnessy said. "We're also serving challah, which Chalutzim, the Jewish club, makes for us every year."

Local Food Thanksgiving is open to college students, faculty and members of the town.

"This is one of the coolest parts of Local Food Thanksgiving, that people from all parts of the community come together to eat," Stanfield said. "There are few campus events that bring together students and community members."

Tickets are three dollars if purchased in advance, and four dollars at the door. They are being sold this week in the JRC at lunch and dinner. They are also being sold all week at Saints Rest, Brown's Shoes and McNally's. All proceeds from the meal go directly to the Local Food Coop.

"If you paid for an entire local meal in a restaurant, it would be much more than three dollars, so this is a really good deal," Shaughnessy said.

An even better deal awaits those who have two hours to spare. Anyone who volunteers for two hours can eat for free. Those interested should email *localfood@grinnell.edu*.

"We are looking for people to cook turkeys or apple crisps," Stanfield said. "You can even cook one in your dorm, just find an oven!"

Local Food Thanksgiving will be composed of not only food and conversation, but also live music. Those attending will have the pleasure of listening to Ethan Kevarg '12, Katie In '13 and Maia Pillot '12 play. The Too Many Strings Band, a local group featuring several Grinnell professors who play string instruments, will also be performing.

"Everyone should come, you can do cool stuff like process a turkey and make new friends!" Shaughnessy said. "I'm processing a turkey for the first time this year. I'm a little scared, but I'm going to eat it, so I should know where it comes from and how it gets to my plate."

December 2, 2011

Corrections

The S and B would like to correct the following mistakes made in issue 10 on November 18, 2011: We erroneously printed that Lee Purvey wrote the story entitled, "Brandsgard selected young dem's secretary". The actual author was Chris Lee.

We incorrectly credited the Grinnell College department of religion for the panel discussion Grinnell Chalutzim Jewish Students Group with participation from the Center for Prairie Studies and Environmental Concentration planned, coordinated and underwrote the cost of this event.

December 9, 2011



A Day In the Life



JOANNA SILVERMAN

Leonya Ivanov

Online Media and Web Coordinator

6:45 a.m.—"I know it's time to get up," I yell at my alarm. I've been awake since 6 a.m., trying to decide if coffee/life are exciting enough to get up...

6:50 a.m.—...as it turns out, they are. I have 25 minutes for coffee and shower. Then it'll be time to wake up my son, Eli, and take him to school. He is (objectively!) the best kid on earth. He is also the world's fastest showerer: 5 minutes in and out, and no traces of shampoo, I check.

7:35 a.m.—Here is a dilemma: Do I show up for work early to impress my new boss, or do I stay home and do actual work?

8:00 a.m.—Look at the 'fit I've prepared since yesterday. Today is going to be a cold palette day, probably, black and blue. If my socks don't match my pen, my lighter and my scarf, I just don't feel right. I justify it by the fact that my work is somewhat design-related. Not that it shows on the website much (yet!)

9:00 a.m.—Meeting with Arts & Science consultants. Their questions seem insightful. I can't wait to see results of their study.

10:00 a.m.—Communications Staff meeting. I hate meetings. Maybe it's my background (in Soviet Russia, meeting runs you). I tend to get bored and start talking a lot, until I just can't stand my own voice anymore. But this meeting is surprisingly productive. My new boss, Jim [reischel] seems nice and smart so far. He also has new ideas, which is refreshing. (As an anarchist, I hate to praise authority. But I must be fair.)

11:05 a.m.—Even so, it takes me some time to regroup after meetings. I spend it desperately trying to annoy Ben Brewer '11. He is the most even-tempered person I've ever met, and it drives me nuts. Also, I try to recruit Mona Ghadiri '11 to start a "Fashion Police Tehran" TV show. She doesn't find it as hilarious as I do.

11:20 a.m.—Respond to some support emails, because my partner in webcrime, Donna Dralus '89, is out sick today.

11:45 a.m.—A quick chat with Alison from Rogue Element, a Chicago company that helps us with web design and branding. Talking to Alison always puts me in a good mood for some reason.

12:00 p.m.—My cat Norbert meets me at the door with more guilt-tripping on his face than my Jewish mother. He is starving, he says. It's tragic, he says. I haven't paid enough attention to him lately, he says. I will, but first I have to change back into my home clothes. During lunch, Norbert and I are watching "Together," a Swedish movie about a hippie commune. I really like Swedish movies—they tend to show beauty in non-glamorous, simple things. Also, I love the Swedish language. I took it for two years in college, and enjoyed every moment of it (without much reciprocity, since I got a solid C).

1:30 p.m.—Coffee with Mike Thielmann '70 at Saints Rest. It's a tradition since 2002. Students and alums drop by to chat about life and the web. People have been known to turn off I-80 on their way somewhere to swing by. Mike is a great guy, one of the smartest people I've met. Jeff Phelps '71 stops for a chat about #occupy. His revolutionary spirit makes me want to fight something, starting with Apple, who's dragging its feet to register our iPhone app.

3:00 p.m.—Meeting with Kabenla Armah '04 and Jim Powers about the mobile app for the College.

3:45 p.m.—Rush into Jim [reischel]'s office to show him the prototype of the IPad version of the mobile app. Everything seems to work, except the map identifies Windsor House as "San Francisco."

4:00 p.m.—Work with Kabenla Armah '04 on the app. It's going to be awesome.

5:45 p.m.—Skype with Doug Dobrzynski '13. Doug is working for us, even during his semester abroad. I don't understand how Poland can be more exciting than Grinnell's website, but I give him some leeway. Doug is the spider of my Web. He cares deeply about the 'cause,' and doesn't require any babysitting. Plus, he is really interesting to talk to, which, to me, is a job requirement.

7:00 p.m.—Dinner, highlighted by Ingmar Bergman and the iceberg lettuce I've recently learned to pickle. Norbert demands we eat kibbles and watch "Nazi Collaborators" on the Military Channel instead. It's about Amin Al Husseini, the Grand Mufti of Jerusalem. After five minutes of fighting for the remote, culture loses to fuzzy history.

8:05 p.m.—A phone call from my research partner in Mayo Clinic. Kabenla Armah '04, Yaw Nti-Addae '04 and I have been developing software for them for the last six years, NBD. There's one procedure left to code, but for the last six months, there was so much exciting work to do for Grinnell, I had absolutely no time for my other projects. I feel guilty, so I switch our conversation to Zen Buddhism. My research partner is Russian—he can be easily distracted.

9:15 p.m.—Negotiate with Andy from PrometSource (our Drupal consultants) the date when we accept the virtual campus tour. Technically, they were done on Dec. 1, but I want to drag it a little, to give us more time to find bugs. Andy wants it to be this Thursday. We agree on Monday. He is nice. He also never sleeps, so I can call him any time.

9:30 p.m.—Work on the specs for "GrinnellWire" which is going to be the coolest thing in the world. We are presenting it on Dec. 20.

11:30 p.m.—My cat Norbert tells me it's time to watch Stewart, Colbert, and Seinfeld in bed. He is addicted.

12:37 p.m.—I suddenly have an idea for the article I'm supposed to be working on for a Russian anthropological journal. The deadline was Oct. 1. I haven't started it yet. I have to write this idea down, so I can use it when Grinnell's life will become less intense. Norbert falls on the floor as I run to my computer. He is not hurt, except his dignity. By the time I'm done apologizing, I completely forget the idea. Norbert is boycotting me, so I decide to read a book, "The Sexual Life of Savages," by Malinowski. I need it for the anthro article, that I will wri...

6 a.m.—...I don't need an alarm this morning to tell me that life is exciting enough to wake up.

January 27, 2012

GRINNELLIANS MAKE OFT-CONTESTED PILGRIMAGE

MELANIE ROCKOFF
rockoffm@grinnell.edu

Anxious to break from the tedium that often defines the five long, icy weeks of winter break, several current and former Grinnellians trekked to Israel earlier in the month to participate in Taglit-Birthright Israel. The 10 day, all-expense-paid excursion affords Diaspora Jews across the globe the opportunity to explore Jewish culture and identity while strengthening a connection to the State of Israel.

"It's such an important country and it's kind of crazy that it's only the size of New Jersey, and yet we still hear about the tiniest of happenings," said Julia Gerasimenko '12, a winter break participant in "Israel Outdoors," an outdoor-oriented Birthright option. "I think that [Taglit-Birthright Israel] really wants to give people of Jewish heritage the chance to see what it's actually like [in Israel]. To actually see the living, breathing State of Israel really shows how [Judaism] is more than a religion—it's also a culture. And to actually see that in person was really powerful."

Applicants to the Birthright programs must be between 18 and 26 years of age with little to no previous experience in Israel. While much of programming is organized by region, Taglit-Birthright Israel also offers "niche trips" that cater to more focused groups, including the option of an "LGBTQ Friends & Family." The extended scope—beyond purely religious exploration—surprised many of the participants.

"The craziest thing for me about going to Israel was how different Judaism was there. [I saw] a lot of Israelis that identify as Jewish but were hardly religious," said Julie Podair '12. "They have a Jewish culture that is very apparent and very strong, but it's not necessarily religious. It made me feel more okay with not being so religious."

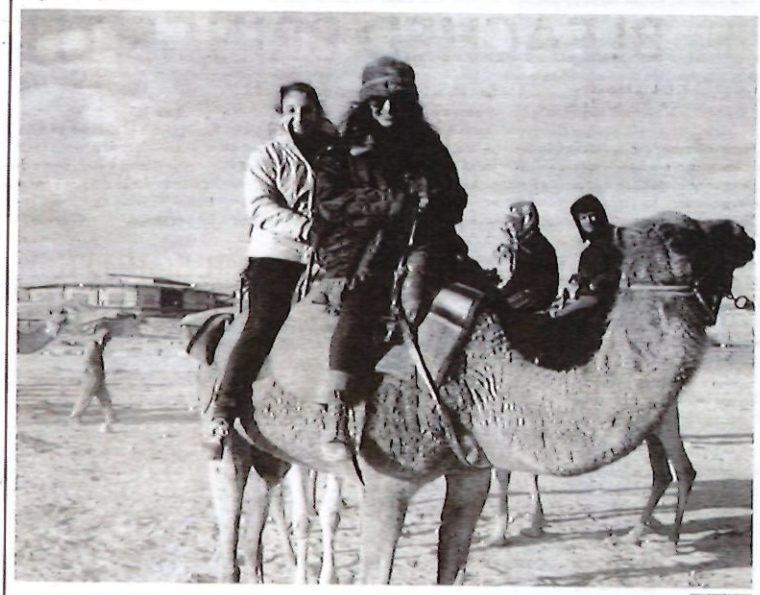
> It was like a free sample of really nice chocolate—you're going to want more of it.

The trip is not without controversy, however. While proponents praise Taglit-Birthright Israel's ability to invigorate Jewish identity and strengthen a connection to the State of Israel, critics decry the program as Zionist and one-sided regarding its treatment of the ever-contentious Israeli-Palestinian conflict.

"I can see why the Israeli government would want to support [Taglit-Birthright Israel] because a lot more people were pro-Israel in the end," said fellow "Israel Outdoors" participant Zach Butler '13. "But our tour guide tried to present either a neutral opinion or both sides when talking about the Israeli-Palestinian conflict—not just what the Israeli government wanted us to hear."

Controversy aside, Taglit-Birthright Israel continues to send approximately 30,000 students per year to Israel from 54 countries around the world, according to the program's official website. Whether a 10-day trip to Israel for Diaspora Jewish youth can be considered a "birthright" remains to be determined, but it goes without saying that the country's rich history and natural beauty present a nearly universal draw to all who visit.

"It was like a free sample of a really nice chocolate—you're going to want more of it," Podair said. "I don't think there was anyone on that trip that didn't want to go back."



CONTRIBUTED

Diane Meisles '12 and Julie Podair '12 explore Israel via camel during their recent Taglit-Birthright trip.

April 6, 2012

CHALUTZIM HOSTS PASSOVER SEDER, DINING HALL CATERS TO TRADITIONAL FOODS

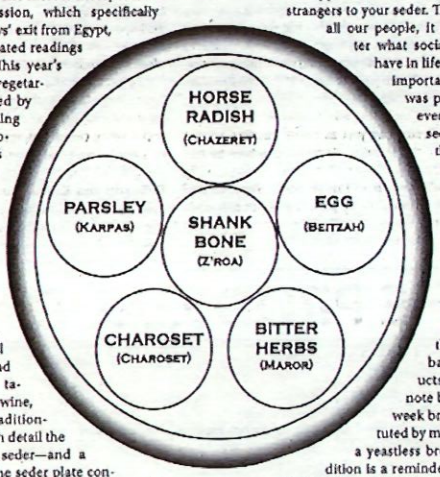
NATHAN FORMAN
formanna@grinnell.edu

This Friday night marks the beginning of the Jewish holiday Passover. Passover, a weeklong holiday (unless we get into the semantics of the 7 nights vs. 8 nights thing), commemorates the Jewish people's liberation from slavery in Egypt and subsequent 40 year journey in the Sinai desert. To celebrate, Chalutzim will host a seder, or ceremonial meal, in JRC 101 at 6:30 P.M. on Friday night.

To Rabbi and Interim Associate Chaplain Garson Herzfeld, Passover signifies freedom.

"Passover is the festival of freedom because it marks the exodus of the Jewish people from Egypt," Herzfeld said. "It's an exodus that marks the transition from slavery to freedom."

The Passover seder is both a meal and a religious service. The meal is incorporated into the night's procession, which specifically details the Jews' exit from Egypt, along with related readings and songs. This year's seder is vegetarian and catered by Grinnell Dining Services; it provides students an opportunity to experience one of Judaism's three most important festivals (Succot and Shavuot are the others). Attendees will sit at round tables; each table will have wine, hagadahs—traditional books which detail the order of the seder—and a seder plate. The seder plate contains symbolic food which is consumed during the ceremony.



For Rabbi Herzfeld, the round tables are imperative for encouraging participation in the seder, because they provide a more collective ambiance.

"There will be circular tables. And hopefully if I can pull it off—I've done these sorts of seders before—I've had different people read, and I've arranged for a handheld mic. With round tables at least you feel like you can interact with the people at your table and the people at tables around your table."

Chalutzim leader Melanie Rockoff '12 looks forward to the potential for communal participation.

"We've divvied up different parts of the hagadah so that anyone can read, and it's totally voluntary so if you don't want to you don't have to. The last time I was here for Passover, it was just a really interesting experience: everyone got up and volunteered and I think we're going to be doing a similar thing this year."

To Rockoff, the seder is an integral Passover experience.

"I think it's important because it's an important Jewish holiday. I also think that it's important for people to have a place so that they might feel at home," Rockoff said. "This is something that a lot of people prior to Grinnell have done—it's a ritual, a tradition—I know that prior to Grinnell I'd never not had Passover seder with my family, and I can't really imagine not doing it in college."

The seder is also a celebration with guests. Along with many Grinnell students and faculty, the Washington University in St. Louis women's softball team, who are in town for the HyVee Classic, will also attend. According to Rabbi Herzfeld, this is in accordance with the spirit of the holiday.

"You're supposed to invite friends and strangers to your seder. That one night all our people, it doesn't matter what social status you have in life—that wasn't important when this was put in place—everyone at the seder is treated the same way, is equal."

For those who wish to observe, Passover also means a week without food products that rise when baked, or products which connote bread. For the week bread is substituted by matzo, which is a yeastless bread. This tradition is a reminder of the Israelites' escape; there was not time for the bread to rise as they fled from Egypt. To accommodate students, the dining hall will offer kosher for Passover options next week at every station except for stir-fry.

In the morning, special granola and matzo brei, a dish similar to French toast will be served. During lunch and dinner, kosher for Passover pasta sauces will be available in the pasta line. The Dining Hall will mark other kosher for Passover entrees with a pink tag, which will explain the ingredients that were substituted to make the dish kosher. There will also be matzo pizza and matzo ball soup available at the grill and kosher for Passover outtakes with matzo and hardboiled eggs.

Executive chef Scott Turley does not question the importance of Dining Services' Passover efforts both in catering the seder and at meals in the Dining Hall.

"So many students need this to get through the week," he said. "There'll be a lot going on."

April 5, 2013

PUNK IS SURE TO RATTLE GARDNER SATURDAY NIGHT



Wet Hair is a low-fi band from Iowa City. They are a noise rock band whose music sounds like an empty street springing to life under a full moon, the streetlights flashing and manhole covers trembling while neon lights froth underneath.

Their first album, *In Vogue Spirit*, features songs that range from simplistic beats to thunderclouds of noise. In "The Garden Room," a keyboard titties throughout the song, while the vocals are delivered in an echoing, droning voice. The song vibrates between moments of stillness, plateaus punctuated with humming strings, and then suddenly quickens as if it's expanding as much in space as it is in pace.

Their most recent release, "Spill Into Atmosphere," sees the band tighten focus on melodies and increase their energy. They retain their unique sound that could soundtrack an abandoned flea market coming to life in Technicolor, with all its noisy collaborations and high-pitched synths. "Color and Shape" opens up with a bravado of drums and resonant bass, until the synths kick in and ties the sounds together, which forms a call and response to vocalist Shawn Reed singing:

"Tonight, I seek motion like life, outside I feel everything right on time. I just mostly like wasting time, I see everything right in line."

Iceage is a punk band from Copenhagen. Their sound is reminiscent of a surprisingly talented garage band from one's hometown. The band's singer, who you want to shyly congratulate after a show, has a raw frustration and a tangible energy of adolescence. This is a band whose sound encapsulates all the surprisingly complex and intense emotions of youth.

In a video for "You're Blessed," VHS cameras capture the bands shows in basements and small clubs, always surrounded by a swarm of jumping and sweating kids. The song begins with isolated guitar riffs and cymbal clanging, like the band preparing their own opening fanfare. Then the red carpet rolls out and Iceage delivers everything you want from a punk band: fast-paced vocals that echo the drawl of UK punk bands, guitar riffs that crash into your ears and pounding drums that sound like the heartbeat of the song itself, exhilarated and unstoppable.

The charming video shows kids so sweaty you'd think they just came out of the kiddie pool, pushing, hugging, hair tousling and kissing each other with joyous recklessness. At some points, the low lighting of the show just leaves you with the image of dark silhouettes crumpled into one big mess, which, visibility aside, still manages to sizzle with vitality.

Their more recent music explores a deeper and decidedly darker atmosphere. The name of their 2013 release, "You're Nothing," speaks for itself. The sound is frustrated, unapologetic and anthemic in its bleakness. In a black and white video of the band performing their song "Mortals" in NYC, an audience head nods to the song's drumroll march. "If I could leave my body, I would. Crashing a wave, disappear."

On ABC Radio, Iggy Pop has described the band as one of the few bands nowadays that actually sounds "dangerous." Praise from Iggy, the ageless Prince of Punk, for a rock band of young 20-somethings is like The Backstreet Boys traveling forward in time and telling One Direction that they're the best thing they've ever heard. Yet with this popularity, the band is getting noticed for some of their less than savory choices.

According to The Guardian, the band has been accused of endorsing various fascist images. There are screenshots of audience members "sieg heiling" (which may just be fist pumping) and the band sells Burzum patches, a band whose leader endorses White Nationalism and spent years in jail for murder. Punk bands have notoriously relied on such shock factors in the past, like late 70's Chicago band Silver Abuse having a song called "All Jews Must Die" in response to Nazi marches in Skokie.

The band had this to say: "Of course it is unpleasant to be accused of something so harsh on such shallow grounds, and to be accused of being something we ourselves have only resentment towards."

Grinnelians didn't respond too warmly to the shock tactics of the last punk band we saw, The Orwells, when they started punching out ceiling tiles and freely using the word "faggot." Whether this band lives up to Iggy Pop's praise and is worth overlooking various hooligan antics, you'll have to find out for yourself this Saturday, April 6, at Gardner.



April 26, 2013

RADIO ON THE RADIO KICKS OFF SATURDAYS

LILLY JAMALUDIN
jamaludi@grinnell.edu

Every Saturday evening, Thomas Grabinski '15 and John Sachs '15 let audiences vicariously experience their friendship, musical taste and eccentric conversation for two hours on "Radio on the Radio."

"We were trying to think of names, and my favorite band is TV on the Radio, and we kind of just went with it," Sachs said.

"I think it's got quite the legacy now. It was spur of the moment but I think it was a good choice. It's also fitting because we are a radio show on the radio waves. So ifyou think about it, it's literal," Grabinski commented.

The two began their radio show in the spring semester of their first year. They were so eager to begin their radio show that they fulfilled their shadowing requirement in record speed.

"Last year we needed to get ten hours a week of shadowing [KDIC DJs]. We really wanted to get on the air quick, so we did it in two days. Ten hours of shadowing in two days," Sachs said.

Their shows encompass a diversity of fun and lighthearted themes, interspersed with interviews.

"We've had a Pokémon episode, a Lord of the Rings themed episode: Beards of Middle Earth. And we play it pretty straight. What we do is that we have song pairings. John makes a list of songs he wants to play, and I make one, and then we pair them accordingly," Grabinski said.

The duos have been able to feature some unexpected guests.

"Last year I interviewed Max Beamis from Say Anything. They're a Jewish rock band from California. I went to one of their shows in Nebraska and got an interview set up ahead of time," Grabinski said. "I think that's what actually led to Beards of Middle Earth because we got into this discussion about Lords of the Rings and said that Viggo Mortensen and his facial hair could kick everyone else's ass. And then John had a great beard and so it all came together."

Recently, Kath Barbadoro '10, a Grinnell alumna, appeared on the show when she was on campus to do stand-up.

Sachs and Grabinski generally play indie rock on their station. When listing music staples they included Jack White, She and Him, My Morning Jacket, Japandroids, Metric, Chromatics and Misfits.

For them, it's mostly about the fun.

"It's just a bunch of indie rock bands we like. Sometimes we deviate from that structure. In college radio stations, there's no shortage of indie rock....we go into the studio and it's about playing music really loud and kind of partying and just messing around, but it's an open invitation—if other people want to tune in via their computers and party with us, it's always welcome," Grabinski said.

Indeed, their studio environment is so dynamic that they've considered adding a Google+ Hangouts component in the future.

"So we've got radio on the radio, it's just audio right now. But the studio, I think the dynamic is just so dynamic we should bring it to the people," Grabinski said.



TELA HERCULE

John Sachs '15 and Thomas Grabinski '15 spend two hours on Saturday nights getting people riled up.

S & B

OCTOBER 2013

-

PRESENT

October 4, 2013 Chalutzim article

Chalutzim offers lox of food and friendships

FABIOLA BARRAL
barralfa@grinnell.edu

For those unfamiliar with Chalutzim, it is the primary group on campus focused on the needs of Grinnell's Jewish community. In the first month of school alone, Chalutzim has celebrated four major Jewish events: Rosh Hashanah, Yom Kippur, Sukkot and Simchat Torah. However, this past year there have been many changes that expanded Chalutzim's role within the broader Grinnell community.

Jordan Taitel and Sarah Farbman (both '15) are the new co-leaders of Chalutzim, as of last year and have cultivated fresh insight and enthusiasm for the group. As a result, Chalutzim has been energetically reaching out to the campus far more than in past years. Events such as Friday night Shabbat Table and monthly Lox 'n Bagel Brunch are seeing higher attendance than ever before.

"With a new rabbi and new leadership we've seen a lot of growth in the number of people coming to stuff and a lot more enthusiasm for events," Farbman explained.

The new rabbi is Robert Cabelli, who has helped create a new culture within the group, despite only being the official rabbi on campus for just over a year. Rabbi Cabelli, or "Rabbi Rob" as he is frequently called, serves as both the mentor of Chalutzim and Associate Chaplain of the campus.

The word "Chalutzim" itself is Hebrew for "pioneer"—a clear connection between Grinnell's values and ideology and Jewish culture and beliefs. One way Chalutzim has lived up to this label is through its outreach towards other cultures on campus, something that has been enacted especially under this year's new management.

"Chalutzim is very open to seeing itself as a vehicle for Jewish students to find enrichment in and to explore their Jewish history, but also a vehicle for anyone who wants to learn about or experience the culture," Rabbi Cabelli said.

Chalutzim currently plans to work with Grinnell's Oxfam America Club for World Food Day and to join forces with Student Organization of Latinos/Latinas to plan a Mexican Shabbat Table day. These collaborations are examples of the group's efforts to engage and learn from the many different groups and cultures here on campus.

Although this year, members of Chalutzim are striving for the inclusion and intermingling of all cultures, they also stress that appreciation of Jewish culture will always be at the heart of this group. One way the group plans to unite the two is through Shabbat Table.

Shabbat Table meets every Friday at 6:30 p.m., and members of Chalutzim volunteer to prepare a meal for the community while reciting prayers over candles. This year, student members of Chalutzim have complete control over what dishes to cook but ensure that their food is vegetarian/vegan and to include gluten-free options whenever possible.

Each week has a different theme for the cuisine but traditional Jewish challah bread is always served. This year, Shabbat table has received an unprecedented number of attendees.



COURTESY OTES

Friday night Shabbat table draws in a huge group of students and community members.

"One challenge with the large number of individuals coming is making sure that Shabbat Table, for example, is not just a meal but the creation of a sanctuary—a place to feel a little bit elevated and have a strong sense of community," Rabbi Cabelli explained.

Everyone involved appreciates the safe space that Chalutzim provides for its student members to explore their Jewish identity and engage with others who may or may not have similar beliefs. This notion of community resonates throughout the group, including regular attendee and cook Eli Green '16.

"I feel very comfortable within Chalutzim, as it provides a space where I can be outwardly Jewish in a way that I find meaningful and enjoyable," Green said.

Chalutzim's next Lox 'n Bagel Brunch is this Sunday, Oct. 6 at 11 a.m. in JRC 209. Everyone is welcomed and encouraged to come.

November 15, 2013

PDC EVENT DISCUSSES STEREOTYPES

JALYN MARKS
marksjal@grinnell.edu

"Geek!" "Ignorant black boy!" "Self-centered jack!" On Monday, Nov. 11, approximately 60 student-athletes, coaches and non-athletes explored stereotypical labels such as these at the Pioneer Diversity Council's (PDC) "Diversity Dialogue III: Facing Stereotypes."

The PDC is an athletic-based organization serving as an avenue for the student-athlete body to express concerns and spread awareness for diversity. Their mission is to strengthen connections between the campus community and to empower student-athletes against the challenges associated with social, cultural and economic diversity.

The goal of the PDC event this past week was to make people aware of the process by which stereotypes are created and to educate Grinnellians regarding the harm that these categorizations of people can cause.

Monday's event kicked off with the screening of a video featuring clips that depicted stereotypes from various popular movies. This was followed by a presentation which stressed the fact that stereotypes are a learned behavior and explained that stereotypes are created and maintained through a four-step process: association, reinforcement, modeling and repetition.

The event aimed to foster dialogue and conversation through an interactive format which included small group discussions and, in so doing, brought together groups of people that may not otherwise have had the chance to converge and converse.

"The goal of the program was to offer an opportunity to bridge different communities on campus by allowing attendees to participate in engaging activities and discussions that would offer the opportunity for intrinsic and extrinsic evaluation in facing stereotypes," said Taunita Stephenson, Coordinator for Diversity & Inclusion in Athletics.

Extending beyond race, sexuality and religious beliefs, the PDC also focuses on bridging the gap between athletes and non-athletes. Drawing on personal experiences, some student-athletes felt that stereotypes surrounding athletes can inhibit their relationships with non-athletes.

For Robin Campbell '16, Social Media Coordinator for the PDC, the diversity dialogue was a way to make the greater campus community aware of the experiences of student-athletes.

"I want people to know there are certain stereotypes about me which create that divide [between athletes and non-athletes]," Campbell said. "I know I'm not the only one that experiences that and what I want to do is make people more comfortable interacting with one another and looking past those stereotypes."



CARLOS JENKINS

Attendees at the PDC dialogue watched clips from popular culture films that portrayed stereotypes.

Stephenson is not sure stereotypes can be entirely eliminated. However, she acknowledges that they can be "avoided or reduced" and hopes that dialogues like the one hosted by the PDC can prove to be a step in that direction.

Aamir Walton '15, President of the PDC, thinks that the PDC is a diverse group and an appropriate representation of the student body with regards to several factors such as race and gender. However, he does feel as though PDC is currently dominated by athletes, and would like to see the participation of non-athletes grow.

The PDC is interested in broadening student involvement, whether it be in the attendance of weekly PDC meetings, next semester's Diversity Dialogue or their upcoming Kwanzaa celebration.

Connect

December 6, 2013

Scarlet&Black
December 6, 2013
www.thesandb.com



JOHN BRADY

Tessa Butler '15 talks about her experience as a victim of drive-by harassment; Eric Brito '16, one of the rally's organizers, looks on.

#ONEGRINNELL: COMMUNITY RALLIES AGAINST HATE CRIMES

LEE PURVEY
purveyle@grinnell.edu

On Wednesday, Dec. 4, nearly 200 students, staff, faculty and Grinnell community members gathered on the JRC patio to participate in a #OneGrinnell Solidarity Rally to share their experiences with and express their resistance against bias-motivated incidents in the Grinnell community.

This protest comes following a series of similar incidents, in which individuals in passing vehicles have yelled insults and slurs at members of the College community that specifically target them based on their perceived race or sexual orientation.

Bias-motivated incidents are certainly not unprecedented on the Grinnell campus. Dean of Students Travis Greene estimated that such drive-by harassment incidents alone have occurred as frequently as once a semester prior to this year. In the past, other forms of bias-motivated offense such as graffiti and hate mail have occurred, as well. While the identity of the perpetrators in these most recent incidents is largely unknown—they have generally been described as in their late teens or early 20s—in the past, both members of the College community and outsiders have been implicated in these issues.

While the rally was catalyzed by the recent spate of incidents, it aimed to address the issue of hate crimes as a whole.

"We got tired of bias-motivated incidents, we got tired of

CONT. ON PAGE 3

SGA Cabinet shares progre

These efforts constituted struc-

liscusses at Grinnell



Engel speaks to an audience in JRC 101 on the paranormal

at Grinnell?

My personal view is that the world's problems ... their promises will depend almost entirely on people ... ing connections between different disciplines and ... forms of knowledge. One kind of knowledge, ... one kind of technical knowledge, simply is inade... most your generation's challenges. Whether that's a ... change, economic development or cultural understand... ... none of those things can be addressed by a particular ... singular discipline. They will have to be addressed in ... broad way. So I happen to think [that a] liberal arts edu... is the only way to ... move forward. So I think you came to ... right place.

2013-2014 SGA CABINET UPDATE

FROM FRONT PAGE

...ilities as SGA Stu... ...n Coordinator to in... ...ng up as Santa and ...photographs for the ...y celebration.

...has been focusing ...community connec... ...ector.

...y like to think that ...things go a long ...y said. "I think ...ch bridging town-...

...ide, SGA Services ...ol progress is es... ...town-gown rela... ...ting OrgSync as ...ational program ...munication and ...dent groups.

...unrolled fully ...017 class, who ...to the program ...ram. The main remaining challenge with ... Sync is informing upperclassm... ...about using the program ef... ...tively. With most student org... ...zations registered with the p... ...gram at this point, Offenberg ... already seeing the benefits o... ...uniform structure.

Offenberg has also been ... ...panding the working relations... ...between the Service Comm... ...and the town, which have ... ...nated in more town-gown ... ...this year, with more in the ... ...for next semester. Citing many ... ...quent and regular meetings ... ...the Chamber of Commerce, ...fenberg hopes to see more ... ...and more projects involving ... ...causes and community needs. ... The newly announced Comm... ...ty Engagement Award is the ... ...of some of this invested time ... ...effort in improving and bo... ...en links between students and ... community.

Rally promotes solidarity

CONT. FROM FRONT PAGE

...ing by, we got tired of our own peers ...ing to one another, when we ...ld come at it together as a family," said ... junior Eric Ferris, who, alongside Eric Ferris ... co-founded the effort to organize the ...

...Greenleaf, according to the College's ...ident and Bias Motivated Incident ..., Grinnell staff has immediately ...ed to those individuals who were ...ed by incidents this semester, mak... ...ure they had the support and resources ... in the aftermath of an incident. ... the policy includes guidelines for the ... of amplifying the community at ... an incident, some of those in... ...ns supported deemed such a measure ...

...ording to Director of Intercultural ...Students and Engagement Noreen ...Cassidy of the Multicultural Lead... ...Council (MLC), which he chairs, had ...ed frustration with the resulting lack ... response on the part of the Col...

...In the wake of such dialogue, Brown ...ached out to student leaders about the ...ibility of organizing a more deliberate ... with Carney and Reina volunteered ...ecruit the helm of the planning effort. ...Participants in the rally represented all ...ments of the greater Grinnell community. ...Both Grinnell Police Chief Dennis Reilly and ...Town Gordon Caulfield gave speeches, as ...id a number of College students, includ... ...ne of the bias-motivated incidents. ...and Student Government Association Presi... ...Jose Neil '14.

...And who along with other members of ...as provided support to the event organiz... ...throughout the planning process, point... ...to the importance of a rally that included ...members of the entire Grinnell community.

"I really appreciated what the organiz... ...ld. They didn't turn this into an 'us ver... ...them' sort of situation. There's a reason ...is name was there, there's a reason the ...ollar that was there and there's a reason ...he visible schoolers were there. Because ...is a bigger thing," Neil said. "And no one ...community who it is and I don't think that ...they're trying to point fingers at the commun... ...I think they're trying to say that in this ...community, which extends beyond Grin...ell's campus' borders ... it's not accepted ...here."

According to Reilly, reporting of these ...idents has frequently been delayed and, ...when it has occurred, descriptions have ...been fairly minimal. However, based on the ...information police do have, these incidents ...do not believed to be traceable back to a ...single perpetrator.

Reilly stressed how important immedi... ...reporting and detailed descriptions will ...be in the successful apprehension and, ul...timately, prosecution of those perpetrating ...these acts of harassment.

"While we don't want anyone putting ...themselves in harm's way to obtain informa...tion or a vehicle, if the victim is able to look ...at anything other than the license plate of ...the vehicle and write [it] down or type [it] in ...their phone ... I mean, that's what we're ...asking for," he said.

...Such incidents, while not considered a ...hate crime under the Iowa Code, would con...stitute a harassment simple misdemeanor, ...resulting in a fine if no individual was con...victed.

In addition to informing the public ...about ways they can help law enforcement ...in apprehending offenders, Grinnell police ...are also stepping up patrols in the campus ...area, particularly on fully forested streets that ...have frequently been scenes of these incidents ...and have, thereby, inhibited them.

"I think a combination of informing the ...public as to what is going on, supporting it as it ...takes place, increased presence in the area ... I think that together is going to be helpful ...people clear on doing this or just making it ...uncomfortable enough where they'll stop it," Reilly said.

After the 4 p.m. rally, a panel discussion ...featuring Bonnie Greene, Director of Inter...cultural Engagement and Kim McGee, Sociology ...Professor, took place at 7 p.m. in ARH 302.

The topics ranged from the College's ...Hate Crimes and Bias Motivated Incidents ...Policy to participants' own experiences ...with bias-motivated harassment, both in ...Grinnell and elsewhere. Much of the discus...sion focused on strategies to translate the ...momentum and energy gained through the ...#OneGrinnell rally to continued activities ...promoting tolerance and understanding of ...all types of difference.

"The theme that I took away from the ...panel is, 'Enough of the talking. How do we ...keep this momentum going?'" Greene said. ...."So, I think as a community going forward, ...I would share that sentiment. How do we ...put action into these ideas, these feelings, ...for some this righteous anger—and under...standably so?"

Greene brought up a number of chan...nels this energy could take. For policy ...changes, he encouraged students to come to ...the open monthly meetings of the Committee ...on Student Life—the next meeting is next ...Tuesday, Dec. 10 at noon in JRC 224B.

He also mentioned the possibility that ...future iterations of the town hall meetings ...that have been happening this semester ...might specifically address the campus cli...mate surrounding these issues of bias.

Brown, for his part, brought up a planned ...new program by the Office of Intercultural ...Engagement and Leadership that would see ...twice-monthly conversations designed to ..."speak to the intersectionality that happens ...between class, sexism, racism, gender, you ...name it," which would be hosted by mem...bers of all campus bodies—students, faculty ...and staff. He also mentioned that the MLC ...is currently discussing further plans for con...tinued action.

For Carney, who volunteers at Fairview ...Elementary, as well as the Grinnell Athletic ...& Recreation Center, where he coaches soc...cer, an essential element of this process will ...be working to bridge the gap between the ...College and the rest of the town.

"A lot of Grinnell College students don't ...go out into the community as much. And ...there's this lack of communication between ...the College and the community. ... For this ...rally, I wanted to include the community. I ...wanted to reach out to the people in town," ...Carney said. " ... That was very emotional, ...very moving for me, to see that even the ...community supports us, and we should be ...doing the same thing."

EFFECTS OF M... AND ITS LEG...

CONT. FROM FRONT PAGE

...Punctuated with bouts of humor, ...Kilmer's speech was nonetheless very ...methodical and eye-opening. Colorful ...infographics explained the effect of mari...juana on memory, dopamine receptors ...and sleep, which countered common ...misperceptions that marijuana has no ...side effects.

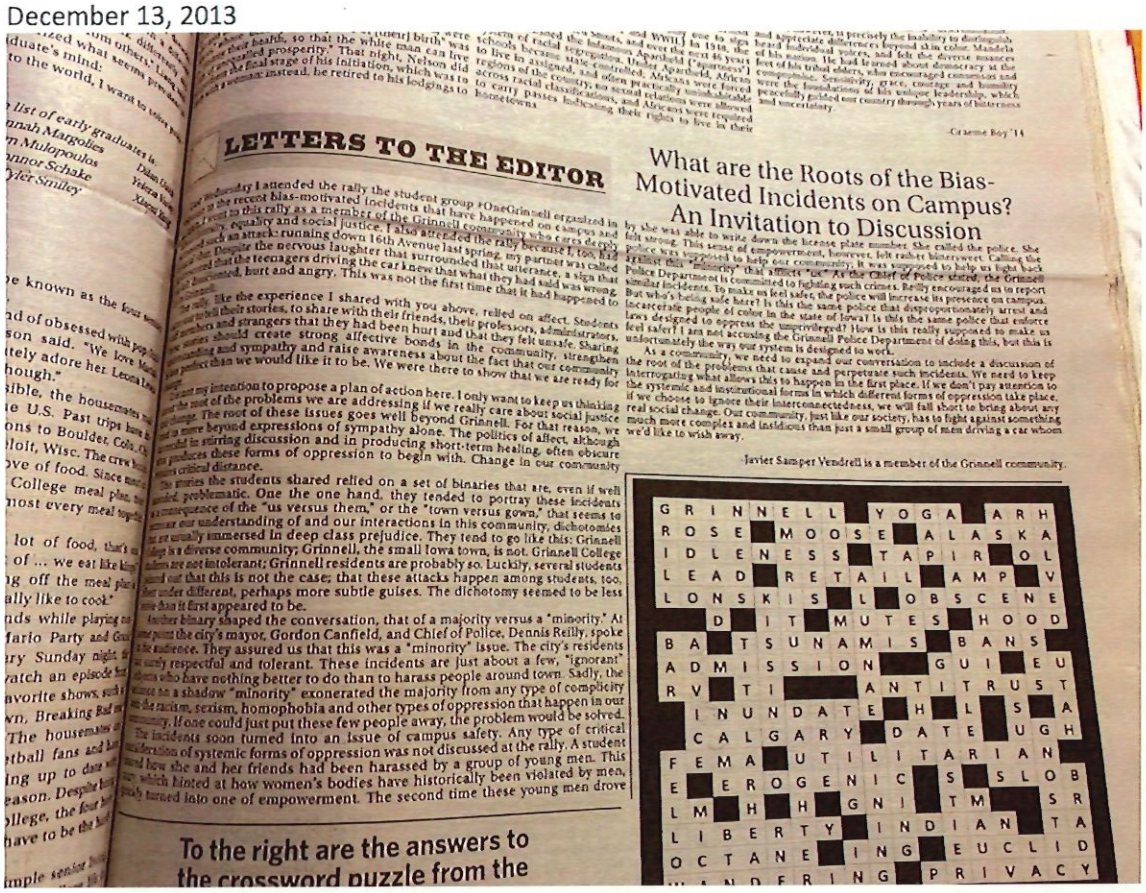
Kilmer spoke in depth regarding mari...juana's impact on concentration and at...tention in the hippocampal region of the ...brain, explaining that marijuana is not ...only psychologically addictive, it is also ...physically addictive. For example, Kilm...er explained that when frequent mari...juana users say they don't focus as well ...if they skip a day of smoking, they are ex...periencing symptoms of withdrawal.

In his second lecture, "Research ...Questions in Changing Legal Climate: ...Assessing the Impact of Marijuana Le...galization," Kilmer explained his involve...ment in the creation and shaping of mar...ijuana policy in his home state, which is ...currently at the forefront of developing ...laws and policies in the face of legalized ...marijuana. Kilmer focuses primarily on ...DUI laws and health advisories based ...on recent studies, which are expected to ...have drastic impacts on the future of le...galization.

Kilmer explained that Washington

Grinnell
Book
YOUR BOOKSTORE - ON
When you ar
considering whe
buy your textbo
go to our site
compare prices
the marketpla
BUY OR RENT
Reserve them
ready wh
Go to: http://

December 13, 2013



LETTERS TO THE EDITOR

What are the Roots of the Bias-Motivated Incidents on Campus? An Invitation to Discussion

To the right are the answers to the crossword puzzle from the

G	R	I	N	N	E	L	L		Y	O	G	A		A	R	H
R	O	S	E		M	O	O	S	E		A	L	A	S	K	A
I	D	L	E	N	E	S	S		T	A	P	I	R		O	L
L	E	A	D		R	E	T	A	I	L		A	M	P		V
L	O	N	S	K	I	S		L		O	B	S	C	E	N	E
		D		I	T		M	U	T	E	S		H	O	O	D
B	A		T	S	U	N	A	M	I	S		B	A	N	S	
A	D	M	I	S	S	I	O	N			G	U	I		E	U
R	V		T	I				A	N	T	I	T	R	U	S	T
	I	N	U	N	D	A	T	E		H		L		S		A
	C	A	L	G	A	R	Y		D	A	T	E		U	G	H
F	E	M	A		U	T	I	L	I	T	A	R	I	A	N	
E		E	R	O	G	E	N	I	C		S		S	L	O	B
L	M		H		H		G	N	I		T	M			S	R
L	I	B	E	R	T	Y		I	N	D	I	A	N		T	A
O	C	T	A	N	E		I	N	G		E	U	C	L	I	D
W	A	N	D	E	R	I	N	G		P	R	I	V	A	C	Y

February 21, 2014



CHALUTZIM SPONSORS PEACE WEEK

KEVIN HONG
hongz@grinnell.edu

Next week, from Monday, Feb. 24 through Friday, Feb 28, Grinnell will hold an "Israel and Palestine Peace Week" sponsored by Chalutzim, Grinnell's Jewish student organization. The events will include tabling and posters, a movie screening at Harris on Wednesday and an open discussion session in JRC 101 on Friday.

Sigal Blau '14, a Hasbara Fellow who organized similar events last year, came up with the idea of the peace week, along with a group of students who were interested in the topic.

The event was partly inspired by a nationwide Israel peace week, which was started by a group of Hasbara Fellows in 2010 as a response to Israel Apartheid Week, which also runs during the final week of February. The Israel peace week aims to convey a positive message in the 150 universities and colleges across North America.

Blau wanted something of the same nature for Grinnell yet with a local flavor.

"We wanted to make it what it is, but also Grinnellian," Blau said. "And we wanted to turn it into something that is ours and something that we are proud of."

The purpose of the week is to "demystify the conflict without simplifying it," said Lucy Barnes '14, an active member of Chalutzim and another organizer of the peace week.

"We chose to come up with a rational, humanistic and rigorous response [to the Israel]," said Associate Chaplain and Rabbi, Rob Cabelli, who has been involved in organizing the peace week events. "Both the Israelis and Palestinians want peace, and it's up to us to essentially try to step in on this campus and replace the vacuum in which people only hear one narrative. And to replace that vacuum with a plethora of perspectives."

> I want students who are not Israeli, Palestinian or from the Middle East to feel comfortable talking about the topic

Next week's events will start with posters in both JRC and ARH, including general information about topics such as the evolution of the Israel-Palestine border, demographics of Palestinian and Israeli populations and some basics about the religious and ethnic composition of both entities. Participating students will be tabling outside the Dining Hall throughout the week, engaging in conversation with anyone who is interested.

"It's not conversation to persuade anyone of anything; it's more of the possibility of sharing perspectives," Cabelli said.

There will be a movie shown at 7 p.m. on Wednesday, Feb. 26 called "The Attack," in which an Arab surgeon who lives in Israel realizes that his wife has been involved in a suicide bombing. The movie will be shown at the Harris Cinema and refreshments will be served.

The last event is on Friday, Feb. 28 at noon in JRC 101. It will be an open discussion about the questions that people have, as well as their thoughts on the movie.

"We don't want to present one perspective, because we really want to encourage people to question their own understanding of the conflict and to widen it," Marcus said.

Blau has a specific audience in mind for all the events that are going to happen next week.

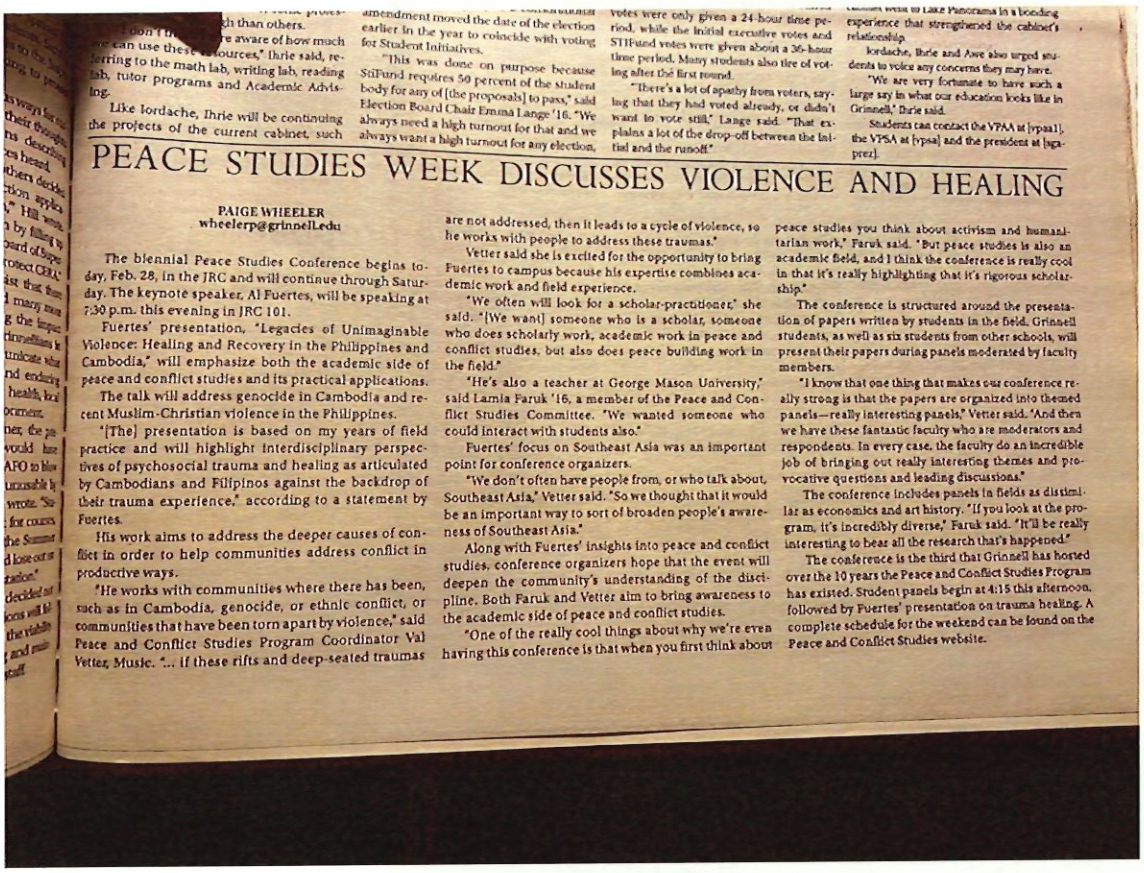
"I want students who are not Israeli, Palestinian or from the Middle East to feel comfortable talking about the topic," Blau said. "It can be very intimidating, as it has a lot of religious, historical, militaristic aspects. And so I wanted to start with the basics. That's why we start with the poster series. The idea is to make it accessible—to start at some point of a background."

The organizers certainly recognize the complexity and magnitude of the topic, but are very hopeful about the potential for learning and conversation presented by next week's events. The Israeli-Palestinian conflict is "one of the most perplexing, problematic and frustrating conflicts in the world," according to Cabelli, who emphasized the significance of the issue and the objective of the week. "Whether you are Israeli or Palestinian or not, the issue is important because it's a challenge to the entire world, and we have to become more rational, compassionate and rigorous in how we approach this. So we hope to not only elevate the conversation, but simply to increase the awareness."

Corrections

Feb. 14's issue quoted VPAA candidate Victor Ghazal '16 as saying "One of the changes I intend to implement is the ability to select your courses online as opposed to having to go to the registrar." The correct quote is: "One of the changes that I am glad we implemented is the ability to select your courses online as opposed to having to go to the registrar." The article also gave credit to Ghazal for the idea of online registration, when in fact credit belongs to President Raynard Kington and Registrar Cheryl Chase.

February 28, 2014



...ch than others.
...re aware of how much
...can use these resources," Ihrie said, referring to the math lab, writing lab, reading lab, tutor programs and Academic Advising.

Like Iordache, Ihrie will be continuing the projects of the current cabinet, such

amendment moved the date of the election earlier in the year to coincide with voting for Student Initiatives.

"This was done on purpose because StiFund requires 50 percent of the student body for any of [the proposals] to pass," said Election Board Chair Emma Lange '16. "We always need a high turnout for that and we always want a high turnout for any election,

votes were only given a 24-hour time period, while the initial executive votes and STIFund votes were given about a 36-hour time period. Many students also tire of voting after the first round.

"There's a lot of apathy from voters, saying that they had voted already, or didn't want to vote still," Lange said. "That explains a lot of the drop-off between the initial and the runoff."

...Lake Panorama in a bonding experience that strengthened the cabinet's relationship.

Iordache, Ihrie and Awe also urged students to voice any concerns they may have.

"We are very fortunate to have such a large say in what our education looks like in Grinnell," Ihrie said.

Students can contact the VPAA at [vpaa1], the VPSA at [vpsa] and the president at [sgaprez].

PEACE STUDIES WEEK DISCUSSES VIOLENCE AND HEALING

PAIGE WHEELER
wheelerp@grinnell.edu

The biennial Peace Studies Conference begins today, Feb. 28, in the JRC and will continue through Saturday. The keynote speaker, Al Fuertes, will be speaking at 7:30 p.m. this evening in JRC 101.

Fuertes' presentation, "Legacies of Unimaginable Violence: Healing and Recovery in the Philippines and Cambodia," will emphasize both the academic side of peace and conflict studies and its practical applications.

The talk will address genocide in Cambodia and recent Muslim-Christian violence in the Philippines.

"[The] presentation is based on my years of field practice and will highlight interdisciplinary perspectives of psychosocial trauma and healing as articulated by Cambodians and Filipinos against the backdrop of their trauma experience," according to a statement by Fuertes.

His work aims to address the deeper causes of conflict in order to help communities address conflict in productive ways.

"He works with communities where there has been, such as in Cambodia, genocide, or ethnic conflict, or communities that have been torn apart by violence," said Peace and Conflict Studies Program Coordinator Val Vetter, Music. "... if these rifts and deep-seated traumas are not addressed, then it leads to a cycle of violence, so he works with people to address these traumas."

Vetter said she is excited for the opportunity to bring Fuertes to campus because his expertise combines academic work and field experience.

"We often will look for a scholar-practitioner," she said. "[We want] someone who is a scholar, someone who does scholarly work, academic work in peace and conflict studies, but also does peace building work in the field."

"He's also a teacher at George Mason University," said Lamia Faruk '16, a member of the Peace and Conflict Studies Committee. "We wanted someone who could interact with students also."

Fuertes' focus on Southeast Asia was an important point for conference organizers.

"We don't often have people from, or who talk about, Southeast Asia," Vetter said. "So we thought that it would be an important way to sort of broaden people's awareness of Southeast Asia."

Along with Fuertes' insights into peace and conflict studies, conference organizers hope that the event will deepen the community's understanding of the discipline. Both Faruk and Vetter aim to bring awareness to the academic side of peace and conflict studies.

"One of the really cool things about why we're even having this conference is that when you first think about peace studies you think about activism and humanitarian work," Faruk said. "But peace studies is also an academic field, and I think the conference is really cool in that it's really highlighting that it's rigorous scholarship."

The conference is structured around the presentation of papers written by students in the field. Grinnell students, as well as six students from other schools, will present their papers during panels moderated by faculty members.

"I know that one thing that makes our conference really strong is that the papers are organized into themed panels—really interesting panels," Vetter said. "And then we have these fantastic faculty who are moderators and respondents. In every case, the faculty do an incredible job of bringing out really interesting themes and provocative questions and leading discussions."

The conference includes panels in fields as dissimilar as economics and art history. "If you look at the program, it's incredibly diverse," Faruk said. "It'll be really interesting to hear all the research that's happened."

The conference is the third that Grinnell has hosted over the 10 years the Peace and Conflict Studies Program has existed. Student panels begin at 4:15 this afternoon, followed by Fuertes' presentation on trauma healing. A complete schedule for the weekend can be found on the Peace and Conflict Studies website.

May 2, 2014

al week

cially on ... the Asian American
d AAA member and incoming
: Sophie Wright '17.
rs also hoped to maximize stu-
n and involvement in the week
er campus groups in the week's

Athlete Advisory Committee was
rtising and planning the screen-
on Tuesday evening, and Span-
e Korean Club helped organize
anned for Saturday evening.
o hopes that that week will help
about the Asian American As-
presence and value on campus.
ed that the AAA is a good avenue
d becoming comfortable with
lentity.

eally good at building commu-
said AAA Member and future
Mari Holmes '17. "Sometimes
ican is really difficult ... and
community where you can talk
means to be us."



SHAOMAN ASH

'IA Week.

d the week's events are not
erican and Pacific Islander
ites all students to partici-
ents and other AAA events

eek events are not limited
of Asian American or Pa-
Kim explained. "They are
s interested, and we wel-
't Asian American or Pacif-
ese events. We'd really like

HOLOCAUST REMEMBRANCE DAY

LISA OYOLU
oyololis17@grinnell.edu

Holocaust Remembrance Day, known as Yom HaShoah in Hebrew, is a national day of recognition that took place on Monday, April 28. The day acts as a somber memorial for the lives lost in the Holocaust and as a remembrance of the chilling factors that contributed to the purge of innocent lives in Nazi Germany. In commemoration of Holocaust Remembrance Day, members of the Grinnell community reflected on the importance of continued acknowledgement of the Holocaust and the events surrounding it. Grinnell hosted an interdisciplinary panel discussion on "The Futures of Holocaust Memory," which included Professor Emeritus Harold Kasimow, Religious Studies—a Holocaust survivor.

The panel discussion was moderated by Mellon Post-Doctoral Fellow Evan Torner '04 and consisted of three Grinnell professors: Katya Gibel Mevorach, Anthropology; Johanna Meehan, Philosophy and Dan Reynolds, German. The panel also included visiting assistant professor of German Elke Heckner from the University of Iowa, and visiting assistant professor of German Gizem Arslan from Knox College. Each of the speakers gave different perspectives in their discussions of the Holocaust and emphasized the necessity of humanizing the experience of Holocaust victims, especially as time passes and the memory of the Holocaust becomes more distant.

The speakers also emphasized the universality of racism, xenophobia and oppression in discussing the importance of reflecting on the atrocities that occurred during the Holocaust.

"[We have] a responsibility to remind, not just to remember," Gibel Mevorach said.

Lea Greenberg '14 and Izzy Leo '14 were part of the planning committee that worked on determining how the community wants to encourage introspection and reflection about the Holocaust. For this purpose, they encouraged members of the Grinnell community to write brief essays about their thoughts of the Holocaust.

"We really just wanted to create a reflective space for people to consider issues of memory, oppression and connecting the past and the present and to take this day and use some time to reflect," Greenberg said. "I thought it might be good to get some thoughts and reflections from Grinnell College community members about those issues."

Likewise, Leo said that bringing forth memories regarding the Holocaust and its scars aligns closely with Grinnell's values.

"Remembering and bringing that memory into the present is an act of resistance to the causes of the Holocaust, which in and of itself is a social justice issue—combating anti-Semitism and xenophobia and any form of racial discrimination," Leo said. "Remembering is very much in line with these community-stated goals."

Associate Chaplain and Rabbi Rob Cabelli stated that many are falsely led to believe that the events of the Holocaust were a tragic but isolated incidence in Nazi Germany, which Cabelli says is a dangerous assumption to make given the lack of responsibility associated with that mentality.

"I think we're all capable of doing fairly horrendous things—every single one of us, on some level, under particular kinds of circumstances," Cabelli said. "I think there's a much greater need for us to take on collective responsibility individually for our part in the whole."

Kasimow summed up the purpose of Holocaust Remembrance Day by quoting a passage from the Hebrew Bible, ending on a positive note of hope against fear and hatred.

"In the Hebrew Bible, it's recorded only one time to love your neighbor as yourself, but it's mentioned 36 times to love the stranger," he said. "The hope is that somehow, people would become sensitive to that message. I know that we're speaking now and its 70 years after the Holocaust. We've had so many genocides, but we can't give up hope. We have to keep reminding people what fanaticism can do."

September 26, 2014

TARA ZAHRA RETHINKS EUROPEAN HISTORY

CONT. FROM FRONT PAGE

"I especially want to thank Ed Cohn for inviting me here ... I met Professor Cohn myself 20 years ago when we were at Swarthmore College where we were on the debate team together. You never would guess, right? That we were debate nerds," Zahra said.

During her talk, Zahra argued that historians tend to view the mid-to-late 19th century as a golden era of mobility between borders. According to this traditional narrative, it was not until after World War I that xenophobia in the West, the expansion of state power during the First World War and economic crises ended the era of open borders.

Zahra challenged this take on history in her convocation speech by providing evidence from Central and Eastern European perspectives.

"If we look at the story from the other side of the Atlantic and from the other side of Europe, a significant history of European immobility from the 19th century onward, powerful forces in both Europe and America conspired to curtail mobility for their own reasons," Zahra said.

Zahra cited anti-Semitism, global racial hierarchies and political fears concerning the commoditization of human beings as factors contributing to policy limitations on emigration from Eastern European countries. In referencing tough working conditions in American factories and fields, Zahra argued that many Europeans who immigrated to America faced unlivable conditions. Eastern European governments therefore wanted to ensure their ethnic place in the global racial hierarchy by preventing more desirable citizens from leaving their homelands.



An attendee speaks with Professor Zahra following her speech at convocation. SARAH HUFF

"Beginning in the late 19th century in the Habsburg Empire, government officials and social reformers began to panic about the mass exodus of citizens from east to west," Zahra said. "And from the very beginning, the emigration debate was linked to a much broader discussion about the meaning of slavery, freedom and free labor in the context of a globalizing labor market."

Students in attendance, both history majors and non-majors, were excited to hear about Europe in the 20th century for personal and academic reasons.

"I went to the lecture because it was of personal interest to me," said Mark Schwabacher '17. "My grandmother's town in Eastern Europe lost 50 percent of its population ... [I liked that] she explored the duality of how governments were trying to push some people away while keeping other people."

Zahra said that the audience at her talk on Wednesday was the largest she's ever addressed. Many students thought that her presentation was informative and impressive.

"She was clearly a very intelligent woman and knew what she was talking about," said Joey Kathan '15. "She did a really nice job of presenting what she was arguing."

Grinnell partners with University of Iowa for master's program

EVA LILIENFELD
lilienfe17@grinnell.edu

Beginning with the class of 2016, Grinnell will offer students pursuing a master's degree in public health the

February of their third year. If accepted, they will take three courses their senior year that graduate students in

ALUMNI GIFTS UP FROM PAST YEARS

EVAN RAPP

October 3, 2014

Scarlet&Black
September 26, 2014 www.thesandb.com Vol. 131, Issue 4

Town fights mental illness stigma

NORA COGHLAN
coghlann17@grinnell.edu

Recent efforts by Professor Christopher Ralston, Psychology, and the Grinnell student group Active Minds are helping to address stigma and reduce barriers to receiving treatment for mental illnesses within the campus and greater Grinnell community.

The psychology department has also been working to destigmatize mental illness and reduce barriers to treatment for citizens. Three years ago, Ralston began a series of surveys as part of his Abnormal Psychology curriculum to better understand stigma within the greater Grinnell community.

"I started to wonder about different types of learning experiences students could have where we start to translate what we learn in class and what we learn in the psychology major towards solving local and or community problems," he said. "I wanted to basically take psychology outside of the classroom into the community."

Working in collaboration with the Center for Careers, Life and Service and the Poweshiek County Mental Health Center (PCMHC), Ralston designed a survey to [illegible] information about local stigmas and barriers to receiving treatment for mental illness.

PCMHC closed in 2013, but since then

'GENIUS' REVIEWS EUROPEAN IMMIGRATION



MacArthur 'genius grant' recipient Tara Zahra discusses Eastern and Central Europe immigration.

RONI FINKELSTEIN
finkelst1@grinnell.edu

On Wednesday, Sept. 24, JRC 101 hosted Tara Zahra, a MacArthur "genius" and history professor of the University of Chicago.

Zahra, a recently announced 2014 MacArthur Foundation Fellow, delivered Wednesday's Scholars' Convocation titled, "Exodus from the East: Emigration from Eastern Europe and the Making of the Free World."

Zahra's research focuses on the history of modern Eastern and Central Europe, and is centered on depicting Eastern European history as part of the history of Europe as a whole.

The day prior to her convocation speech, Zahra sat with students in the living room of Mears Cottage for an informal discussion. At the session, students had the opportunity to ask her about her research and for advice on writing history. Zahra advocated the importance of learning foreign languages and mastering the art of writing through revision. She also emphasized the importance of good teaching and tight faculty-student relationships. In fact, Zahra is in the process of co-authoring a book with Peter Guenther, one of her undergraduate professors at Swarthmore College in Pennsylvania.

Zahra began her talk on a light note, with some nostalgia about her time as a student at Swarthmore, where she sat on the debate team with Professor Edward Cohn, History.

CONT. ON PAGE 2

SYMPOSIUM HONORS MUSLIM LEADER

October 3, 2014

DIVERSITY DIALOGUES ONSTAGE

NORA COGHLAN
coghlann17@grinnell.edu

On Thursday, Oct. 2, Emmy award-winner Ron Jones and performer Larry Jay Tish presented their improv-based, interactional and thought-provoking play, "The Black-Jew Dialogues," in the Harris Center Concert Hall.

The performers were brought to campus by the collaborative efforts of the Coordinator for Diversity and Inclusion in Athletics Justin Thaxton, the Center for Religion, Spirituality and Social Justice, head swim coach Erin Hurley, the Office of Diversity and Inclusion and the Theatre and Dance Department.

Hurley met Jones on an airplane and after a short conversation, Jones shared that Grinnell was the only school in Iowa where "The Black-Jew Dialogues" had not yet been performed. Shortly after, Hurley enlisted Thaxton's help to bring the show to campus.

Thaxton jumped at the opportunity to provide Grinnellians with a new perspective and to open up discussion about race and identity on campus.

"We want to bring them here so we can open up a new dialogue that kind of speaks to everyone having a place here [and] ... people having their own individual cultural background," Thaxton said. "My hope is that students will be open to the process."

The show itself was inspired by Tish's interest in engaging in meaningful dialogues across communities.

"I've always been interested in dialogues ... and one day the title just popped into my head: 'The Black-Jew Dialogues,'" Tish said.

After his initial idea for the show, Tish sought out help from Jones, who he had met through their work together in virtual reality theater. Together, they created the show, drawing from their unique experiences.



SPIEGMAN A&R

Ron Jones and Larry Jay Tish address diversity during their performance in Harris.

"I just had the title, and Ron sunk his wonderful teeth into it," Tish said. "It became something way bigger and better than I ever imagined."

The show aims to expose viewers to new perspectives and engage the community in a unique discussion about oppression.

"The whole point of the show is to try and have fun while we explore the whole idea of racism and sexism and bigotry and all those other things that are often times really tough for people to talk about," Jones said.

Jones and Tish incorporated comedy sketches, improvisation, a game show and footage of Grinnell students weighing in on the issues into their performance to make the experience interactive and engaging.

Immediately after the performance on Thursday, the performers hosted a dialogue between themselves and the audience members to get a sense of Grinnell-specific issues, and to open up discussion about racism and personal experience.

"What's great about ... [the] discussion after the show ... is [that it is] unique and honest and eye-opening and revealing each time," Tish said. "You never know what you're going to get and we always seem to get a lot of really good, fresh stuff. Each community, each university, each place we go has a unique set of issues. What happens is that people laugh and they talk honestly. Wherever we've gone we've had a really good response and really good discussion."

It was exactly this interactive aspect of the show that made Thaxton excited about bringing the dialogues to campus.

"The biggest thing for me ... is the need to ask questions. The only way that you can truly learn about a person is if you ask them questions and if you listen," Thaxton said. "Hopefully [now] we will have a more diversified and multicultural experience."

Jones further engaged the campus community on Friday by hosting a social justice theater action-training workshop. The workshop exposed students to methods of combining social justice work with performance. Jones said he hopes that this will further facilitate discussion on campus.

"Students can start to put together their own social conscious improv troupes to illustrate their own issues," Jones said. "This is just another one of the things that we would hope people use as a tool to try and engage difference and engage change."

Jones and Tish both expressed that although Grinnell is praised as a progressive environment, any community could benefit from new strategies for addressing difference.

"I think that the show acts as a jump off point for people to re-engage. I know that Grinnell ... is a campus that has a very strong social conscious to start, but the idea here is that maybe this will give people the opportunity ... to look at what more they could be doing, and really look at how these issues of racism, sexism and so on are playing themselves out," Jones said.

He also said he hopes that all of their events on campus will provide students with unique methods of activism.

"You can start to ask some of those questions about how can I stand up better for those who can't stand for themselves," Jones said. "I am hoping that people start to engage in a different kind of discussion about differences."

FRED HERSCH COMBINES MUSIC AND ACTIVISM

October 10, 2014

REMOTE CONTROL: REPRESENTING OPPRESSION

EVA LILIENFELD
lilienfe17@grinnell.edu

Jack Dunnington's '15 exhibit "Remote" opened in the Smith Gallery on Tuesday, Oct. 7. The show is comprised of a series of images projected onto the walls. Each series of photos begins with a snapshot featuring people from a historically marginalized culture. The image becomes distorted as the snapshots are quickly projected onto the otherwise bare walls. Dunnington achieved this variation by taking a photo of the original image on a computer screen. He repeated this process as the new images bolstered and exhibited new colors as a result of the distortion.

Dunnington, an art and anthropology double major, cites the photography of Native Americans by Edward S. Curtis as part of the inspiration for his artwork.

"There's a tradition in anthropology, and it's entering mainstream culture, of salvage photography, of capturing images of marginalized cultural groups with the expectation they will be driven out by global processes," Dunnington said. "It's deplorable to frame people as endangered animals at a time when they are being exploited."

Dunnington said that Curtis's work imposed a Eurocentric viewpoint on his Native American subjects by representing them as the European ideal of a Native American tribe: the noble savage. Though Dunnington's exhibit makes use of the photographs that may contribute to the further marginalization of these people, Dunnington said that the spread of the message outweighs the negatives.

"I don't have any direct experience with the trials these people go through, but it was a choice between making this or being passively complicit," Dunnington said. "I realized that the show is more about that I can't escape my identity as a member of an exploitative culture and group, so in the exhibit I'm taking on the role of the salvage photographer. Those images were the most powerful way I could communicate but I feel like there has to be a way to evoke that without becoming an agent of appropriation."

Despite the potential negative aspects of his art exhibit, Dunnington intends the exhibit to be for anyone who consumes images, but particularly anthropologists.

"Anthropologists have to constantly ask themselves about anthropology. [Being an anthropologist] requires a constant reexamination of your motivations: Are you just trying to further your academic career when you're conducting ethnography? You're coming in and asking people to accept your presence with no composition," Dunnington said.

Dunnington considers his work to be an example of "soft activism," meaning that it encourages the viewer to be aware of the issues of exploitation and appropriation. Dunnington said that current photojournalists such as Jimmy Nelson, who photographs indigenous people much like Curtis did in the 1900s, depend on the distribution of their work through social and political mediums such as Facebook and newspaper to communicate their messages.

"I hope it makes people ask questions, but in the end the audience is still very limited. I like the Smith Gallery," Dunnington said. "It's not a gallery space in that people have to look at it. It's not limited to people who would choose to go to a gallery."



PARKER VAN NOSTRAND
Students survey "Remote" in Smith Gallery.

CAKES KILLS IT AT GARDNER



weekend night, these kids would have been lit. Unfortunately, it was a Monday night, so the turnout was less than prolific, but there was still a thick crowd by the time MikeQ was dropping his beats around 10 p.m.

MikeQ took some of the pop fare common on the radio and party playlists, like Anaconda and Partition, and mixed them with vogue house beats. The result was a set that thrived on the rich musical tradition of the New York Ballroom scene.

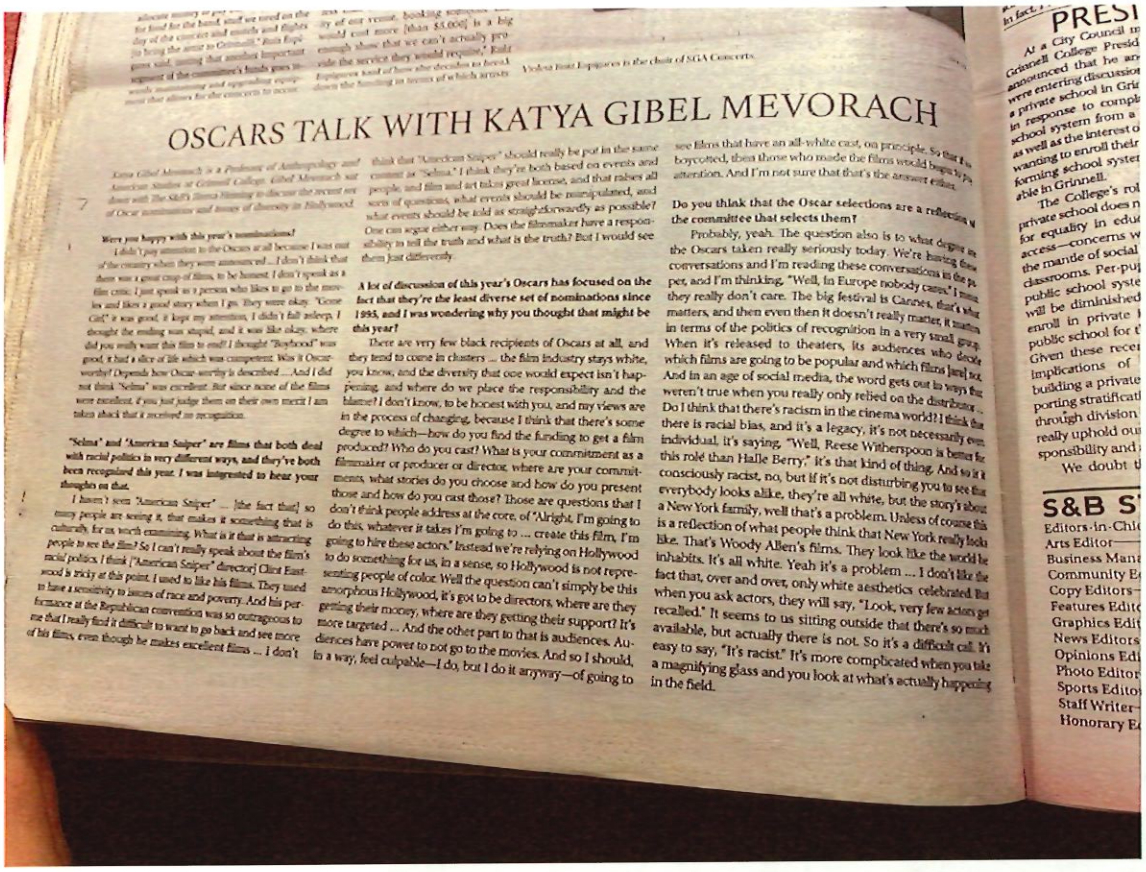
one-man show, Cakes owned the stage like he had an entire posse with him. Running through raps about his fierce-some wardrobe and sexcapades, Cakes's Foxy Brown flow carried him easily through his entire set.

One highlight was one of Cakes's most recent singles, "Run This Club," in which he elicited the help of a strobe light for wow effect and introduced the crowd to the chorus before slaying the

this without appearing egotistical, because the guy does it all in good fun.

The sizeable crowd there savored Cakes's every bar, and played along with theatrics like Cakes falling on the crowd and shaking his butt while rapping. At one point, Cakes called upon two Grinnellians to

January 23, 2015—Oscar's Talk, #OscarsSoWhite



OSCARS TALK WITH KATYA GIBEL MEVORACH

Katya Gibel Mevorach is a Professor of Anthropology and American Studies at Grinnell College. Gibel Mevorach sat down with The S&B's Ilinna Hunting to discuss the recent set of Oscar nominations and issues of diversity in Hollywood.

Were you happy with this year's nominations?

I didn't pay attention to the Oscars at all because I was out of the country when they were announced ... I don't think that there was a great crop of films, to be honest. I don't speak as a film critic. I just speak as a person who likes to go to the movies and likes a good story when I go. They were okay. "Gone Girl," it was good, it kept my attention, I didn't fall asleep. I thought the ending was stupid, and it was like okay, where did you really want this film to end? I thought "Boyhood" was good, it had a slice of life which was competent. Was it Oscar-worthy? Depends how Oscar-worthy is described ... And I did not think "Selma" was excellent. But since none of the films were excellent, if you just judge them on their own merit I am taken aback that it received no recognition.

"Selma" and "American Sniper" are films that both deal with racial politics in very different ways, and they've both been recognized this year. I was interested to hear your thoughts on that.

I haven't seen "American Sniper" ... [the fact that] so many people are seeing it, that makes it something that is culturally, for us, worth examining. What is it that is attracting people to see the film? So I can't really speak about the film's racial politics. I think ["American Sniper" director] Clint Eastwood is tricky at this point. I used to like his films. They used to have a sensitivity to issues of race and poverty. And his performance at the Republican convention was so outrageous to me that I really find it difficult to want to go back and see more of his films, even though he makes excellent films ... I don't think that "American Sniper" should really be put in the same content as "Selma." I think they're both based on events and people, and film and art takes great license, and that raises all sorts of questions, what events should be manipulated, and what events should be told as straightforwardly as possible? One can argue either way. Does the filmmaker have a responsibility to tell the truth and what is the truth? But I would see them just differently.

A lot of discussion of this year's Oscars has focused on the fact that they're the least diverse set of nominations since 1995, and I was wondering why you thought that might be this year?

There are very few black recipients of Oscars at all, and they tend to come in clusters ... the film industry stays white, you know, and the diversity that one would expect isn't happening, and where do we place the responsibility and the blame? I don't know, to be honest with you, and my views are in the process of changing, because I think that there's some degree to which—how do you find the funding to get a film produced? Who do you cast? What is your commitment as a filmmaker or producer or director, where are your commitments, what stories do you choose and how do you present those and how do you cast those? Those are questions that I don't think people address at the core, of "Alright, I'm going to do this, whatever it takes I'm going to ... create this film, I'm going to hire these actors." Instead we're relying on Hollywood to do something for us, in a sense, so Hollywood is not representing people of color. Well the question can't simply be this amorphous Hollywood, it's got to be directors, where are they getting their money, where are they getting their support? It's more targeted ... And the other part to that is audiences. Audiences have power to not go to the movies. And so I should, in a way, feel culpable—I do, but I do it anyway—of going to see films that have an all-white cast, on principle. So that if we boycotted, then those who made the films would begin to pay attention. And I'm not sure that that's the answer either.

Do you think that the Oscar selections are a reflection of the committee that selects them?

Probably, yeah. The question also is to what degree are the Oscars taken really seriously today. We're having these conversations and I'm reading these conversations in the paper, and I'm thinking, "Well, in Europe nobody cares." I mean they really don't care. The big festival is Cannes, that's what matters, and then even then it doesn't really matter, it matters in terms of the politics of recognition in a very small group. When it's released to theaters, its audiences who decide which films are going to be popular and which films [are] not. And in an age of social media, the word gets out in ways that weren't true when you really only relied on the distributor ... Do I think that there's racism in the cinema world? I think that there is racial bias, and it's a legacy, it's not necessarily even individual, it's saying, "Well, Reese Witherspoon is better for this role than Halle Berry," it's that kind of thing. And so it is consciously racist, no, but if it's not disturbing you to see that everybody looks alike, they're all white, but the story's about a New York family, well that's a problem. Unless of course this is a reflection of what people think that New York really looks like. That's Woody Allen's films. They look like the world he inhabits. It's all white. Yeah it's a problem ... I don't like the fact that, over and over, only white aesthetics celebrated. But when you ask actors, they will say, "Look, very few actors get recalled." It seems to us sitting outside that there's so much available, but actually there is not. So it's a difficult call. It's easy to say, "It's racist." It's more complicated when you take a magnifying glass and you look at what's actually happening in the field.

January 30, 2015



4 SCARLET AND BLACK JANUARY 30, 2015

PANELISTS DISCUSS RELIGIOUS VIEWS ON CLIMATE CHANGE

LOUISE CARHART
carhar017@grinnell.edu

On Tuesday, Jan. 27, the College's Gates Lecture Series hosted a series of events analyzing the relationship between religion and climate change. The presentation series was organized by Grinnell's Department of Religious Studies, beginning with a lecture from 4:45 p.m. to 5:15 p.m. by American University's Dr. Evan Berry and concluding with a four-person panel intended to cultivate different perspectives on the subject, which began at 8 p.m. that night.

The panel was comprised of Dr. Berry, Dr. Rose Carraway from Iowa State University, Daniel Campbell, Biology and Kalzang Bhutia, Lecturer in Religious Studies.

Caleb Elkenbeis, History and Religious Studies, who helped organize the event, explained that the Gates Lecture Series "aims to bring important scholars in the field to Grinnell in part to show how the academic study of religion intersects with issues of interest to the general campus community."

Rabbi Rob Cahelli was especially excited about the prospect of bringing four unique voices to Grinnell to mix and interact with each other.

"I think the relationship between religion, religiosity and the environment is one in a considerable state of flux right now," Cahelli said. "As these two fields are often in opposition to each other, the importance of this lecture series in combining the conversation surrounding religion and the environment is significant."

Cahelli added that the timeliness of the panel was also beneficial to those who are passionate about addressing climate change.

"You're living in the world, your lives are going to be so tremendously affected by this," he said.

The series invited the panel discussion as a way of bringing together professors from different fields who have studied this intersection, in the hopes of highlighting the different viewpoints on the environment that religion can provide. The panelists departed from the mainstream conceptions of how climate change is treated by religion, instead seeking to highlight Mayan, Judeo-Christian and Buddhist relationships with the environment.

Speakers in JRC 101 brought together multiple perspectives on religion and the environment.

The examples provided by the panelists showed how religion can oftentimes be highly beneficial to the environment and work to ignite action within a community.

"We hope that people who [attended] the evening panel [gained] an appreciation of the simultaneously local and global nature of climate change and the ways that different communities grapple with its implications," Elkenbeis said.

The panelists primarily focused on the field research that they had conducted on religion and climate change, as all four had considerable firsthand experience in the field, studying in places like Cuba, Belize and the Himalayas.

In sharing their unique experiences, the panelists engaged the audience with anecdotes and research on the interconnectedness of people and the land they live in.

Campbell highlighted the way that Yucatec Mayans in Belize revere the forest as part of their religion and their efforts to protect it. Carraway explained how the "Special Period" in Cuba's history created a communal feel to farming and furthered efforts to respect the land.

Berry spoke about the United States and the rise of the environmental movement in conjunction with the spirituality surrounding the environment. Additionally, Bhutia discussed Buddhist relationships with the environment and how in recent years the religious has become regarded as "green."

Elkenbeis said that in bringing together these viewpoints, he hoped that there would be an increased awareness on campus of the interdisciplinary nature of the global climate change issue as well as our part in it.

Many attendees were impressed by the wide breadth of viewpoints and the multitude of perspectives they heard from.

"I've never really considered religion and the environment to come together," said Amod Gyawali '15.

A secondary goal of the panel was to encourage attendees to rethink the role that they play, as well as that of the College, in the future of our planet. Cahelli hopes the panel will catalyze changes that already have a great deal of support on campus.

"It's important to know that there's a lot of interest on campus from students as well as faculty and staff," he said. "The future of the world is, in a certain sense, in the balance, so I think ... probably the most important thing we could possibly bring is things pertaining to the choices that we're making."

Large quantity of MDMA confiscated

STEVE YANG
yangsteve17@grinnell.edu

A recent campus memo sent out on Saturday, Jan. 24 alerted students that Campus Safety and Security had discovered "a large quantity of illegal pills left unattended in a public place on campus over the weekend," as Director of Security Stephen Briscoe explained in an email to The S&B.

The pills were identified as the illegal drug MDMA, which is also known as ecstasy or molly. After their discovery was reported, the drugs were confiscated by Campus Security and handed over to the Grinnell Police Department, which confirmed that the drugs were indeed MDMA.

Briscoe wrote that there have been reports of this drug on campus in the past. He added that Grinnell students in possession of MDMA, a Class A drug which can result in a felony arrest if discovered in quantities of three grams or more, can face both campus conduct charges and criminal charges. The memo also noted the various side-effects of taking ecstasy, such as dizziness and vomiting, in addition to its frequent use as a date-rape drug.

Briscoe urges students to report the discovery of any such substances in the future, underlining the College's commitment to campus safety.

"We take the safety of our students and community members seriously," he wrote. "Students who find this drug on campus, or who have any information about the incident over the weekend, should contact Campus Safety and Security immediately. Privacy and discretion will be assured."

The Safety and Security Office can be reached at (641) 269-4600.

As part of Multi-Religious Awareness Week, join us for...

RELIGIOUS DIVERSITY AND IN/TOLERANCE ON CAMPUS

Is Grinnell an inclusive community for all?
Classroom- Residence Halls- Social Settings

WHEN
February 2, 2015
Noon

WHERE
JRC 101

Lunch Provided

PLEASE JOIN US FOR THIS MULTI-RELIGIOUS AWARENESS WEEK EVENT.

SPONSORS
CCSSJ and the Religious Diversity Dialogue Group

February 6th, 2015

The Scarlet&Black

February 6, 2015 www.thesandb.com Vol. 131, Issue 15

CRSSJ HOSTS FIRST MULTI-RELIGIOUS AWARENESS WEEK



SARAH RUIZ

Grinnellians celebrated World Hijab Day on Feb. 5 by donning traditional Muslim attire to celebrate tolerance.

ALE RODRIGUEZ
rodrigue17@grinnell.edu

The first Multi-Religious Awareness Week began this week on Monday, Feb. 2 and featured a wide series of campus activities, panel discussions and other activities focused on addressing issues concerning religious tolerance on campus, Islamophobia and the role of women in the Islamic tradition. The symposium, which is sponsored by the Center for Religion, Spirituality and Social Justice, will run through Sunday, Feb. 8.

The main purpose of this week was to open the dialogue about religious diversity in the Grinnell community. Rabbi Rob Cabelli, who is also an Associate Chaplain, explained the importance of these activities in the context of the Grinnell community.

"I think religious intolerance is a problem in the Grinnell community. From talking with students, I have learned that sometimes they feel shut down from expressing their faith when talking with other students or in a classroom settings," he said.

The week kicked off with a student panel in JRC 101, which included representatives from multiple religious groups on campus discussing their experiences regarding religious tolerance at the College. Some panel members explained that while they were not outright attacked for their religious background, they often felt uncomfortable with what they perceived as a willful ignorance on the part of students in refusing to learn about others' religious beliefs.

CONT. ON PAGE 3

Symposium examines social issues in the Windy City

EMMA SINAI-YUNKER

featuring panelists from Chicago-area

Students push for open dialogue on religion at Grinnell

CONT. FROM FRONT PAGE

"No one is attacking me for being religious, far from that. However, on the other hand, [most] of the campus does not care about learning from other religious. I believe that one of the purposes of Grinnell College in bringing religious diversity is to expose students to different ways of thinking, but once they are here nothing is done to actively integrate them [with] the community," said Strahinja Matejic '17, who identifies as an Eastern Orthodox Catholic.

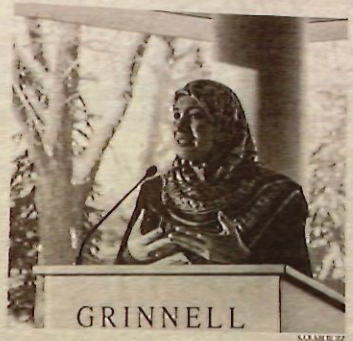
"I believe there is no open dialogue about religion," said Rachel Aaronson '17, who identifies as Jewish. "The panel was a good way to start the conversation ... we were able to share stories and experiences."

Mari Holmes '17, who identifies as a Muslim, stated that she believes the problem stems from the tendency of many liberal arts institutions to seek distance between themselves and religious institutions.

"I believe the problem is the way people view the concept of the 'liberal arts' because we are told we should back away from this oppressive ideological institutions and I find that religion has such a negative connotation and there is no dialogue," she said.

On the other hand, Holmes added that she actively experiences religious intolerance, which she says is present in the everyday life of some students.

"For example, the Halal station—people have blatant disrespect for the Halal station," Holmes said. "There are members of our community that cannot eat meat if it is not Halal and it is unfair they cannot have meat just because other Grinnellians do not want to wait in line for the plat du jour. I mean, people check each other when it comes to gluten-free, so why not in Halal?"



SCARLET

Suzy Ismail addressed negative connotations of Islam.

The second major event of the week, a talk by Suzy Ismail, a Muslim author, speaker and scholar, took place on Thursday at 4:15 p.m. in JRC 101. During the talk, called "Why am I a Muslim?," she discussed how in the 21st century, Islam has developed negative connotations because of extremist groups that ignore many Islamic values, especially the role of women in Islamic culture.

Additionally, panelists challenged the notion that the hijab is an oppressive practice for Muslim women. In fact, the talk was coordinated with Grinnell's celebration of World Hijab Day, a celebration that usually takes place on February 1 and was established in 2013 as a chance for women to experience wearing the hijab. Grinnell students were encouraged to wear the hijab for a day as a sign of support for the tolerance of Muslim practices across the world. For this purpose, organizers of the Multi-Religious Awareness Week made sure to include the perspectives and input of multiple student-run religious organizations, such as the Grinnell College Muslim Student Association (MSA).

The MSA will host a Charlie Hebdo roundtable discussion next week, which will feature a teacher panel addressing the massacre of 12 people at a French satirical newspaper on January 7 by two masked gunmen shouting "Allahu Akbar." The event will explore the issue of how Muslims are perceived across the world because of selective groups of extremists.

Holmes, co-leader of the MSA, hopes the roundtable will break the barrier of discussing Islam openly at Grinnell.

"One thing that I have noticed is that Grinnell is this really great community where people want to talk about diversity, to an extent, and that extent is religion," Holmes said. "[We] want to address the notion that Islam promotes terrorism ... we want to talk about freedom of speech and ask if it should have limitations."

A TIMELINE OF BLACK HISTORY AT GRINNELL COLLEGE

In honor of upcoming events for Black History Month, The S&B traces important events throughout Black history at Grinnell.

1879- First Black Student Graduates

Hannibal Kershaw was the first Black graduate

1968

CBS Founded

1969

February 20, 2015



SNEDGE

The JRC and ARH decided:

This week, Lisa Oyolu '17 and Jenny Chi '17 polled 100 people asking:

SINGLE OR MINGLE ?

JRC
Single 46%
Mingle 54%

ARH
Single 48%
Mingle 52%

ekend Events:

Friday
ovious Child
PM Harris

, Stupid, Love
PM Harris

aeton Gardner
10 PM

Saturday
, Stupid Love
PM

S&B

The Scarlet&

February 20, 2015

www.thesandb.com

Scholars discuss events in France

EMMA FRIEDLANDER
friedlan@grinnell.edu

On Wednesday afternoon, Feb. 18, scholars from both Grinnell College and abroad came together to discuss recent events in France, specifically the Charlie Hebdo massacre and similar incidents that have taken place in recent weeks. The discussion, which took place in JRC 101, was organized and moderated by Professor David Harrison, French, and featured speakers Professors Jan Gross, French, and Katya Gibel Mevorach, Anthropology, Kamal Hammouda, Adjunct Religious Life Leader and David Vauclair, a visiting scholar from Paris. Modelled primarily as a roundtable discussion, the event was designed to encourage questions and perspectives from attendees.

Harrison argued that the roundtable format was necessary to present the variety of perspectives associated with the recent events in France, adding that each and every viewpoint must be understood in order to fully grasp the situation.

"There are so many perspectives and contexts on this issue that no matter how many people present initial remarks, there are going to be other people in the audience who have important things to add," Harrison said. "I wanted to create an event which communicated to everyone in the audience that they have something to contribute to this discussion. It's not simply experts and non-experts."

Vauclair, who spoke first, emphasized the significance of French identity and locality to Charlie Hebdo. He provided background on the history of caricature in France and dove into the specifics of Charlie Hebdo's history and violent backlash to political expression in France during the last decade. Vauclair then contrasted the peaceful display of French solidarity with American ideas of identity, which often emphasize group identities above

CONT. ON PAGE 4

IN THIS ISSUE

CAMPUS RAISES SE

Lourdes Ashley Hunter spoke in JRC 101 as a representat

RODGERS '93 TO E

SAM HILDEBRANDT
hildebra@grinnell.edu

On Thursday night, Tarell Rodgers '93, a cons
U.S. Department of Labor, gave a talk entitled, "I
brace It All," in which he spoke about his strug
a sense of purpose and self after graduating a
realization of himself through spirituality. Rog
to come speak by the Office of Intercultural En
additional sponsorship from the Peace and C
Program, the Rosenfield Program and the Offic
lations.

Rodgers began the talk by briefly explaining
faith and followed with a meditative prayer.

"Sufis are the mystical branch of Islam, and
direct experience with the divine, or with God,
certain things to make that happen. Just follo
vibration the best that you can, and then I'll

PANELISTS ANALYZE EVENTS IN FRANCE

CONT. FROM FRONT PAGE

one's national identity.

"I think it's always interesting to compare and contrast American society with French society," Vaudair said. "They are based on really different understanding of what it means to live together, and what it means to accept a newcomer into one's society, with the multicultural type of structure in the United States and the assimilationist one in France."

Gross proceeded to reinforce the significance of solidarity in regards to these events as she addressed the subjects of cultural and historical experience in the reactions of various members of the French community, including her own connections with Muslim people living in France.

Hammouda also offered a Muslim perspective on the events, emphasizing that terrorism is separate from religion. He explained the difficulty of defining the line where freedom of expression goes too far and prompted the audience by stating that while certain images and statements are offensive, perhaps unnecessarily so, does this mean they should be censored? He concluded that expression should be free but responsible, and that every person's inherent bias must be accepted if we are to deal with these issues.

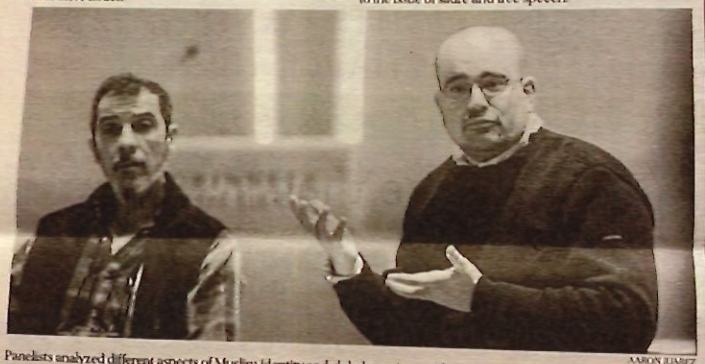
Meanwhile, Gibel Mevorach turned away from specific discussion of the Charlie Hebdo incident to address events that subsequently occurred, such as the recent shooting in Copenhagen. She asserted that the French background is interesting but does not encapsulate the greater issues that have unfolded. Violence against freedom of expression is never excusable, Gibel Mevorach argued, instead emphasizing that freedom of expression is undermined whenever it followed by a "but," and that freedom is indivisible.

She continued by addressing the necessity of all people's understanding of these occurrences. Although Americans may not feel immediately affected by these events, they must be aware of them as members of a global community, and in order to evoke change, Gibel Mevorach stated.

"There are principle questions here," she said. "They may not affect us immediately … but if you say, 'I don't want to hear anything that offends me,' how can you live? If you say, 'I don't want to see anything that upsets me,' how can you learn? If you say 'I don't want to hear the other side's opinion, I don't want to hear anything about them, they don't interest me'—they don't interest you today, but tomorrow when they're in your backyard, they'll interest you."

During the discussion following the panel's statement, audience members inquired about different issues concerning the freedom of religion, the separation of public and private spheres within society and the implications of these events for the Islamic community.

Attendee Charlie Rosenblum '18 added that he was particularly intrigued by the conversation begun bystaffers of the Charlie Hebdo magazine, especially in regards to the issue of satire and free speech.



AARON JUAREZ

Panelists analyzed different aspects of Muslim identity and global reactions tied to recent incidents in France.

"One aspect of the panel I found intriguing was the reaction of the Charlie Hebdo staff to the worldwide support of their magazine," Rosenblum said. "Many of the staff didn't want to become martyrs or symbols for the freedom of press and speech but to merely create a satirical magazine. As such, the staff criticized those who came out and spoke 'Je Suis Charlie' even though they were either not in favor of the magazine beforehand or had never read it before."

Speaker discusses sexual promises

Hallie Liberto

April 24, 2015

Edited by Kelly Pyzik [pyzikkel] & Steve Yang [yangsteve]

SCOPE OF WWI HISTORY



MISHA GELKAREKA

...-shock to subjects like ballistics and civilian tragedies

Though her talk was focused on WWI, Bourke's research ...k her from the American Civil War all the way up to the pres... as she sought to expand the scope of her work beyond one ... period. For example, she looked at the progression of le... ...y of weapons, including what she describes as the game ...ding which kinds of violence are objectively better. She ...how her interest in this area began with her research into ...ish working class in the nineteenth and early twentieth ...s.

...eed to understand the whole history of it in order to ...t the depth of understanding," Bourke said.

...conducting research, Bourke found that the working ...ver sent letters or kept diaries during wartime, which ...was fascinating.

...started reading these letters and diaries, you can't ...educed by them," Bourke said. "Being a historian ...because it's total voyeurism. You get to read the ...hen you get to read the most intimate accounts."

...ly, Bourke described her own interest in regard ...f good and evil within war, and what that meant ...amining this period.

...ry interested in this tension of good men do... ...rdinary men doing bad things," Bourke ...seriously [the idea] that Brit... ...get exhilarated ...

ALUM EXPLORES JEWISH CULTURE AT CONVOCATION

CONT. FROM FRONT PAGE

And I asked, why was there a Jewish bookshop in this quarter? Signs of Jewish life seemed surreal and inauthentic. I saw the inability of Jews to understand this new Jewish activity—it didn't fit the dominant narrative of what Poland was, a Jewish cemetery."

Lehrer experienced what she described as a renaissance in Jewish culture in the quarter. For Poles, who in the post-war period grew up without a Jewish presence but rather a pervasive absence, this resurgence spurred the beginning of a burgeoning tourist industry.

"There started to be Jewish cultural festivals. 'Schindler's List' was filmed there, and tourists and artists became attracted," Lehrer said. "As Holocaust tourists and other tourists rediscovered Kazimierz, it turned into a Jewish magnet and new cultural products came into being ... such as Polish translations of Yiddish songs, or Jewish figurines sold as lucky charms."

During her talk, Lehrer presented the views of scholars who criticized this renaissance as mere nostalgia or cultural appropriation.

"It's been framed as a suspicious oddity or as a macabre escapist Disney Land," Lehrer said. "[Critics] implicitly measure the quarter's revival against a rich pre-war reality, or a normative standard of Jewish communities elsewhere. I want to suggest that a narrow focus on reconstituting a familiar Jewish communal life misses how Poles define their own collective identity in the twenty-first century."

Kazimierz was also a "petri dish" for experiments in Jewish identification, she explained. As an open, syncretic space for Jews and non-Jews to interact about Jewish themes, Lehrer observed that many of the Polish gentile tour guides, store owners and musicians experienced a "demythologization of their image of Jews."

The assumptions of a secular classroom really prevent students from on...

Profes...

ALOSI...
southern...

On Tuesday, A... versity Dialogue ... Center for Religion... Justice hosted "... Expression in the... ration featuring fo... cussed the role o... The talk was held i...

The Religiou... Group (RDDG) le... Life Deanna Shor... lain and Rabbi F... gether to organi... group facilitates ... students about r... on campus. Earlie... hosted a panel of ... a similar presenta... Grinnell, which C... ration for this pan...

"One of the th... group] was conce... freedom or lack of... students' own rel... ground and belie... ceive within the c... as the way studen... in nonacademic s... mates," Cabelli sa...

Following the... members "really... faculty had to s... enon," Cabelli e... students in the R... faculty members ... in hearing from. ... Shorb worked to ... from different de...

The four pan... fessors Carrie ... Gibel ...

April 24, 2015 need page 2

S&B The Scarlet&Black
April 24, 2015 www.thesandb.com Vol. 131, Issue 23

LEHRER '92 LOOKS AT JEWISH HERITAGE IN POLAND



Lehrer spoke about her research exploring the resurgence of Jewish culture in post-Holocaust Poland.

CARL SESSIONS
sessions@grinnell.edu

At one point during her convocation lecture "Public Scholarship, Personal Scholarship: The Work of Memory in Poland Today," Erica Lehrer '92 analyzed two different maps that were both entitled, "Jewish Heritage in Poland." One of the maps was from the Polish national tourist bureau and listed houses of prayer, synagogues, cemeteries, World War II ghettos and Nazi death camps. The other map was from Israel and only listed Nazi death camps and World War II ghettos. The difference between these maps, Lehrer explained, "gives a sense of the constrained way that popular imagination answers the question of what is worth inheriting—what is Jewish heritage in Poland?"

Professor Brigittine French, Anthropology, introduced Lehrer to a crowd of 60 in JRC 104 at noon on Wednesday.

"I first came to know Dr. Lehrer not as a Grinnellian but as a leading scholar on violence in public memory," French said. "Folks talked about her work as empirically careful, theoretically bold and ethically situated."

Lehrer's talk focused on her research in Kazimierz, a historically Jewish quarter in Krakow, Poland. In 1941, the Nazis forced the Jews living in Kazimierz into a ghetto. In the post-war period, Kazimierz once again became a hub of Jewish life, but during the communist period, it fell into disrepair and, according to Lehrer, "took on the character of a city slum." In her recently published book "Jewish Poland Revisited: Heritage Tourism in Unquiet Places," Lehrer focuses on the changes undergone in the quarter since the 1990s.

"I happened upon Krakow's historic Jewish quarter and was confronted with ruins of an entire Jewish world," Lehrer said. "But more surprising was that there was something other than ruins. I was there for the city's second annual Jewish festival.

CONT. ON PAGE 2

Town Hall surveys communication on campus

ABDIEL LOPEZ

"So looking back on the year, how

April 24, 2015

Professors discuss religious intolerance in the classroom

ALOSHA SOUTHERN
southern17@grinnell.edu

On Tuesday, April 21, the Religious Diversity Dialogue Group (RDDG) and the Center for Religion, Spirituality and Social Justice hosted "In/Tolerance: Religious Expression in the Classroom," a presentation featuring four professors who discussed the role of religion in academia. The talk was held in FIG 101.

The Religious Diversity Dialogue Group (RDDG) led by Dean of Religious Life Deanna Shorb and Associate Chaplain and Rabbi Rob Cabelli worked together to organize the discussion. The group facilitates conversations amongst students about religion and spirituality on campus. Earlier in the year, the group hosted a panel of seven students who gave a similar presentation about religiosity at Grinnell, which Cabelli said was an inspiration for this panel.

"One of the things percolating [in the group] was concern expressed about the freedom or lack of freedom to speak about students' own religious experience, background and beliefs that they might perceive within the classroom setting, as well as the way students perceive that freedom in nonacademic settings with other classmates," Cabelli said.

Following the student panel, group members "really wanted to hear what faculty had to say about this phenomenon," Cabelli explained. Subsequently, students in the RDDG compiled a list of faculty members they would be interested in hearing from. Afterwards, Cabelli and Shorb worked to compile a list of panelists from different departments on campus.

The four panelists featured were Professors Carrie Shanafelt, English, Katya Gibel Mevorach, Anthropology and American Studies, Caleb Elfenbein, History and Religious Studies and Benjamin DeRidder, Biology.

At the talk, the guiding discussion questions posed to the faculty prior to the presentation outlined how professors should respond in class when students bring a perspective informed by their own religious experiences and how their own religious backgrounds might affect the way they conduct the classroom.

One topic discussed was the misperception by secular persons of religiosity as synonymous with ignorance. Shanafelt said that when she entered graduate school, she was advised not to disclose her religious background because people would assume she was "less capable academically."

"It's a false choice that is exaggerated by players on both sides," Shanafelt said of the perceived polarity between religiosity and secular, academic knowledge. "Each tradition can borrow from the other."

The assumptions of a secular classroom really prevent students from engaging with intimate questions of religion.

Another common thread throughout the presentation was that, in the panelists' teaching experience, religion rarely ever enters the Grinnell classroom. Elfenbein expressed a desire for Grinnellians to be more comfortable bringing their religious backgrounds to the academic table.

"There's tremendous irony here, because I am so clearly open to sharing from one's own religious perspective, but it almost never happens. The assumptions of a secular classroom really prevent students from engaging with intimate questions of religion," Elfenbein said, noting that in his five years in the Religious Studies Department at Grinnell, there have only been two instances in which students spoke from "an explicitly religious perspective."



Students were eager to hear professors speak on their experiences with religion in the classroom.

Cabelli echoed these ideas about tolerance being preached but poorly implemented, which he attributed to a fear that students have of asking questions about each other's religious experiences and admitting that there are things students might not understand about certain aspects of someone else's religion.

"Many students are reporting that expectations of how we might communicate with each other expresses the notion that we must tolerate and even accept each other, but we don't actually know what it is that we are trying to tolerate, accept or respect. We don't necessarily feel free to engage without perhaps stepping into a minefield," he said.

DeRidder explained that he felt it was important to have spaces for conversations about the relationship between science and faith. For him, one of those spaces is his office hours, where students have discussed how their own religious experience informs their experience engaging with science. DeRidder mentioned that he has also struggled to reconcile his own religious background with the body of scientific knowledge he teaches.

Each panelist also expressed the desire to create more open dialogues about religiosity on campus for the purpose of tolerance and equality, a view shared by those in attendance.

"Grinnell places a lot of emphasis on tolerance and equality," said Gibel Mevorach. "I bring a very secular sense of how we should or should not treat one another."

AUDIOLOGIST DISCUSSES ASSISTED LISTENING

September 4, 2015



The Scarlet&Black

PRESIDENTIAL CANDIDATES VISIT GRINNELL

SHACS structures, offers new services

O'Malley Orates

You and I are part of a living, self-creating mystery called the United States of America

"I just eat a salad every day to feel better about myself"

September 4, 2015 CONTINUED



DEMOCRATIC HOPEFULS HIT IOWA

Our goal must be to end all forms of institutional racism and make major reforms in our broken criminal justice system

Feel the Heat, Feel the Bern

October 2, 2015



Grinnell Advocates: 641-269-1615

KASIMOW EXPLORES PROGRESSIVE PAPAL POLICY

Kasimow explains the importance of interfaith dialogue in modern Catholicism.

IAN STOUT
stoutian17@grinnell.edu

Professor Harold Kasimow, Religious Studies, gave a talk last Tuesday, Sept. 23, about the progression of religious tolerance in the Catholic Church.

Kasimow received his Bachelors in Hebrew letters from the Jewish Theological Seminary under Rabbi Abraham Joshua Heschel, then earned his Masters and Ph.D at Temple University. He is an active proponent of interfaith dialogue and was once a member of the Spiritual Life Task Force of the Parliament of World Religions.

Kasimow's talk examined the Catholic Church's approach to interfaith dialogue and its evolution in the last fifty years.

He structured his talk around a key declaration in the Second Vatican Council: Nostra Aetate, which bestows a respect for non-Christian religions and encourages all members of the Church to participate in interfaith dialogue.

Kasimow started out his speech by discussing the inspiration of Nostra Aetate. He said that one morning, Pope John Paul II loudly declared to his priests, "I want to throw open the windows of the Church so that we can see out and the people can see in."

Kasimow then contrasted John Paul II's declaration with past actions of the Catholic Church.

"There was a Roman Catholic bishop who wanted to celebrate with his Jewish friend but could not simply because as a bishop he could not enter a synagogue ... This exclusivist view of other religions became the prevalent Catholic attitude until the Second Vatican Council," Kasimow explained.

Nostra Aetate marked a key step forward in the Catholic Church's interfaith dialogue, especially in relation to Judaism. Most importantly, Kasimow explained that the Nostra Aetate discredited the belief that Jews needed to be persecuted for Jesus' crucifixion.

Nostra Aetate gave similar credit to other religions, declaring that they all share the tenets of "Worship of One God, and the Creator of Heaven and Earth."

"No one devoted more time or energy to making Nostra Aetate a reality than John Paul II, [who] was the first Pope to grant an audience to a Hebrew friend," Kasimow said.

John Paul II uprooted anti-Semitism by declaring it a sin against humanity. Since then, teaching contempt for the Jews has been officially renounced by the Catholic Church.

Kasimow argues that while John Paul II seemed to embody Nostra Aetate, Pope Francis has also seemed to [illegible] the tenets of the document. In the talk, Kasimow explored Pope Francis's background as a Jesuit, an order that "[rejects] central authority but has to swear an extra oath of obedience to the Vatican." He claims that it was both his experience as a Jesuit and a healthy dose of interfaith dialogue that shaped Francis into the Pope he is today.

Pope Francis will make a great contribution to the interfaith movement

"Pope Francis will make a great contribution to the interfaith movement because of his deep commitment to interfaith relations as a path to peace with people of other faiths," Kasimow said.

Kasimow expressed hope at the fact that a religious figure of such high rank was openly pursuing interfaith dialogue. He expressed that the Pope was unique in the fact that "there is no spiritual authority like the Pope in any other religion." This influence has allowed past Popes to open interfaith dialogue via Nostra Aetate, and this precedent seems to have only grown stronger under the progressive leadership of Pope Francis.

October 30, 2015

S&B The Spooky&Black
The oldest college newspaper West of the Mississippi
October 30, 2015
www.thesandb.com
Vol. 132, Issue 7

GRINNELL PRIZE WINNERS AIM TO EDUCATE

LILY BOHLKE
bohlkeli@grinnell.edu

On Tuesday night, two women, Maria Vertkin and Deborah Abenkorah, were presented with the Grinnell College Innovator for Social Justice Prize.

According to the College's website, the Grinnell Prize is a way to extend Grinnell's historic commitment to social justice beyond the students and faculty, awarding the prize of $100,000 to someone outside the community who has also shown a dedication to social justice.

President Raynard Kington said that in this spirit of social justice creativity and innovation, both Vertkin and Abenkorah's organizations are perfect fits for the prize.

Vertkin founded the organization Found in Translation out of Boston. Found in Translation helps low-income, multilingual women in the United States become involved in a career of medical interpreting. Medical interpreters earn salaries which are commensurate to people with a Master's degree, but a medical interpreter certificate takes much less time and is much cheaper.

"Because immigrants are concentrated in low-income communities, so is language skill. Language skill is something that is marketable and you can use it to get a well-paying job that permanently gets you out of poverty," Vertkin said in an interview.

Emigrating first to Israel and later the United States from Russia, Vertkin saw the many challenges immigrants face first-hand. Through social work, she further saw the overrepresentation of minorities, including immigrants, in low-income communities. In order to help some of these women leave poverty, she found the profession of medical interpretation to be an outstanding tool.



Maria Vertkin founded Found in Translation, an organization which prepares multilingual women for jobs as medical translators.

"I thought, 'I've solved it. I'm a genius,'" Vertkin said in her speech. "I quickly realized that it was a naïve idea and that it's not that simple. There are barriers standing in the way of the people I think would make great interpreters, but it has nothing to do with how good they would be."

Vertkin proposed a program that would help women get over these barriers to taking the course, such as lack of tuition money, childcare or transportation methods, and

CONT. ON PAGE 2

Intimate partner violence at Grinnell

FIRE ALARM FINE POLICY CHANGED

GRINNELL PRIZEWINNERS COME TO CAMPUS



Deborah Ahenkorah started Golden Baobab to promote and publish African children's literature.

CONT. FROM FRONT PAGE

was awarded the Kip Tiernan Social Justice Fellowship, which gave her the means to start Found in Translation.

Found in Translation is a young organization. With the help of the Grinnell Prize, Vertkin hopes to expand to other metropolitan areas. She also hopes to develop a social enterprise in which the organization will provide medical interpretation services for a fee.

"That enables us to help our women get jobs faster, get paid faster, qualify for other jobs that require prior experience and have a safer service revenue stream to help us become sustainable without fear of a grant running out," Vertkin said in an interview.

President Kington praised Vertkin for "her innovative effort to empower low-income women with language skills and simultaneously reduce disparities in health care."

Ahenkorah's organization, Golden Baobab, is an NGO dedicated to children's happiness in Africa. Every year she holds a competition for African writers to write children's stories featuring African children. She then helps the winning stories get published and distributed. This year, Golden Baobab expanded its mission by starting its own independent publishing company.

When Ahenkorah was young and growing up in Ghana, she loved to read. Books were expensive at the bookstore, however, so when a library out of a painted shipping container was opened, it "changed [her] life."

"One day, I saw the woman who set up the library and it was a wake-up moment for me because I realized an actual human being did this," Ahenkorah said in an interview. "She made all of my book love dreams come true and it inspired me."

When she came to the United States to attend Bryn Mawr College, Ahenkorah began collecting children's books and sending them to libraries in different regions of Africa. Then one day she saw a picture of an African girl in one of the books and realized that the children receiving these books were not represented in them.

"It can't really be rocket science to get them African books," Ahenkorah said in her speech.

To help remedy this problem, Ahenkorah created the Golden Baobab literature prize as a way to get African stories to African children. The organization helps connect the winners to publishing opportunities and then helps get the books to children across the continent.

According to Ahenkorah, creating books that picture African children is important to legitimize their identities.

"Growing up in Ghana, I would read all this American slang and I would think that's the way to talk," she said in an interview. "My slang is also important, but I didn't think it was because it wasn't legitimized in the books I read."

While Ahenkorah believes that there are still many important issues related to the health and nutrition of children in Africa, she also sees a special place in her organization in raising the spirits of children across the continent.

In her speech, Ahenkorah painted a picture of a crowded market and a tomato seller with her child next to her on the floor. But instead of just sitting idly on the floor, the child is reading and enjoying a book.

"We haven't solved the hygiene problem, because kids are still on the ground by their mothers, but they're happy," Ahenkorah said. "Their minds are away from where they are even though there are huge problems around the African continent. We can still maintain something in our heads that helps us to rise above the problems."

For both Vertkin and Ahenkorah, the Grinnell Prize will be a great help to expanding their organizations.

"Finding places like Grinnell [that] believe in us and are willing to support us is immense," Ahenkorah said.

ARCHITECTS SHARE FUTURE OF ARH AND CARNEGIE

MICHAEL CUMMINGS, Staff Writer
cummings@grinnell.edu

Grinnell students, faculty and staff this week had an opportunity to meet with a [illegible] and the Bear and smaller buildings such as Steiner and Mears.

"What we're endeavoring to do with the [illegible]

DECEMBER 11, 2015

PROFESSOR EXPLORES INTERFAITH LEADER IN NEW BOOK

This week, The S&B's Hunter Antonine sat down with Professor Kasimow, Religious Studies, to talk about his new book "Interfaith Activism: Abraham Joshua Heschel and Religious Diversity" which explores the life of this influential Rabbi.

The S&B: I see that Alan Race, who you said was an outstanding expert in the interreligious field and the creator of the categories exclusivism, inclusivism and pluralism, is one of the people who wrote a foreword to your book Interfaith Activism: Abraham Joshua Heschel and Religious Diversity. Which of Alan Race's categories do most people in the interfaith movement fall into?

Harold Kasimow: I would say that the interfaith movement consists mainly of people who are inclusivists and pluralists. Inclusivists believe there is truth and beauty in other religious traditions. We can learn a great deal from them but they believe their own tradition is superior to all others. Pluralists, on the other hand, believe that all traditions may be equally valid and that truth is not the exclusive possession of any one religious tradition. Most exclusivists are not committed to authentic interfaith dialogue because they believe that their own tradition is the only true one.

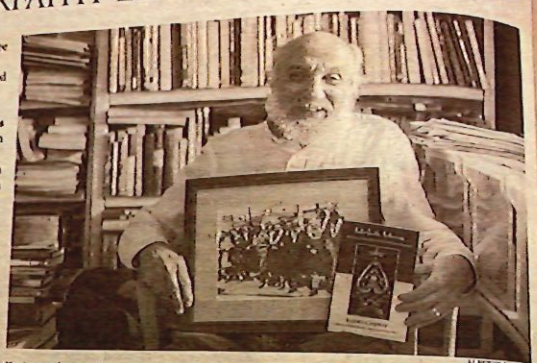
In my view, the most influential pluralist of the twentieth century was John Hick, a British philosopher and professor of theology at the University of Birmingham in England. He was interesting because he came from an Evangelical Christian background, but then became the face of the pluralist movement. Some of my heroes in the interfaith movement are Pope John Paul II, the Dalai Lama and Abraham Joshua Heschel who were deeply committed to dialogue among religions as a way to peace and friendship between members of the different religious traditions. Heschel consistently stresses that diversity of religions is the will of God. I see Heschel as a Jewish interreligious artist who transcends the categories created by Alan Race.

Do you think that Heschel's experiences during the Holocaust affected his views on the interfaith movement?

The Holocaust made a profound impact on his life. He once stated, "I am really a person who is in anguish, I can't forget what I have been through. Auschwitz and Hiroshima never leave my mind. Nothing can be the same after that." Heschel's experience of the Holocaust is certainly one of the reasons for his social activism and his involvement in the interfaith movement. What people should know is that Heschel was the key advisor to Cardinal Bea, who was a decisive force in the drafting of "Nostra Aetate: Declaration on the Relation of the Church to Non-Christian Religions." This extraordinary document is viewed by many as the most significant document of Vatican II and became a charter for interreligious dialogue. Although Heschel did not write much about the Holocaust, it was clearly very central in his life. From his experience of the Holocaust and his study of the prophets, he learned he had to become involved in the affairs of suffering human beings.

How did Heschel meet Martin Luther King, Jr. and other leaders of these movements?

Heschel and King were each invited to present at a conference in Chicago in 1963. The conference was called "Race: Challenge to Religion." I find the affinity between their presentations very striking. They both quoted from the book of Amos: "Let justice roll down like waters, and righteousness like an ever flowing stream." Heschel, the rabbi from Poland, and King, the Baptist minister, became very close friends. Dr. King spoke of Heschel as one of the persons who is relevant at all times. For Heschel, King truly represented the spirit of the Hebrew prophets. Heschel was the most prominent rabbi who participated in the well-known Civil Rights March in 1965 from Selma to Montgomery, Ala. After the march, Heschel stated, "I felt my legs were praying."



ALBERTO VASQUEZ

Kasimow shows off his new book and a picture of his subject, Abraham Heschel, marching in Selma

How did Heschel feel about people that declined to participate in dialogue with other faiths?

Heschel believed that all human beings are created in the image of God. For him, that was a core idea of the Hebrew Bible. In one of his most important articles, "No Religion Is an Island," he said we are all involved with one another because we are all inter-related. Heschel stated, "The choice is to live together or to perish together." Clearly he felt that it is critical that people talk to each other and even more important that they listen to each other.

What is the main takeaway you hope readers get from the book?

I hope that people can open themselves to the possibility that there is truth and beauty in other traditions and that none of us has the ultimate truth. I believe that all religious traditions have valuable lessons to teach us about becoming better human beings. I hope people open their hearts to the idea that other religions can create compassionate human beings and that we can always learn something from a member of another religious faith. Sometimes members of another tradition can help us to fully appreciate the truths in our own tradition.

STUDENTS EXPRESS CONCERN OVER POLI

CONT. FROM FRONT PAGE

February 26, 2016

reness
es
nse

d." Stern said. "I think
were really eloquent
diverse backgrounds.
ve were hoping for—
[to] bring some more
think previous weeks
lacking."
to raise awareness of
pus.
I really discouraged
ing, with the Title IX
tim survivors aren't
t there aren't safe
ople to discuss it,"
ie Jordan '18. "The
lers are mandatory
s we're one of the
r resources, that is

e and Advocates
noed Jordan and
raised awareness
they need to find

se people aware
hat we think it's
e need tools to
errupt behavior
nonconsensual
behavior that
Shorb said.
of those tools,
e of response
es a promise

DRAKE PROFESSOR VISITS, TALKS RELIGIOUS DIVERSITY

EVA LILIENFELD, News Editor
lilienfe17@grinnell.edu

A chaplain, a rabbi and a religious studies professor walk into JRC 101. In the first collaboration of the Department of Prairie Studies and the Department of Religious Studies, Drake Professor Tim Knepper, Philosophy, visited the college to give a talk entitled "Diversity of Faiths in the Heartland." He spoke about his work studying different religious communities in Des Moines.

In an effort to bring his students into his academic studies, Knepper has given assignments in his classes to become part of communities near the Drake campus. While one student studies the nearby Greek Orthodox Church, another learns about tensions between the Sikh congregations.

"We're doing the things I imagined we'd be doing, and that is addressing a lack of exposure and religious diversity in the academic field of philosophy of religion," Knepper said.

Knepper hopes to put his students' research together with photographs taken by a local photographer and create documentary shorts. He hopes this digital storytelling will present a portrait of Des Moines as a diverse community. Some Grinnell students, however, have reservations about Knepper's project and the pressures some communities feel to participate.

"Even though his project is bringing awareness about these traditions, I just still wonder as to how he will do justice to it to make sure this is exactly what the communities want," said Mari Holmes '17.



Tim Knepper spoke about him work in computer science on Thursday.

March 11, 2016

egs/
Cocktober



CHECK O S&B

on their minds in 100 words or fewer, and you're invited! If y
l rejoicing in a public forum is always more fun than doing it

Respect My Religion

To whomever left a book promoting Messianic Judaism in the Chalutzim lounge, you have every right to practice Messianic Judaism or whatever religion you please but don't disrespect my religious identity by telling me what my holy texts say. And especially don't appropriate my beliefs in the place created as a physical safe space for Jewish students. Interreligious dialogue is great, but bothering people with your beliefs without respecting the perspectives of others doesn't count.

—Nina Galanter '18

gedy
ILL SO
e I try
straw
id. Are
poorly
proud
biting
l Diet
his is-

n '17

Res Life
of stude
cess to
our hall
showed
noon so
loggia. If
window,
through
fancy gal
tion while
members
prevention

May 13, 2016



The Scarlet & Bl
The oldest college newspaper West of the Mississ
www.thesandb.com
May 13, 2016

Hate speech found in Steiner

EMMA FRIEDLANDER, News Editor
friedlanm@grinnell.edu

Two written messages of hate speech were found in Steiner Hall last Friday, May 6. A special all-campus memo sent by the College's Chief Diversity Officer, Lakinda Johnson, explained that the messages referenced the KKK and white supremacy.

Upon their discovery, the messages were immediately photographed and documented, reported to Johnson, Campus Safety and Security and Student Affairs and then removed.

"These messages of hate are unacceptable in our community, as this creates a hostile environment and violates both our core values and our standards as an inclusive community," Johnson wrote in the campus memo. She noted that the College's response followed the procedures outlined by Grinnell's Hate Crimes and Bias-Motivated Incidents Policy.

This policy stresses the difference between a hate crime and a bias-motivated incident; the incident in Steiner qualifies as a bias-motivated incident. Hate crimes are defined as criminal acts of hostility that require identification by local police. A bias-motivated incident, on the other hand, is an expression of hostility targeted towards a person or group on the basis of their identity. The College is required to inform the community about the occurrence with details such as the location and bias of the messages. However, details about the content are not disclosed to the public.

These messages in Steiner are not the first instances of hate speech to occur at Grinnell this year. In December 2015, occupants of a truck near campus were reported to shout racial slurs at passersby. In March 2016, Johnson reported that a group of students on campus were verbally assaulted due to their race. These racially based bias-motivated incidents occurred among the release of a series of Clery reports related to sexual harassment and assault earlier this semester.

"In terms of future plans, Grinnell's Council on Diversity and Inclusion is working on an educational campaign about the policy that will be rolled out in the fall," Johnson wrote in an email to the S&B.

Although Johnson could not disclose what this campaign will entail, it is clear that recent events have inspired Campus Safety and Security to take further steps in properly responding to and deterring bias-motivated incidents on campus.

TIBATEMWA '19 PREPARE

Joshua Tibatemwa is training at Grinnell hoping to represent Uganda in the 50-meter free

SAM CATANZARO, Sports Editor
catanzaro@grinnell.edu

As the school year draws to an end, students around campus can be overheard discussing their summer plans, which include lucrative internships, entry-level jobs and soul searching trips. None of these ventures, however, seem to exciting as what member of the swim team Joshua Tibatemwa '19 has in store: an opportunity to represent Uganda in the 2016 Olympics in Rio in a swimmer.

"It's been kind of my dream, really," Tibatemwa said.

Tibatemwa will be competing in the 50-meter freestyle, a short race that is over in a matter of seconds. Tibatemwa's time of 25.54 seconds, recorded at the 2014 World Championships in Russia, is the fastest in Ugandan history. Just last week, Tibatemwa competed in a meet in Iowa City and came within a half of a second of beating this time.

Despite being the fastest swimmer in Uganda, Tibatemwa has not officially been named to the Olympic team. The process of selecting swimmers to represent Uganda takes into consideration more than just time, but also a swimmer's overall performance since the last Olympics.

[2020] SOARS IN DIV

EVA LILIENFELD, Editor-in-Chief
lilienfel17@grinnell.edu

Although the class of 2020 is still subject to change, the Department of Admissions believes it has welcomed the, arguably, greatest class yet.

"Every year we have a goal of enrolling a diverse group of students" said Joe Bagnoli, Vice President for Enrollment. "At the moment, we will have a robust entering class of domestic students of color and ... an increase in the percentage of students who enter who are from other countries."

Of the 7,368 students who applied, approximately 29 percent — the lowest percentage in history — received good news from Grinnell on acceptance day. Roughly 60 percent of accepted students came from outside the Midwest and half of domestic applicants were students of color.

"In years past, we seemed to have enrolled a higher share of low-income students ... We provide full financial aid to meet their demonstrated financial need," Bagnoli said.

Beyond the diversity
admitted students, the cl
boasts academic process
that the average SAT will
first time in Grinnell's hist

"There weren't just
but there were many
strongly qualified accord
measures," Bagnoli said.

Bagnoli believes
implemented program
this year's applicant po
years. Grinnell College
connected individual ap
rather than simply adv
high schools. Moreov
outside company. Adv
marketing materials
two years ago.

"More and m
about Grinnell," Bag
tremendous growth
the last four years."

Weekend Events

Friday
GoldLink/Smino Concert
Harris, 9 p.m.

Saturday
The Grinnellian Amphitheater, 12:30 p.m.
Rain location: Gardner

Holi
Mac Field, 1 p.m.

Winter Waltz
Harris, 9 p.m.

Anti-Waltz Dance Party
Gardner, 10 p.m.

...ted! If you have a rant or a rave, email it to ...doing it alone.

[2016]Love

I'm really into the recent [2016] class solidarity, specifically all the good vibes and drinks in bars around town. Shout out to Grinnell's own Prairie Underground and Lonnski's for hosting and serving discounted drinks to us Grinnellians and to our class ambassadors, Fatu Dramé and Alex Odom! We may be poor but we still thirsty. #blessed

September 15, 2017



...media platforms until it was ...down out of respect for the ...acy of the student. Witnesses of the witness, along with the body camera of Sergeant Gray and the other arresting officers. Conner and coupled with intentional engagement with the campus community and a customer service model of operations will serve this purpose." a student's dorm room would they need a warrant or subpoena, as the state of Iowa requires. Means of funding forms the primary difference in ways that do not violate FERPA rights of students, faculty and staff. Nonetheless, as Conner stresses, the relationship is not an open one.

>> See Police page 3

Holocaust survivor Celina Biniaz '52 spoke to students about resilience, survival

...elina Biniaz '52, Holocaust survivor originally from Krakow, Poland, came ...ack to Grinnell after a long time away to speak about her life since the war.

...y Lily Bohlke
...@grinnell.edu

Celina Biniaz '52 began her talk ...ith a tribute — to those who were ...ere but who, unlike herself, did ...t survive the Holocaust. She was ...troduced by Professor Emeritus ...arold Kasimow, religious studies, ...ho is also a Holocaust survivor ...om Poland.

"I am a Holocaust survivor, and every survival is unique. What makes mine unique is the fact that I was on Schindler's List, and that's how I survived," Biniaz said. "Many, many people did not survive, and I need to pay tribute to them. Eleven million people were gassed, or killed, or annihilated by the Nazis. Six million of them were Jews, [and others] were clergy, political prisoners, Jehova's witnesses, the Roma ... anyone who did not fit the Aryan type ended up in a concentration camp. I was lucky because I had been given a second chance on my life, and the second chance came on May 9, 1945, when I was liberated from Schindler Factory in Czechoslovakia."

"I am a Holocaust survivor, and every survival is unique. What makes mine unique is the fact that I was on Schindler's List, and that's how I survived...many, many people did not survive and I need to pay tribute to them."

Celina Biniaz '52

After her tribute, Biniaz talked about the end of World War II, when those on Schindler's list collected gold from their teeth to make into a ring as a thank you — on the ring, they carved "He who saves on saves the world entire," in Hebrew. To help them get their lives restarted, Schindler gave each family two bolts of cloth and five pairs of scissors.

Biniaz is a retired teacher, a Grinnell College alum and the youngest of the 1,100 Polish Jews who were saved by Oscar Schindler, a name many might recall from the popular book and movie "Schindler's List." Nearby the Auschwitz concentration camp. Biniaz's parents did accounting work for a sewing factory that was moved from Krakow, Poland to Brünnlitz, Czechoslovakia by Oscar Schindler. The move saved their lives. On Tuesday, Sept. 12 at 4:15 p.m., Biniaz came back to Grinnell after a long time away to share her experiences having been given a "Second Chance," the title of the event.

However, the Holocaust itself and the actions of Schindler were not the main focus of the event. Biniaz shared about her life after the war, and how her strength and resilience led her to live her life to the fullest, after her childhood was largely spent in the concentration camp.

After the Yalta Conference in which European territory was split up into zones of control by the U.S., the United Kingdom and the Soviet Union, Biniaz and her fellow survivors waited for liberation by Russian armies. They then got Czech protection to travel back to Krakow.

"I was the youngest female on Schindler's List. I was 13 years old and I weighed only 35 kilos ... nobody could mistake me for anything else other than a concentration camp survivor."

Celina Biniaz '52

"We were known as 'katzetniks,' because the German word for a concentration camp was 'katzet.' ... The way we looked, scarecrows in striped pajamas, ... anyone looking at us knew," she said. "Of course, I was the youngest female on Schindler's List. I was 13 years old and I weighed only 35 kilos which is a little over 70 pounds so ... nobody could mistake me for anything else other than a concentration camp

>> See Biniaz page 3

Saturday
...eclassified Memory Fragment (Concert)
...nagan Theater, 7:30 a.m.

Sunday
Celebrating American Composers (Concert)
Herrick Chapel, 2:00 p.m.

Monday
Fossil Fuels and Climate Impact Task Force
JRC 101, 5:30 p.m.

Monday
Fossil Fuels and Climate Impact Task Force
JRC 101, 4:00 p.m. & 7:30 p.m.

Friday
Family Weekend
Grinnell College, 8:00 a.m.

...@thesandb

Arts 4 | Community 6 | Features 7 | Sports 8 | Opinions 9



The College has clarified its policy on name-changes for Pioneer

Biniaz spoke this week at JRC 101 about her experience as a survivor of the Holocaust

Continued from Front Page

...a displaced persons camp in ...sbergh, near Munich, but my ...ther decided she had enough ...and so we opted on leaving ...camp and going into a small ...town," Biniaz said.

In Germany, Biniaz declared, ...went "back to being stupid," that ...she wasn't in school yet again. ...acquired a nuns named Mater ...ne, a semi-cloistered nun, ...she learned from her for two ...s, until Biniaz's family decided ...move to Des Moines, where a ...ber of their family lived.

"[Lorraine] didn't know ...ing of Hitler's propaganda ...ler's ideas as such. ... She ...ly accepted me for what I was ...a 14-year-old girl, traumatized ...all kinds of camps and ghettos, ...that I needed help. She was the ...person who treated me as a ...man being. She gave me value, ...by working with her and her ...nanner and everything, she ...ght me, first of all, that not all ...mans are ogres, and second, she ...ght me that hatred is corrosive, ...corrosive to you because the ...on that you're hating, they don't ...it. It's you that experiences ...hate," Biniaz said. "She taught me you have to work through your anger and your bitterness in order to move forward."

"She taught me that hatred ...corrosive, it is corrosive to ...u because the person that ...u're hating, they don't know ...it's you that experiences the ...ate."

Celina Biniaz '52

What she first noticed about the U.S. was its vastness. After testing into the 12th grade at North High School in Des Moines, Biniaz received a full academic scholarship from Grinnell, and attended. She loved Grinnell, beaming about its beauty, back before buildings like the Noyce Science Center and the John Crystal Center.

"I ended up majoring in philosophy. I was truly trying to find what it was in reasoning and in the world that created the kind of circumstances I experienced"

Celina Biniaz '52

"I stepped out of the car, and I thought I had ended up in paradise. ... I saw all these students, in such an academic atmosphere, that I felt truly enriched. You are so lucky to be here, really," Biniaz said, eyeing the students in the audience. "Supposedly I was a pre-med student when I came in, but after dissecting the first pig and worm, I decided that was not for me. And I ended up majoring in philosophy. I was truly trying to find what it was in reasoning and in the world that created the kind of circumstances that I experienced. I'm still looking for it," Biniaz said.

After Grinnell, she moved to Long Island, New York where she pursued a master's degree in teaching from Columbia University and was eventually married with two kids. Throughout her life in Des Moines, Grinnell and New York, she never talked about the Holocaust or Schindler's List. Her friends and family knew she was a displaced person from Europe after the war, but that was it.

When Biniaz saw a copy of Schindler's List in a bookstore, she said, "I practically jumped out of my seat... I started reading it, and in the book — I found the book very accurate — I kept wondering, how did Mr. Keneally ever figure out this book? He was an Australian — what did he know of Mr. Schindler?"

"My community did not know anything of my Holocaust experience because I never talked about it. The word Holocaust did not come into the language until about 1967."

Biniaz explained that another person who had been on Schindler's List, Leopold Page, was working in his leather shop when Thomas Keneally came in. Page told Keneally what had happened to him, and Keneally researched, contacted survivors and turned Page's story, as well as Biniaz's and numerous other people's, into "Schindler's List."

"My mother lost everybody in her family, everybody. ... And yet, she was the most resilient person you'll ever meet."

Celina Biniaz '52

When Steven Spielberg turned Keneally's book into a movie, he also initiated the project which is now the University of Southern California's Shoah Foundation, the Institute for Visual History and Education. According to Biniaz, the Shoah Foundation has compiled over 56,000 video testimonies by survivors of genocide, recorded in over 30 different languages.

"You can read about the Holocaust, you can go to a museum and look at the artifacts, but nothing connects like the human voice."

Celina Biniaz '52

"You can read about the Holocaust, you can go to a museum and look at the artifacts, but nothing connects like the human voice," she said.

Being welcomed and accepted as she was in the U.S. was surprising to Biniaz, as she was very young when the war began and she was persecuted for her religion. She closed her talk on a hopeful note.

"Having been traumatized for all these years and told that you are a non-person, that you are vermin, to all of a sudden be accepted, to be welcomed, was amazing. ... My mother lost everybody in her family, everybody. ... And yet, she was the most resilient person you'll ever meet. Her motto was, 'The world does not owe you anything. Wherever you are, you do the best that you can.' And that attitude meant a great deal. She did not dwell on things that had already happened; there was no point. They happened!"

Truste work v stude on clin chan

Continued from Page 2

also looking for thin strengthen the curr said.

The Task Force report and their rec the board of truste and the board will course of action.

"Whatever t authoritative, that's

Kahn comm College's "Divest which was writ stipulates, among the event of dive to divest "must company or comp entire industry."

"The bar is s for any divestme said. "That pol establish that di but we need to rigor to show th thing to do. If endowment pri express our sha to be the princi to sustain the the College, w consequences things that m need to conch it. This doesn have no place certainly do, divesting ne bar."

November 17, 2017

Multicultural panel reflects on earlier days at Grinnell

By Saiham Sharif

Last weekend on Nov. 11, five alumni, Chris Wilde '88, Amihan Huesmann '93, Anna Dudda '96, Camila Barrios-Camacho '12 and Javon Garcia '14, who are all of queer and other marginalized identities, came together to share their stories of struggle in a panel titled "Traversing Identities: Intersectional Activism at Grinnell College."

"The term intersectionality was coined by Kimberle Crombers, specifically to describe the experience of being Black and being a woman. That term has gone into broader usage. I want to make sure we remember the origins of a term created by a Black woman," Dudda said.

The panel drew from an event on-campus in the 80s known as The Speakeasy.

"[It] was a panel put together by student of color, where people of the audience, like myself, were invited to come, and as I like to say, sit down and shut up and be schooled. Audience members were not allowed to ask questions, make comments or respond in any way. And the people of color were there to tell their stories in blistering honesty," Wilde said.

Throughout the panel, the alumni talked about their multiple identities, their Grinnell College experiences with those identities and their lives post-graduation. Grinnell forced some of the panelists to think differently about their identities.

"I identified as White, which is especially weird because I'm a third culture person. Don't ask me where I'm from unless you want to sit down and have coffee. I have a whole itinerary. I had never been in a space that was primarily white American since, like, the fourth grade," Huesmann said.

"I grew up in a time when transgenderism wasn't a thing. It wasn't until much, much later when I realize what was really going on," Dudda said.

Barrios-Machado spoke about her experience as a graduate student in neuroscience.

"I saw the reality of what graduate school is like, as a queer, as a Latina. I remember walking into the student orientation, scoping around and [thinking], 'I'm going to be here for six years,'" she said.

For many of the older panelists, Grinnell was an especially difficult place in part due to the lack of important resources such as the Stonewall Resource Center (SRC) and the Accessibility Office. When the SRC opened in 1966, it was called the Human Resources Center, a signifier of administrational opposition.

"If even just one gay person is served by the founding of the Gay Resource center, then his work, in particular would be rewarded by that," Wilde said, recalling the words of Matt Eicker '89, who was part of the group that founded the organization.

"When I was at Grinnell, we didn't have a disability access office at all. We didn't have language around access," she said.

"I knew I was gay since birth, but it was like, how do I say it out loud? Coming to Grinnell was a dream come true because I didn't expect a college in Iowa to embrace me. The SRC just meant so much to me, knowing I could have that space. By the time I left Grinnell, I truly became comfortable with my sexuality," Garcia said.

Yet the stories of the panelists urge current students to do more. The SRC, though helpful for many, is inaccessible due to its location in the basement of Younker.

Following the event, Wilde concluded that it was a success.

"All of us involved with the creation and execution of the Traversing Identities panel were extremely pleased with how it went and each of us received many thanks and accolades," wrote Wilde in an email to The S&B.

"I want to make sure we remember the origins o fa term created by a Black woman."

Anna Dudda '96

Yet the limited time of the panel couldn't fully honor Grinnell's queer, intersectional alumni.

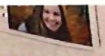
"Had we more time for the panel itself (one hour was NOT ENOUGH even for what we set out to accomplish), we wanted to expand backward in time to include older queer alumni with intersectional identities," Wilde wrote. "We thought it was important to focus on alumni who would have been on campus during the time that the SRC has existed."



At the Multicultural Reunion, alumni discussed challenges and successes since graduating from Grinnell College.

August 31, 2018







THE SCARLET & BLAC

August 31, 2018 • Grinnell, Iowa

Rabbi Rob Cabelli leaves Grinnell College

[illegible]

[illegible] Rabbi Rob Cabelli [illegible] to the College [illegible] and disseminated [illegible] of strands amongst [illegible] employees of [illegible] on the occasion of [illegible] "Emphasis on the [illegible] the transition, we are [illegible] the speculation [illegible]

[illegible] College email sends [illegible] when such [illegible] a message, saying [illegible] "I am [illegible] Grinnell College" and [illegible] Center for Religion, [illegible] and Social Justice [illegible] requests be directed to his [illegible] Reverend Deanna [illegible]

[illegible] was known on campus [illegible] and respected [illegible] his time-limited personnel [illegible] on the College site outlined his [illegible] role in campus religious [illegible] and activities. The College [illegible] webpage architecture over [illegible] the summer, and many other pages have been lost as well.

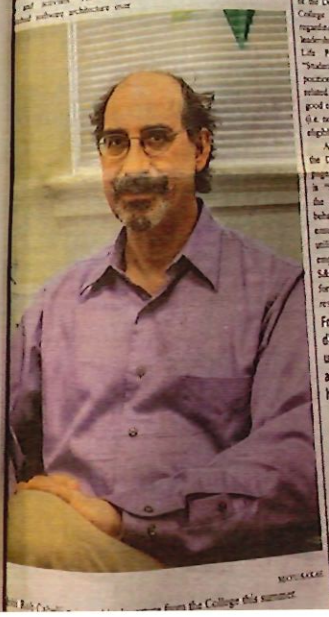
Cabelli was involved on campus social justice and outreach efforts through the CSSJ in his role as Associate Chaplain, including a role as campus advisor for Chabadim, and more generally, campus Jewish life.

> **Just as importantly, though, through this gift of being able to pursue such varied and eclectic interests and passions, my understanding of how I need to be in the world...**
>
> Rabbi Rob Cabelli

Cabelli was known on campus for his willingness and skill for conflictual counseling and conversation, which were also listed as part of his duties on his personal page.

Cabelli also served in important roles as an advisor for Grinnell Adventists, the on-campus group that provides confidential support for

>> See Cabelli page 2



MIZU KAKAI

Rabbi Rob Cabelli [illegible] from the College this summer.

Changes announced to cond[illegible] standing policy for student lea[illegible]



SGA positions are among those affected by the new policies regarding student lea[illegible]

By Amanda Wieber
[illegible]

Over the summer, the Office of the Dean of Students of Grinnell College instituted a new policy regarding eligibility for student leadership positions. The Campus Life Policies web page states, "Student employees who serve in positions of leadership or in a safety-related role on campus must be in good conduct and academic standing (i.e. not on Conduct Probation) to be eligible for those positions."

According to the statement from the Dean of Students on the same page, the rationale behind the policy is "to maintain congruence between the values of the position and the behavior of the employees" and "to ensure all students feel comfortable utilizing safety-related student employees in times of need." The S&B reached out to the Dean's Office for further comment but received no response.

> **From there, there was no discussion over the summer until we were told it was an update to the student handbook...**
>
> Myles Becker '19
> SGA President

The good conduct standing rule had been applicable to select positions on campus for some time but has since been applied to all student leadership positions, and the expansion has inspired campus controversy and concerns among students.

The subject is particularly contentious given that a similar policy [illegible] limited to the Student Government Association was proposed last year.

According to SGA President [illegible] Elect Myles Becker '19, the discussion [illegible] began last fall between the 2017-18 [illegible] SGA cabinet and the Dean's Office.

"Because of the events of fa[illegible]

> **According to the stateme[illegible] from the Dean of Stude[illegible] on the same page, [illegible] rationale behind the polic[illegible] to "to maintain congru[illegible] between the values of [illegible] position and the beh[illegible] of the employees" an[illegible] ensure all students [illegible] comfortable utilizing [illegible] related student emplo[illegible] times of need."**

[illegible] semester last year, it didn[illegible] way to Campus Council [illegible] of the semester," Becker [illegible] then there was some co[illegible] the wording and the va[illegible] and I think in the end [illegible] Council wound up [illegible] terms that were broa[illegible] but I think there was [illegible] over even what they [illegible]

When the poli[illegible] back in the spring, [illegible] voted down by sta[illegible] therefore dismissed [illegible]

"From there, [illegible] discussion over [illegible] we were told it [illegible] student handbook [illegible]

Now, [illegible]



NEWS

...andshake replaces PioneerLink for College career search process

Rabbi Rob Cabelli confirms departure

Stewart Gallery debuts e

...Council Arts Center is home to the Stewart Gallery and arts ...ams available to the community.

...ng policy updates made known to students

...rts Council offers ne

September 28, 2018



Updated diversity and inclusion policy adopte

By Marjorie Cieplik

On Sept. 12, a Special Campus Memo informed students of President Kington's approval of the latest Grinnell Diversity and Inclusion Plan. According to the Memo, the goal of that plan is to provide "strategic recommendations on how to develop and sustain a diverse and inclusive campus community," according to the Plan. The Council on Diversity and Inclusion under the leadership of Chief Diversity Officer Lakesia Johnson and Director of Intercultural Affairs Maure Smith-Benanti submitted the plan in consultation with students, faculty and staff.

The plan has more than 70 recommendations that, according to Leslie Gregg-Jolly, the interim chief diversity officer for 2018-2019, "infiltrate every area of the college."

"There's so many things we are going to do!" said Smith-Benanti when asked about the changes that the plan attempts to introduce in both academic and residential life at the college. "Gender neutral bathrooms is something that you will see this year."

Other improvements relate to the College's name-in-use policy, as well as physical alterations to the College's facilities to best accommodate people with physical disabilities.

Promises made by the Diversity and Inclusion Plan intend to respond to some long-standing student body demands, an example of which is the provision of improved mental health services. "There are things that are being restructured for mental health and SHACS. That's been a challenge for years," Gregg-Jolly said.

Gregg-Jolly believes that "inclusive practices in the classroom are really critical." To support students' learning experiences, she is preparing faculty workshops on inclusive classroom practices.

Additionally, "the Faculty Organizational Committee ... are looking at having the [Council for Diversity and Inclusion] be a regular on-going committee, that will also help keep [the plan] a living thing," Gregg-Jolie said. Part of Gregg-Jolly's job this year includes "identifying metrics to look at and track," which will help evaluate the process of the plan's implementation. Senior staff at the College will create reports on its progress by being required to address a prompt related to diversity and inclusion efforts.

Another crucial matter that the plan addresses is diversity of faculty and staff. "Diversity of our faculty is something that we are paying attention to and would like to increase as well as support the diverse faculty that we have here," Gregg-Jolie said.

Her view is echoed in Human Resources' recent hire of Marc Reed in the role of its first diversity recruiting manager. When asked about the specificities of his job, Reed said that it is related to "ensuring hiring practices at Grinnell College promote individual differences that are respected in the workplace" within the areas of "talent acquisition and retention for staff positions."

Smith-Benanti believes that students can contribute to promoting diversity and inclusion not only through participation of the Council on Diversity and Inclusion, or participating in the student government, but through their everyday actions. Her first piece of advice to the members of Grinnell community: "try to respect and understand people who are different from yourself."

Smith-Benanti points out, at Grinnell "sometimes we forget to engage with difference in positive, healthy, constructive ways."

Smith-Benanti also urges students

September 28, 2018



FEATURES

S&B Cribs: High Street Manor

Chalutzim student leaders take on new responsibilities, redefine role

ADS

JOIN TH
[news

SUN

WRITERS

PHOTOGR

MA

Calling all Su

Race for quality healt
Sunday, October 7, 201

Put on your favorite super hero

STUDY ABROAD IN ENGLISH

November 2, 2018

ET & BLACK
ember 2, 2018 • Grinnell, Iowa
thesandb.com

akers for ference



SARINA LINCOLN

hieve their goals in

s of choosing highly selective. lso on the speaker plained that they ni who had an nal backstory or namic personality an audience, had l for some time, iety of different backgrounds."

was over, the seven different rded three Ted entral theme.

ictors go into and executing

Grinnell page 2

Students hold vigil in response to synagogue shooting

By Maya Sorta

On Tuesday, Oct. 23, a vigil was held in JRC 101 in remembrance of the anti-Semitic violence at the Tree of Life Synagogue in Pittsburgh. This gathering, which was open to the whole campus, followed a similar event on Monday night in which Jewish students were welcomed to the CRSSJ garage to find support and solidarity among one another.

The students of Chaburim organized both events after they realized that the administration had not released a statement concerning the tragedy.

"The vigil … because we don't have a rabbi, we weren't really sure kind of what to do or who was organizing it," said Noah Segal '19. "But Deanna Shorb [dean of religious life] reached out to us from the CRSSJ and she's been great and has been really helping us. We were really able to get it together because Dylan Caine '21 reached out to a rabbi in Ames and there's … very few rabbis in Iowa, but he was able to come down and do that."

Segal said that coming back to campus after the shooting presented a unique set of challenges.

"Coming back to campus after the shooting was a little jarring [because] one, we were all dealing with it personally, but then … with the lack of structure in terms of having, like, the wider Jewish leadership without a rabbi or without really any paid person at this time, we were trying to figure out how to make sure that the lives [that] were lost were honored and memorialized and also kind of how to deal with the wider issues of antisemitism. We've felt like both of those things were very important to address," he said.

Amelia Geser '19 also expressed her frustration with organizing the vigil in an email to The S&B.

"Since we had to scramble to find a Rabbi and organize a space, the service was more stressful than relaxing for many of us," wrote Geser. "It was hard to return to a campus where we, a very small representation of all the Jews on campus, had to plan and organize everything at a time when we should have been able to decompress and grieve."

President of the College Raynard Kington's response caused further confusion among students. On Monday afternoon, he sent out an email about the massacre after Shorb's all campus email, addressed specifically to a group of Jewish and non-Jewish students concerning the shooting.

"We were disappointed with [Kington's] response and it was not really until … students and faculty and … even some alumni [asked] the administration [to] send out an all campus memo condemning antisemitic violence and violence and hate as a whole … after a lot of urging we got an email that … [was] just to the Jewish students but it was unclear where they even got that list and I know not all Jewish students got this email," Segal said.

Segal believes that the email should have been sent out to the whole campus community, as Jewish students and faculty weren't the only people impacted by the event.

"It didn't feel very sufficient, one … we know that there is antisemitism in this country and on this campus but it's important that the rest of the campus who isn't knows that there is antisemitism. We appreciate the administration sending out an email to us, however they figured out who the Jewish

>> See Students reflect page 7

ffees change buildings

Students reflect after vigil

Continued from Front Page

students were, but ... that wasn't totally the point, the point is that the whole campus knows that this is an issue," Segal said.

It was hard to return to a campus where we, a very small representation of all the Jews on campus, had to plan and organize everything at a time when we should have been able to decompress and grieve.

Amelia Geser '19

After receiving the email, the group of students involved in organizing the vigil expressed their concern to Kington regarding the email, after which Kington invited the Chaluztim and Jewish leadership on campus to sit down with him and dean of the college Mike Latham.

"We do ... appreciate them reaching out and it seems like they are interested in helping, but... there was nobody really from the administration at the vigil," Segal said. "Going forward we really hope that ... they recognize that we need their support...that it's important that they ... step up and meet us to make sure that the Jewish community on campus is supported and feels that the administration is on our side."

Professor Susan Fer for contributio



Professor Ferguson, sociology, recieved the Hans O. Mauksch A

By Shuhan Yi
yishuhan@grinnell.edu

Professor Susan Ferguson, sociology, was honored with the Hans O. Mauksch Award for Distinguished Contributions to Undergraduate Sociology in August 2018. The Hans O. Mauksch Award is a prize given annually by the American Sociological Association to honor an individual scholar that has contributed to the teaching and learning of sociology through various aspects.

Ferguson has several areas of specialty that she has explored over the last few decades at the College. In addition to teaching introductory and tutorial courses, she has offered a course on the sociology of health and illness as well as a family. Two years ago, in the Semester at Sea

Devoting herself to of Grinnell's, as well sociological commun three decades, Ferg winning this prize ac work and teaching sh these years.

In the profes Ferguson has pul books that have teaching of sociol Her three anthologie sociological material race, class and gen have been used universities nationw

Members of UGSDW def

By Zoe Fruchter and Chloe Wray
fruchter@grinnell.edu
wraychlo@grinnell.edu

The National Labor Relations Board (NLRB) hearing as to whether

notion that students are not employees and therefore do not have the right to unionize, thus blocking the proposed election. Even if the NLRB decides in favor of UGSDW, Schu

are educational and of union status, say instructive has no

November 2, 2018



Reckoning with Pittsburgh

LETTER TO THE EDITOR

Although our elected officials expressed shock that such an attack could happen, the terror carried out in Pittsburgh last weekend should not have come as a surprise to anyone. The scourge of antisemitism has existed in the United States since the country's inception, but as the horrors of the Holocaust reached our American conscience, and an association with antisemitism became an association with Nazism, its legacy was conveniently erased from our national memory. America's dominant culture conveniently removed the more overtly antisemitic elements from its outward identity without experiencing any sort of reckoning.

Yet American antisemitism persists, and on the morning of Saturday, Oct. 27 during Shabbat morning services, 11 Jews were murdered because of it. In representing the Jewish community at Grinnell College, we see it as our obligation to name and condemn this attack for what it is: an antisemitic act of terror inspired by white supremacy.

Denial of antisemitism's existence allows it to thrive, so recognizing it is key to combating it. Antisemitism is unique in that it is essentially based on an abundance of conspiracy theories. Unlike other forms of hatred, antisemitism functions cyclically, characterized by periods of lull followed by periods of intense violence, and doesn't rely on clear, constructed binaries. America and the world at large are experiencing a surge of antisemitism, with the Anti-Defamation League reporting a 35 percent increase in the United States of instances of antisemitic hate crimes in 2016, and a 57 percent increase in 2017. The Pittsburgh shooting is no isolated incident. It is the product of a sea of radical hatred, newly emboldened by an apparently sympathetic Oval Office.

Now that antisemitic dog-whistles have entered the political mainstream (our president has taken to tacitly defending the protesters in Charlottesville who chanted, "Jews will not replace us," and recently failed to immediately condemn the antisemitic motivation of a shooter who yelled "All Jews must die"), why this is so important as ever. Think about how your interact with antisemitism, and how it manifests in your own life. We ask that you recognize antisemitism as endemic to our culture and understand that it infects us in the same way that racism, sexism, homophobia and all other societally learned hatreds do. We urge you to do anything in your power to ensure that antisemitism is recognized as a legitimate threat in the spaces you create in and outside of Grinnell, and to combat it wherever possible.

The scourge of antisemitism has existed in the United States since the country's inception, but as the horrors of the Holocaust reached out American conscience, and an association with antisemitism became an association with Nazism, its legacy was conveniently erased from our national memory.

We understand that we are by no means alone in the fear and hatred we are experiencing, and we stand in solidarity with all other marginalized groups affected by the unabashed white supremacy entering the mainstream. We are stronger fighting it together than we are alone.

Jewish students of Grinnell, do not allow moments like this to cause you to force your Jewish identity into obscurity. Support each other. Love each other. Speak up for others and speak up for yourself. Your voice matters now as much as ever.

You can contact Chaluztzim at [chalutz]. Get on our mailing list and join us for Shabbat table.

—The Chaluztzim Board

Rueter's Digest: and carving abo cultural sp

By Sam Rueter

In an era of ever-shortening attention spans and instantaneous content, Barstool Sports is uniquely equipped to flourish. Launched online in 2007 and revamped in 2016, Barstool boasts an impressive 1.28 million Twitter followers and over 10 million unique page viewers per month. Many of these viewers are fiercely loyal fans (sometimes termed "stoolies") who love anything and everything Barstool, from blogposts to podcasts, live shows to apparel. Even the most ardent opponent of Barstool must admit that they are awesome at what they do.

Their podcast, "Pardon My Take," consistently outranks many larger sports and pop culture websites in positive ratings and downloads. They were one of the first websites to live-stream themselves watching sporting events, giving their fans a kind of "second-screen" viewing experience on Instagram, Facebook and Periscope.

Yet Barstool has had its share of detractors. In 2012, the website had to shut down some of its infamous "Blackout Parties," events that allowed underage drinking and numerous instances of alleged assault, thereby opponents think it normalizes rape culture and trivializes women in its content.

In response to mounting allegations of sexism, Barstool founder and president Dave Portnoy published a defense of Barstool, lamenting what he saw as unfair judgement

December 7, 2018

Chanukah gives Jewish students time to shine

By Acadia Broussard

On Thursday, the fifth day of Chanukah, Rabbi Leibel Jacobson, the Chabad rabbi at Iowa State in Ames, joined the Jewish community at Grinnell in lighting the second largest menorah in the state of Iowa. While most menorahs are small enough to be perched on a windowsill, this one towered over Mac Field at an impressive nine feet tall.

"The thing about Chanukah is that, unlike many other of our holidays, this one is purposefully supposed to be very public, so that's why we have the giant menorah and are outside. It's a moment where you can try to spread light over darkness for the entire community, and as challenging as that is in the times we're in, it's really an opportunity for us to come together as a community and show that light survives. Even after all the hardships we've faced over 2,000 years ago and through the hardships we're facing now, we're still here and we're still celebrating and we're still having this light," said Dylan Caine '21.

Chalutzim senior student leader Jacob Friedman '19 echoed these sentiments. "There is a long history of Jewish resistance. [Chanukah] has always been kind of like a symbolic reference for that," said Friedman.

Friedman also connected the importance of visibility. "There's this photo — I think it's the most powerful photo I've ever seen — and it's a Jew's windowsill facing the Reichstag with Nazi banners all over it, and there is a lit menorah. There's a lot of pride in it and affirmation that despite insurmountable odds you should not recede into the shadows, very literally, because it's a festival of light," he said.

Chalutzim students expressed their gratitude that Rabbi Jacobson was able to join them to celebrate the holiday.

"Because we don't have a rabbi right now, this is the second time we're kind of outsourcing our rabbinical needs to Rabbi Jacobson, and we're very grateful for him offering his services," Friedman said. "The CRSSJ is working really hard and really are doing an amazing job, but from what we understand it's tough to find a rabbi."

Caine elaborated on the difficulties of the search, adding, "Outside of the college there isn't really much of a Jewish community at all for the most part. There is a little bit, but in rural Iowa there isn't that much of a significant Jewish population, so it's hard to find rabbis who are willing to take on the challenge of building something within a not very established Jewish community. So it's a work in progress and we're ... and we know that we ... find a rabbi."

Caine expressed ... was with how the Chanukah leaders have been ... the Jewish community ... interim, and both ... voiced their optimism ... search. Optimism was ... theme with these ... celebrating Chanukah ... proudly Jewish ... political climate ... search for a rabbi.

Regarding this ... tough times, both ... a common expression on Jewish holidays ... Chanukah:

"They tried to ... failed, and now we ...



Iowa's second largest menorah shines in front of Younker Hall ... night of Chanukah.

reflections ...ksgiving

...ple find out how the holiday came ...about, we don't acknowledge the ...myth that we were taught in school," ...Young Bear said.

The most commonly taught story, ...nd the one that most people are fa...iliar with, is that the Thanksgiving ...holiday came out of a feast celebrat...g a treaty between the Wampanoag ...e and the English settlers, argo...ed by Squanto, a Pawnee Indian ...o spoke English. According to the ...ataka American Indian Coun... website, this feast was a real ..., but it only happened once and ...far from being an indicator of ...positive relationships between ...hite colonists and indigenous ...ts of the area.

...g Bear explained that the his...rigin of Thanksgiving actu...ts from feasts that were held ...tion after colonists, search...w land to build upon as the ...ulation grew, would attack ...munities, kill the inhabi...ke over the land.

...nataka American Indian ...bite describes an early ...ame "Thanksgiving" re...holiday, when the gov...Massachusetts Bay Col... "day of thanksgiving" ...over 700 members of ...e were massacred by ...wing this event, the ...ued to attack indig...killing many inhab...g countless others ...n holding "thanks...r each assault.

...story, Young Bear ...o see Thanksgiv... happy holiday it ...be.

...about all of the ...st over such a ..., there's really ...t's really a day ...ankful. We're ...ibes that are ... That's why ... Thanksgiv...



...a Guzzo '19 goes in a layup against C... ...team lost 55-59.

Nikki Sch...

...Nikki Schlegel '22 is from ...der, CO and enjoys skiing, ...g, hayaking, writing, watching ...-nominated films and of course, ...ming. At the Pioneer Classic last ...ay, Schlegel accounted for three ...e College's four individual match ...ries. The S&B's Will Dubow '21 ...own with Schlegel to discuss her ...e career.

...S&B: When did you first start ...ming?

...NS: I was born in Chicago, and ...e was this quarry by my house ...re I would go to swim with my ...nts. I was always in the water at a ...g age. When it came time to take ...deep-water test … I failed. I could ...y make it across the deep pool. But ...use of that it became motivation ...e to get better and stick with it. ...parents were always at the pool or ...e beach, which wasn't an actual ...h — that's what we just called it, ... was this environment that was I ...n that helped make it my passion.

...t made you want to be better at ...ming?

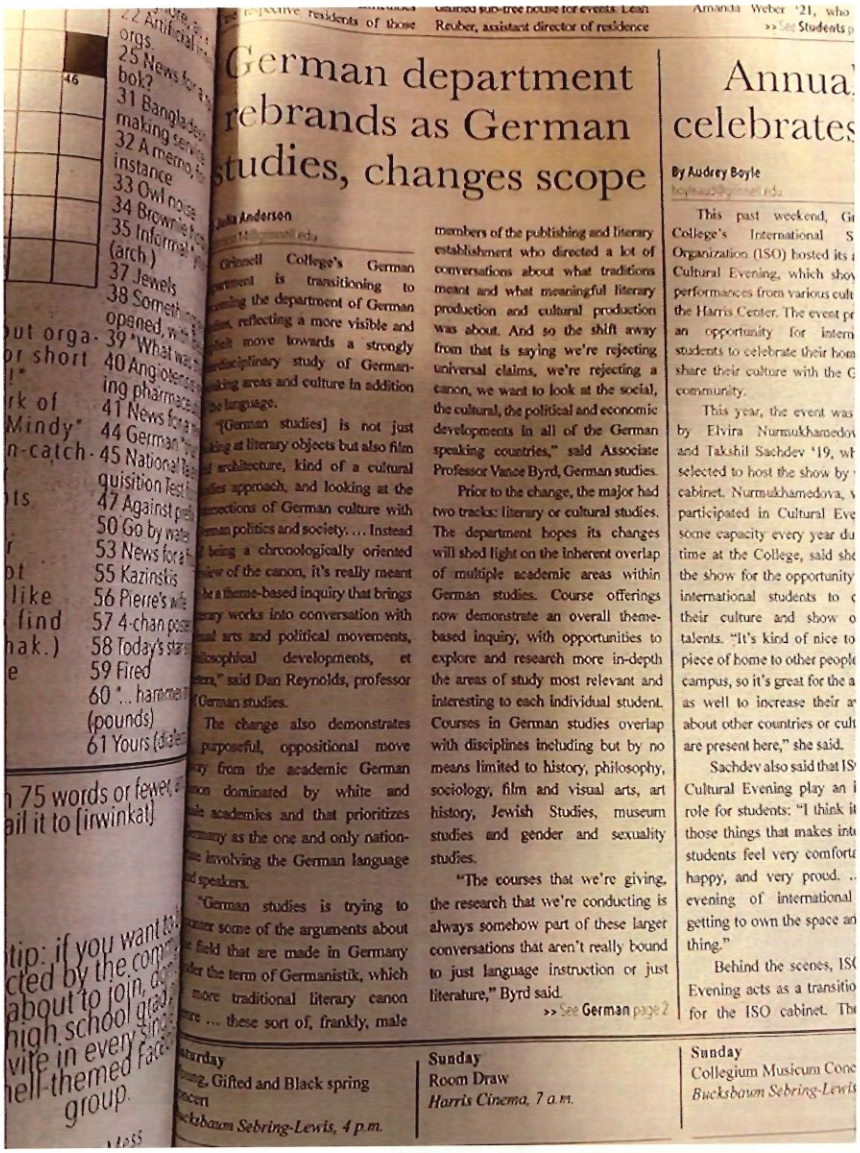
...I played a lot of different sports in ...ion to swimming, such as soccer ...ll, track and karate, and decided ...I should just focus on one sport. S... ...se swimming because it was th... ...fun, since I was always outside ...rted club swimming when I wa... ...nd I saw people on my team mak... ...r nationals, so I was like "Oh m...

April 26 2019



Grinnellians push for Jewish studies courses

http://www.thesandb.com/article/students-faculty-push-for-jewish-studies-at-grinnell-industries-divestment-campaign.html



...respective residents of those ... Reuber, assistant director of residence ... Amanda Weber '21, who

>> See Students p

German department rebrands as German studies, changes scope

Julia Anderson
...14@grinnell.edu

Grinnell College's German ...partment is transitioning to ...ming the department of German ...dies, reflecting a more visible and ...plicit move towards a strongly ...rdisciplinary study of German-...aking areas and culture in addition ...the language.

"[German studies] is not just ...king at literary objects but also film ...d architecture, kind of a cultural ...dies approach, and looking at the ...ersections of German culture with ...rman politics and society. … Instead ...f being a chronologically oriented ...view of the canon, it's really meant ...be a theme-based inquiry that brings ...erary works into conversation with ...ual arts and political movements, ...ilosophical developments, et ...tera," said Dan Reynolds, professor ...f German studies.

The change also demonstrates ... purposeful, oppositional move ...ay from the academic German ...non dominated by white and ...ale academics and that prioritizes ...rmany as the one and only nation-...ate involving the German language ...d speakers.

"German studies is trying to ...unter some of the arguments about ...e field that are made in Germany ...der the term of Germanistik, which ... more traditional literary canon ...ure … these sort of, frankly, male members of the publishing and literary establishment who directed a lot of conversations about what traditions meant and what meaningful literary production and cultural production was about. And so the shift away from that is saying we're rejecting universal claims, we're rejecting a canon, we want to look at the social, the cultural, the political and economic developments in all of the German speaking countries," said Associate Professor Vance Byrd, German studies.

Prior to the change, the major had two tracks: literary or cultural studies. The department hopes its changes will shed light on the inherent overlap of multiple academic areas within German studies. Course offerings now demonstrate an overall theme-based inquiry, with opportunities to explore and research more in-depth the areas of study most relevant and interesting to each individual student. Courses in German studies overlap with disciplines including but by no means limited to history, philosophy, sociology, film and visual arts, art history, Jewish Studies, museum studies and gender and sexuality studies.

"The courses that we're giving, the research that we're conducting is always somehow part of these larger conversations that aren't really bound to just language instruction or just literature," Byrd said.

>> See German page 2

Annua... celebrates

By Audrey Boyle
boyleaud@grinnell.edu

This past weekend, Gr... College's International S... Organization (ISO) hosted its ... Cultural Evening, which show... performances from various cult... the Harris Center. The event pr... an opportunity for intern... students to celebrate their hom... share their culture with the G... community.

This year, the event was ... by Elvira Nurmukhamedov... and Takshil Sachdev '19, wh... selected to host the show by ... cabinet. Nurmukhamedova, ... participated in Cultural Eve... some capacity every year du... time at the College, said she... the show for the opportunity ... international students to ... their culture and show o... talents. "It's kind of nice to ... piece of home to other people ... campus, so it's great for the a... as well to increase their a... about other countries or cult... are present here," she said.

Sachdev also said that IS... Cultural Evening play an i... role for students: "I think it ... those things that makes int... students feel very comforta... happy, and very proud. ... evening of international ... getting to own the space an... thing."

Behind the scenes, IS... Evening acts as a transitio... for the ISO cabinet. Th...

...turday
...ung, Gifted and Black spring ...ncert
...cksbaum Sebring-Lewis, 4 p.m.

Sunday
Room Draw
Harris Cinema, 7 a.m.

Sunday
Collegium Musicum Conc...
Bucksbaum Sebring-Lewis

May 3 2019



A call for a better conversation about anti-Semitism

LETTER TO THE EDITOR

By Katherine Moody

At 3 p.m. on April 24, 2019, the Centers for Disease Control and Prevention issued a media statement reporting 695 cases of measles in 22 states. This is the highest number of cases in the United States since the disease was eliminated from the country in 2000. Measles has no known reservoirs in the United States; outbreaks occur when an infected traveler transmits the disease from abroad. Three large outbreaks – two in New York and one in Washington State – are responsible for the record high.

Because measles is a highly-contagious disease, outbreaks typically appear in clusters and occur in population groups with low vaccination levels. Both the New York and Washington State outbreaks are examples of this phenomenon. When individuals refuse to get vaccinated or to vaccinate their children, they jeopardize not only their own safety and health, but also that of their communities.

Babies cannot receive the first dose of the Measles, Mumps, and Rubella (MMR) vaccine until they are 12 months old, nor can they receive the second dose until they are at least four years old. Not everyone can receive the vaccination. Many individuals have health conditions such as cancer, that suppress their immune systems and prevent them from being vaccinated.

In a society with a high vaccination rate, herd immunity protects those who can't be vaccinated. Herd immunity defends the population because disease cannot spread if enough people are vaccinated; the vaccination rate drops, the most vulnerable to the disease are left unprotected. In an ...

An Unsolicited On vaccine exe...

Phoebe Schreckinger '19: Dear Cheryl

VIA: S+B WEBSITE

February 13, 2020
Gales Gevalt: Finally, Some Good Jewish Content
http://www.thesandb.com/article/gales-gevalt-finally-some-good-jewish-content.html

April 20, 2022
Chaverim Hosts Jewish Cultural Week
http://www.thesandb.com/article/chaverim-hosts-jewish-cultural-week.html

February 10, 2021
Opinion: Antisemistism, Racism, fear and hope
http://www.thesandb.com/article/opinion-antisemitism-racism-fear-and-hope.html

October 3, 2019
A year out from Rabbi Rob Cabelli's departure Chalutzim students struggle to handle a myriad of responsibilities
http://www.thesandb.com/article/a-year-out-from-rabbi-rob-cabellis-departure-chalutzim-students-struggle-to-handle-a-myriad-of-responsibilities.html

March 13, 2022
Jewish Dance Workshop Takes a Spin Through Diasporic History
http://www.thesandb.com/article/jewish-dance-workshop-takes-a-spin-through-diasporic-history.html

February 16, 2021
Student Groups find Create Ways to Meet in Person
http://www.thesandb.com/article/student-groups-find-creative-ways-to-meet-in-person.html

February 21, 2022
2022 Sandy Moffett Award goes to Elle Lewis-Eme '23
http://www.thesandb.com/article/2022-sandy-moffett-award-goes-to-elle-lewis-eme-23.html

May 28, 2021
Letter to the Editor: "Pineers" NO More
http://www.thesandb.com/article/letter-to-the-editor-pioneers-no-more.html

March 16, 2021
Quick Cold Cases: The ISdal Woman ---(may have been Jewish)
http://www.thesandb.com/article/quick-cold-cases-the-isdal-woman.html

October 21, 2020
New SGA Senate to include Multicultural Leadership Council Representatives
http://www.thesandb.com/article/new-sga-senate-to-include-multicultural-leadership-council-representatives.html

October 5, 2018
Saints Rest Film Screens in Grinnell – student mentioned from Israel
http://www.thesandb.com/article/saints-rest-film-screens-in-grinnell.html

February 15, 2018
Ferguson discusses post-Grinnell theater life and performs "Im a Slut, Sababa"
http://www.thesandb.com/arts/ferguson-discusses-post-grinnell-theater-life-and-performs-im-a-slut-sababa.html

February 9, 2018
Critically acclaimed theater production to visit Grinnell
http://www.thesandb.com/article/critically-acclaimed-theater-production-to-visit-grinnell.html

March 9, 2017
Mohammed Khan Sppeaks about being muslim in America
http://www.thesandb.com/article/mohammed-khan-speaks-about-being-muslim-in-america.html

October 6, 2017
Letter to the editor: The Case for Divestment
http://www.thesandb.com/article/letter-to-the-editor-the-case-for-divestment.html

S & B

CURRENT WEBSITE

Current website:

1. **A year out from Rabbi Rob Cabelli's departure, Chalutzim students struggle to handle a myriad of responsibilities**

2019 http://www.thesandb.com/article/a-year-out-from-rabbi-rob-cabellis-departure-chalutzim-students-struggle-to-handle-a-myriad-of-responsibilities.html

2. **Ferguson discusses post-Grinnell theater life and performs "I'm a slut, Sababa"**

On Sunday Feb. 12 at 6 p.m., Caitlin Beckwith-Ferguson '14 discussed her experiences with theatre and presented a staged reading of her one-woman play "I'm a Slut, Sababa." The discussion, which was facilitated by Professor Craig Quintero, theatre and dance, enabled students to learn from Ferguson's experiences. Ferguson majored in English while taking some theatre courses at Grinnell, a testament to the value of a liberal arts education.

After graduation, she completed a teaching fellowship in Israel, started working as the literary manager at Mosaic Theatre Company of D.C and eventually moved on to producing her own play. As a playwrite, she said that she experiences many struggles common among young artists: putting yourself out there, trying to "make it" in a hard-to-break-through field and using resources ingeniously.

"I actually staffed a Birthright trip — that's how I got my flight over," she said.

For her play, Ferguson interviewed twenty Israeli women, distilling their experiences into five central characters, each of whom dispel stereotypes about Israeli women. She included various perspectives, exploring topics like rape and sexual exploitation.

When asked about the perspectives she included in her play, Ferguson said, "I don't want to have one Muslim character that ends up being stereotypical. There are also so many different types of Jews in the play that I think I could just do a show about Jewish identity."

During the staged reading, ,Beckwith-Ferguson impressively used her limited environment to convey the essence of her characters by skillfully changing her voice to fit the accent of the characters, using hand gestures to convey personality and using body position to express ethos. She expressed frustration at the artistic process, but pushed through.

"I think I edited it over two years. It's something that I want to share with people and that motivated me to keep working on it," she said.

Connecting with people was a key component to the play's promotion.

"We had a huge Facebook event. We all invited everyone we knew. I think the night coming up to it we posted Facebook statuses of our favorite line. I also knew someone that ran this newsletter that a lot of people read in Tel Aviv and I asked if he could put [the play] in the newsletter. I didn't know if he was going to, but he did."

Ferguson originally only expected 50 people to show up at the 150 maximum capacity venue on release night. However, she was surprised at the turnout. "There ended being a lot of people standing. It was definitely a fire hazard," she said.

3. Holocaust survivor Celina Biniaz '52 spoke to students about resilience, survival

4. The New Brumaire: Shining Hegemony

http://www.thesandb.com/opinion/the-new-brumaire-shining-hegemony.html

By Jenkin Benson '17

bensonje17@grinnell.edu

When left-leaning people reflect upon the isolationism of the United States in the years prior to the Holocaust, disbelief and disappointment are common reactions. How could the American government callously refuse to take in Jewish refugees at the onset of a genocidal World War?

These same types must similarly be appalled by our current and past administrations' cold consideration of Syrian refugees. Of course, the passive cruelty of the USA's meager acceptance of Syrians seems to be completely in opposition to the supposed value of the American Dream. But, a thorough reexamination of history shows that the American government has long favored the policy of rejecting over welcoming.

America is a nation born from European colonialism, Christian ascendency and slavery. The cosmopolitan civic nationalism, first proclaimed by its founders and parroted by their political descendants, is inarguably a humorless joke. While many are quick to reference the goodwill conveyed in Emma Lazarus' famous poem "The New Colossus" as an example of what it means to be American, I would bet a modest amount of money that no current American policy maker seriously regards poetry.

At its foundation, The United States is a bourgeois republic with a structurally-ingrained hierarchy of whiteness. While the American capitalist class has nearly always characterized the immigrant as a ruinous figure bent on degrading the life of the domestic worker, the decades preceding World War II were an especially heinous period. Immigrants, particularly Jews, were described as communists, anarchists and general derelicts who intended to dismantle the American way through crime and violence. While red scare rhetoric is now passé for most in Congress, the idea of an ominous, racialized other driven by a destructive ideology is not. The elites of the 1930's had their Jewish communists; the elites of the 2010's have their Arab Islamists.

Conservatives and liberals alike seek to preserve capitalist structures at all costs. While liberals often propose symbolic concessions of reform and empathy, conservatives are

distinctly more apt to adopt hardline beliefs and eschew the outward American values which they typically ground their whole conception of exceptionalism upon. In the early 20th century, the many nationalist factions of the GOP were not diffident with their utter contempt for Jewish refugees, declaring them to be agents of a preposterous globalist conspiracy of communist infiltration. These unhinged, but societally accepted, accusations sound dishearteningly similar to the unfounded drivel of many contemporary ideologues like Rep. Steve King, television personality Alex Jones and our current President.

Unfortunately, this racial witch hunting is not only employed to justify the turning down of immigrants, as it also has a domestic expression. The Water Protectors of Standing Rock have spent numerous months advocating for their lands and fighting against the extractive hegemony of oil. This steadfast protest has perturbed the politicos of Washington D.C. who have recently begun to commission FBI task forces specialized in "domestic terrorism." Donald Trump's condemnations of Latinx immigrants as hordes of uncivilized criminals is terrifyingly reminiscent of the nativist rhetoric uttered by the skull-shape obsessed eugenicists who helped formulate social policy in the late 19th and early 20th centuries.

The American project has never meaningfully addressed the "huddled masses" of the world. When the system is more or less forced to include the foreign presence, either assimilation or repression are imposed upon those who have been forced to migrate. In 1630, America's paramount puritan governor John Winthrop described America as a shining "City on a Hill," a utopian depiction of The United States that has pervaded the rhetoric of many of its Presidents, including Ronald Reagan, John F. Kennedy and George W. Bush. America may posture itself as a bastion of liberal democracy, but at its core, it is a white supremacist nation, a shining city contentedly towering over the marginalized.

5. Bus-eum: "A Home in the Heartland"

By Lily Bohlke
bohlkeli@grinnell.edu

If you've seen what looks like a school bus, but with the word Iowa along with an illustration of the Iowan landscape painted on it, you've seen the Bus-eum exhibit called "A Home in the Heartland: Forgotten Stories of how Iowa Got to Be 'Us.'" Grinnell alum Amy Clampitt, renowned poet, in fact, worked for one of places featured in the exhibit. TRACES is an organization that drives bus exhibits about Iowa's social history around the Midwest.

TRACES' vision is to "[bring] people of different backgrounds and perspectives together to speak with each other, respectfully and expectantly, in order to exchange experiences and opinions. We tap the past for clues about what to avoid repeating in the future, as

well as what worked well in the past that might serve us well now as we seek a better way forward towards a more peaceable world," according to the organization's website.

"A Home in the Heartland" is the organization's fifth exhibit, according to Michael Luick-Thrams, director of TRACES. Over a third of a million people have been on the bus, learning about the history of Iowa — the first four exhibits focused on Iowa during World War II. The bus can fit a class of 25 students and a teacher, so people whose stories TRACES preserves have been able to speak to classes, creating an even more personal narrative than what is acquired from the exhibit itself.

"The reason we're shifting from Midwest World War II stories is because most of those people that used to come to our bus are now dead," Luick-Thrams said. "We've had former refugees, we've had internees, POWs, other people."

"A Home in the Heartland" follows Iowa's social history from the very beginning when Albert Lea and other pioneers "sought to build a new Canaan on the prairie," to Iowa's more modern history including a commitment to education and changing roles of Iowan families.

Situated around the bus are posters, describing different themes and time periods. In the back of the bus, there is a video and speaker space. Three videos play during this exhibit. One of the videos recounts the story of Scattergood Hostel, a refugee camp for European Jews who were able to make it to Iowa.

Scattergood was a Quaker hostel in West Branch, Iowa. The video described it as looking more like a family farm than a refugee camp. Quakers and Jews worked the fields and did chores side by side, the Quakers acting as supportive resources for those who narrowly escaped Hitler's concentration camps.

Not only were the staff at Scattergood willing to listen to stories and be compassionate, but Scattergood also provided healthcare, language classes and job trainings to the 163 European Jews who were helped at the hostel.

"[They] wanted these tattered and tired people to know they deserved respect," the video said. "[It was a] place where people could regather themselves."

One of the Scattergood Hostel staff members was Grinnell's own Amy Clampitt, according to Luick-Thrams. In addition, some professors who weren't able to continue doing work at Scattergood came to Grinnell instead.

"A Home in the Heartland" features many more examples like Scattergood. TRACES has taken the bus to many different locations, including "Nebraska cow towns, Northern Minnesota logging camps [and] inner-city Chicago schools," in order to share Iowa's history that they have compiled over the years.

"It's been preservation and populization. We want to make history accessible, and we want to make it personal," Luick-Thrams said. "When you read history, it's distance. But when you hear [narratives like] 'I was scared for my life as the Nazis came looking for all the Jews in our village,' then you experience it differently. We want to bring the history to life — make it personal rather than abstract."

6. Grinnellians Make Oft-Contested Pilgrimage to Israel
http://www.thesandb.com/features/grinnellians-make-oft-contested-pilgrimage-to-israel.html

The Scarlet and Black·January 26, 2012
By Melanie Rockoff

rockoffm@grinnell.edu

Anxious to break from the tedium that often defines the five long, icy weeks of winter break, several current and former Grinnellians trekked to Israel earlier in the month to participate in Taglit-Birthright Israel. The ten day, all-expense-paid excursion affords Diaspora Jews across the globe the opportunity to explore Jewish culture and identity while strengthening a connection to the State of Israel.

Diane Meisles '12 and Julie Podair '12 explore ISrael via camel during their recent Taglit-Birthright trip. Contributed
"It's such an important country and it's kind of crazy that it's only the size of New Jersey, and yet we still hear about the tiniest of happenings," said Julia Gerasimenko '12, a winter break participant in "Israel Outdoors," an outdoor-oriented Birthright option. "I think that [Taglit-Birthright Israel] really wants to give people of Jewish heritage the chance to see what it's actually like [in Israel]. To actually see the living, breathing State of Israel really shows how [Judaism] is more than a religion—it's also a culture. And to actually see that in person was really powerful."

Applicants to the Birthright programs must be between 18 and 26 years of age with little to no previous experience in Israel. While much of programming is organized by region, Taglit-Birthright Israel also offers "niche trips" that cater to more focused groups, including the option of an "LGBTQ Friends & Family." The extended scope—beyond purely religious exploration—surprised many of the particpants.

"The craziest thing for me about going to Israel was how different Judaism was there. [I saw] a lot of Israelis that identify as Jewish but were hardly religious," said Julie Podair '12. "They have a Jewish culture that is very apparent and very strong, but it's not necessarily religious. It made me feel more okay with not being so religious."

The trip is not without controversy, however. While proponents praise Taglit-Birthright Israel's ability to invigorate Jewish identity and strengthen a connection to the State of Israel, critics decry the program as Zionist and one-sided regarding its treatment of the ever-contentious Israeli-Palestinian conflict.

"I can see why the Israeli government would want to support [Taglit-Birthright Israel] because a lot more people were pro-Israel in the end," said fellow "Israel Outdoors" participant Zach Butler '13. "But our tour guide tried to present either a neutral opinion or both sides when talking about the Israeli-Palestinian conflict—not just what the Israeli government wanted us to hear."

Controversy aside, Taglit-Birthright Israel continues to send approximately 30,000 students per year to Israel from 54 countries around the world, according to the program's official website. Whether a 10-day trip to Israel for Diaspora Jewish youth can be considered a "birthright" remains to be determined, but it goes without saying that the country's rich history and natural beauty present a nearly universal draw to all who visit.

"It was like a free sample of a really nice chocolate—you're going to want more of it," Podair said. "I don't think there was anyone on that trip that didn't want to go back."

7. Holocaust Survivor visits Grinnell, Grandson
http://www.thesandb.com/news/holocaust-survivor-visits-grinnell-grandson.html

The Scarlet and Black·September 23, 2011

8. New SGA Senate to include Multicultural Leadership Council representatives
http://www.thesandb.com/article/new-sga-senate-to-include-multicultural-leadership-council-representatives.html

Chalutzim sponsors peace week http://www.thesandb.com/news/chalutzim-sponsors-peace-week.html

The Scarlet and Black·February 21, 2014

Next week, from Monday, Feb. 24 through Friday, Feb. 28, Grinnell will hold an "Israel and Palestine Peace Week" sponsored by Chalutzim, Grinnell's Jewish student organization. The events will include tabling and posters, a movie screening at Harris on Wednesday and an open discussion session in JRC 101 on Friday.

Sapir Blau '14, a Hasbara Fellow who organized similar events last year, came up with the idea of the peace week, along with a group of students who were interested in the topic.

The event was partly inspired by a national Israel peace week, which was started by a group of Hasbara Fellows in 2010 as a response to Israel Apartheid Week, which also runs during the final week of February. The Israel peace week aims to convey a positive message in over 150 universities and colleges across North America.

Blau wanted something of the same nature at Grinnell yet with a local flavor.

"We wanted to make it what it is, but also Grinnellian," Blau said. "And we wanted to turn it into something that is ours and something that we are proud of."

The purpose of the week is to "demystify the conflict without simplifying it," said Lucy Marcus '14, an active member of Chalutzim and another organizer of the peace week.

"We chose to come up with a rational, humanistic and rigorous response [to the issue]," said Associate Chaplain and Rabbi, Rob Cabelli, who has been involved in organizing the peace week events. "Both the Israelis and Palestinians want peace, and it's up to us to essentially try to step in on this campus and replace the vacuum in which people only hear one narrative. And to replace that vacuum with a plethora of perspectives."

Next week's events will start with posters in both JRC and ARH, including general information about topics such as the evolution of the Israel-Palestine border, demographics of Palestinian and Israeli populations and some basics about the religious and ethnic composition of both entities. Participating students will be tabling outside the Dining Hall throughout the week, engaging in conversation with anyone who is interested.

"It's not conversation to persuade anyone of anything; it's more of the possibility of sharing perspectives," Cabelli said.

There will be a movie shown at 7 p.m. on Wednesday, Feb. 26 called "The Attack," in which an Arab surgeon who lives in Israel realizes that his wife has been involved in a suicide bombing. The movie will be shown at the Harris Cinema and refreshments will be served.

The last event is on Friday, Feb. 28 at noon in JRC 101. It will be an open discussion about the questions that people have, as well as their thoughts on the movie.

"We don't want to present one perspective, because we really want to encourage people to question their own understanding of the conflict and to widen it," Marcus said.

Blau has a specific audience in mind for all the events that are going to happen next week.

"I want students who are not Israeli, Palestinian or from the Middle East to feel comfortable talking about the topic," Blau said. "It can be very intimidating, as it has a lot of religious, historical, militaristic aspects. And so I wanted to start with the basics. That's why we start with the poster series. The idea is to make it accessible—to start at some point of a background."

The organizers certainly recognize the complexity and magnitude of the topic, but are very hopeful about the potential for learning and conversation presented by next week's events. The Israeli-Palestinian conflict is "one of the most perplexing, problematic and frustrating conflicts in the world," according to Cabelli, who emphasized the

significance of the issue and the objective of the week. "Whether you are Israeli or Palestinian or not, the issue is important because it's a challenge to the entire world, and we have to become more rational, compassionate and rigorous in how we approach this. So we hope to not only elevate the conversation, but simply to increase the awareness."

9. Q&A: Palestinian activist Sarah Smith '08 http://www.thesandb.com/news/qa-palestinian-activist-sarah-smith-'08.html

The Scarlet and Black·April 15, 2011

In August of 2010, Sarah Smith '08 took a trip to Palestine as a delegate of Palestine Solidarity Group in Chicago. Four months later, she and two others from her trip were subpoenaed to testify before a federal grand jury. They were part of a group of 23 people who were subpoenaed in connection to antiwar and solidarity efforts regarding Palestine.

Smith will speak next Wednesday, April 20 in ARH 302 at 8 p.m. as part of Activist Week.

What was the initial purpose of this trip that you took?
I'm Jewish, and I've always wanted to go to Israel and Palestine to see what's going on in Palestine and Israel for myself. I wanted to meet Israelis, I wanted to meet Palestinians ... then I wanted to come back to the United States and speak publicly about what I saw, what I had encountered and who I had met with and what I had learned.

How did you go about meeting people when you got there?
It was a planned delegation, so I wasn't the only person on the delegation—there were seven of us. The trip was organized by a Palestine Solidarity Group in Chicago, and they're a political group that does educational trips to Palestine and Israel. We met with some nonprofits, we met with some civil rights activists, we met with some people who had been political prisoners in Palestine and Israel, we met with teachers, and then we met with families on the street, honestly just by walking around and talking to people.

You mentioned that a lot of the stuff you heard on the news wasn't true. What examples of that did you find there?
I went with the assumption that the West Bank was going to be really, really scary, almost like I was walking into some sort of war territory, and that, if I told anyone I was Jewish, that something terrible would happen to me. I was told repeatedly that Palestinians hate Jewish people, and especially Americans, and so being Jewish and American I thought "Oh man, I'm getting myself into some trouble here." The two girls who I traveled with were Palestinian-American. They introduced every single person we met with—every person we met with, every teacher, every family, every child we talked to on the street—they introduced me as their Jewish friend. And it didn't hinder any Palestinian, whether we were in Israel or the West Bank, from talking to me. Actually, it was almost the opposite. People were thanking me repeatedly for coming into the West

Bank to hear what was really going on and to see for myself what was really going on. It is one of the safest countries I've ever been to, by far ... three women from the US can walk around at night without worrying about being hassled by somebody or being robbed or anything like that. Palestinians do not hate Jewish people and they do not hate Americans. It's our foreign policy that they hate.

What do you think the US government could have found controversial about this trip?
I have not been given any of that information. The US government, along with the FBI, are trying to build a case of material support for foreign terrorism. According to these new material support laws that were passed last June ... now speech can be used as a form of material support for foreign terrorism if done in a coordinated way. If I spoke to someone in Palestine or in Israel, and that person speaks to someone in a terrorist group, technically, that is material support for foreign terrorism. It has nothing to do with us giving money or giving actual weapons to a foreign terrorist group that's on the US list. And we actually didn't speak to anyone on that foreign terrorist list.

What happens when you refuse to testify? Are you subpoenaed again, or are there any sort of consequences?
I refused to testify by sending a letter in to the prosecutor saying that I was refusing to appear before the grand jury and I was invoking my Fifth Amendment right to basically say nothing. Right now, nothing else has happened. I think the Justice Department is waiting. There's been a national and international pushback against this case. The day I was supposed to testify, 400 people came out and protested outside of the grand jury in support of the nine of us that refused to appear. There's a huge number of people who are supporting us, and I think the Justice Department is kind of waiting until this pushback dies down. I'm not sure when they're going to make their next move, but their next move can be one of two things. You can refuse to testify the first time you're subpoenaed. What the prosecutor can then do is they can impose immunity on you. What that means is that you either testify and you go before the jury and testify and answer every question, without exception. If you refuse to do that, you face civil contempt, which means you go to jail for up to 18 months. You can also face criminal contempt ... you could face up to 15 years in prison. That's what we're facing now. If we're re-subpoenaed and the prosecutor decides to impose immunity, people are going to start going to jail for refusing to go before a grand jury. The other option is that the prosecutor can actually indict someone. After someone refuses to comply with a subpoena, the prosecutor has the option of indicting them, meaning that they would be formally charged with a crime. As of right now, no one has been charged with any crime whatsoever, which is another reason why no one is willing to go before the grand jury because we don't know who the target of this investigation is. I don't know if I'm the target, if these girls I traveled with are the targets. ... You could cooperate and go before a grand jury not knowing that you're testifying against yourself. ... Lots of people don't quite understand the severity of what a grand jury is. ... Whoever is subpoenaed to appear as a witness, you're given no information about what you're really there for. ... We're supposed to go in and testify and name everyone we met in Palestine and Israel, every group we met with, who was affiliated with which group, so which political party.

They want to know everyone we know in the United States, who's involved in any Palestine solidarity or anyone we know in the United States who's travelled to Palestine. They want to know every meeting we've ever gone to involves Palestine. If I was to appear before the Grand Jury now they'll ask me every place that I've spoken at about the case, every person that I talked to, every question that was asked of me. Everything that was said by every person that was in every event that I went to. ... They're basically looking for names, they want associations, they want to know what groups we affiliate with, what are political views are, which is supposedly under the first amendment, you have the right to associate with any political group without the government interfering. You also can say whatever you want about the government without the government interfering. ... When you're going in front of a grand jury there's no judge who is presiding over the process to make sure that everything is going across legally. Also as a witness you cannot bring your lawyer in. You can't have any legal representation. ... The jury consists of the people [the prosecutor] picks to be on the jury. There's no bias screening. ... It's like jury duty. Most people who serve on a jury for the grand jury know how a grand jury works and so they don't know what the rights of the witness are. ... [The prosecutor] can submit or omit whatever he feels like sharing with the jury, whatever really is relevant to his case. ... There's no rebuttal process, there's no statement process, you just sit there and answer the questions that are put before you and that's all. ... There's also no one taking notes and so there's no public knowledge of what's actually said at the grand jury's proceedings.

If there is nothing that could possibly be misconstrued or could come of it, is there anything that's holding you back from going through with it other than that it being a huge hassle?

If I go in for a grand jury than I'm admitting that I don't have a first amendment right and I don't care about my first amendment right. ... I take my first amendment right very seriously. ... If we give up our first amendment rights than they're going to take away someone else's first amendment rights after us. ... The other main reason that I'm refusing to testify, and so are the other twenty-two, is they're asking us to name everyone we know who's involved in any type of anti-war or solidarity both here and abroad. For people who have travelled to Columbia, if they list people that they know in Columbia, people in Columbia will be killed because there are death squads in Columbia. In Palestine I met with people who have already been political prisoners for standing up for their own land. Those people will probably go back to prison just for meeting with me. How would I be able to look at myself in the mirror after writing a list of names not knowing what's going to happen to those people abroad. I couldn't do that. The other thing is dragging in a whole group of other Americans into this case. ... I know I'm not a target of the investigation, but to drag in other people into it is not something [I'm willing to do]—and it's like McCarthyism. That was the whole point, that they wanted you to name everyone who you knew who was Communist. That's not something I'm willing to do. ... It's not the government's business ... who's involved in Palestine boundary work or who shows up to anti-war demonstrations. It's apparently something that's always been legal in the United States and now suddenly they're trying to criminalize it. ... I don't think it should matter where you travel to. I think as an

American you should be able to travel wherever you want to in the world legally ... to see what it's like for yourself without the government saying we know you went there. It's a different thing if you're going to travel to another country and give money and give actual material support such as like machine guns to terrorist organization and if they want to indict people on that kind of thing that makes sense. ... What is this case really about? I'm not quite sure. I think they're trying to scare people from being involved in any international solidarity work that isn't in the U.S.'s best interest.

Could you give us a quick preview of what you're going to talk about at Grinnell?
What I'm going to really talk about at Grinnell is who are the 23 people that U.S. government is targeting? Why are they targeting us? Since the 23 of us have been subpoenaed to a grand jury, what is a federal grand jury, because most people don't know what a grand jury is? What's the process? What happens if you refuse to testify? Why have we refused to testify? What's going to happen to us now that we have refused to testify? What are these material support laws and how do they affect pretty much every American in the country? Because according to these laws if you go to an anti-war demonstration, you are technically giving material support to foreign terrorism. If you speak to someone who possibly knows someone in a terrorist group, you are giving material support to foreign terrorism. ... Anyone's at risk, whether you went to Palestine on a delegation, whether you've gone to an anti-war march. Whether you've openly spoken out against some sort of policy that the U.S. government is involved in, whether it's abroad or here in the U.S., that technically could be material support of foreign terrorism. ... Being dragged into a case like this makes you really question what's going on and what's behind it.

10. Students, faculty push for Jewish studies at Grinnell
http://www.thesandb.com/article/students-faculty-push-for-jewish-studies-at-grinnell-industries-divestment-campaign.html

News·April 12, 2019
By Kelly Page
pagekell@grinnell.edu

Recently, many students and faculty have pointed out the lack of a Jewish studies curriculum at the College, and some have been taking steps to introduce more opportunities to study Judaism and the Jewish people at Grinnell.

Vance Byrd, German, said, "It was really this academic year after Pittsburgh, where students and some faculty and staff started asking more active questions about what is the place of Jewish studies within the academic program of Grinnell, what is the history, like why don't we have it, and what are the possibilities of introducing programming. ... I think there is more of an awareness of the absence that was maybe exacerbated by the absence of a rabbi on campus."

Since 1990, there has never been a year at Grinnell without a rabbi on campus. Harold Kasimow, who was a religious studies professor at Grinnell from 1972 to 2001,

remembers a time when, in the absence of a rabbi, he became, in his words, "the unofficial advisor to the Jewish students for about 10 years."

Kasimow specialized in teaching Judaism, along with major Asian religions and Islam. He taught many courses that have no surviving equivalent in the College's catalog, such as Modern Jewish Thought, The Golden Tradition: Jews of Eastern Europe, and a seminar entitled Abraham Joshua Heschel: A Jewish Saint of the Twentieth Century.

"Because I was qualified to teach Judaism, Islam and also Asian religions to some degree, they said they needed two people to replace me, and that gets really political, but they decided to replace me with an Asian studies person," Kasimow said. He now has professor emeritus status.

However, he has always assumed that there would eventually be a new professor to take his place.

He said, "There was a tradition here where these Jewish courses were being offered. I don't know of any college of Grinnell's standing ... every other college has someone who is teaching Judaica. Macalester, they had two rabbis who were teaching."

Professors and students feel the absence of Jewish studies in other departments as well, including German.

Byrd said that when he went to graduate school for German in Germany, "German Jewish studies was somehow part of the departmental fabric. In my department we had Yiddish studies, we had poets, we had people doing Hebrew, we had people doing Jewish writers, we had several graduate students writing dissertations on Jewish studies topics, and before I came to Grinnell I just thought that this is how things were, and when I came to Grinnell I was struck by the absence of academic Jewish studies coursework."

Dan Reynolds, German, said that, although the German department already teaches many Jewish authors in classes, "the question is, where do you find that in the catalog? ... It's kind of dispersed in the curriculum and I think the challenge for us right now is to make visible those components of it that we already have but also to advocate for something a little more robust."

Currently, due to leave schedules, the German department is able to search for a two-year visiting professor who could teach upper-level classes, some in English, which would focus on the study of German Jews.

Another route for introducing a more robust Jewish studies curriculum to Grinnell is through an endowed professorship, which would be sponsored by a donor. Although professors in these departments have made it clear to Development and Alumni Relations that this is an area they would love to see an endowed professorship in, it could take years, or never happen.

Reynolds said, "I think there are several places on campus that have expressed interest in getting a chair endowed in the area of Jewish studies, and that could be located in a number of places. It could be in the German department, it could be in the religious studies department, it could be in anthropology. Those are probably the places where we are most frequently talking about it. I think the field of Jewish studies is interdisciplinary in nature. ... I hope that we continue to develop extracurricular programming to address the absence of curricular programming."

Reynold's academic specialty is Holocaust remembrance, although as he points out, "I wouldn't want to reduce Jewish studies to the study of the Holocaust. The two have major overlap, but they are not identical." He helped bring the exhibition "Architecture of Murder" to Burling, which, centers around the documentation of Auschwitz-Birkenau.

Other programming which addresses this absence includes speakers brought to Grinnell. Additionally, Byrd and others are working on setting up a roundtable discussion next year on Jewish studies topics with the Rosenfield program.

Professor Katya Gibel Mevorach, anthropology, is teaching a class about antisemitism for the second semester in a row, though she adds that antisemitism does not define the Jewish people and more comprehensive coursework in Jewish studies is necessary at the College.

Mevorach said, "What is outstanding is that for the most part there is no discussion of Jewish history, Jewish philosophy, Jews as a global population in the whole world, so that Jewish history does not begin with the Nazis and Jewish history does not begin in Europe, it actually begins in the Middle East. ... One can talk about the Jewish presence throughout the curriculum, and in that context we need to get the discussion started. ... All of these are questions that can arise in political science, in history, in philosophy, in religious studies."

Mevorach is currently advising Dylan Caine '21, who is designing an independent major in Jewish studies.

Caine said he chose to undertake this independent major after he realized Jewish studies was an important framework for understanding the world. He said, "I don't think anyone that goes into college thinking they want to do Jewish studies would come to Grinnell, just because there is no curricular representation here and I certainly didn't know I wanted to do that. It started a lot from Mevorach's seminar on antisemitism. I just realized, in so many of my other subjects I've been reading Jewish authors, reading texts that touch on Jewish life, and I just realized that there's a whole side of academia and a side of Jewish thinking that I wasn't exposed to, and that was something that kind of bothered me."

Jewish students have especially felt the lack of Jewish subjects in their classes. Caine described the experience of a Jewish student who read Shakespeare's "The Merchant of Venice" in an English class which did not discuss any of the antisemitism in the play.

The student felt uncomfortable as the only Jewish student in the class, and did not feel they had the academic background and language to point out their professor's oversight. Caine said that it is important to make the Jewish presence felt in academics and to arm students with the academic framework to talk about Jewish topics in class so that this situation does not happen again.

Another way for students to gain this type of experience with Jewish studies could be by establishing a Jewish studies concentration. Amelia Geser '19, a member of Chalutzim, wrote in a document shared by email with The S&B, "There is NO WAY there will ever be a Jewish studies concentration unless students create traction and work together to build this program from the ground up."

She wrote, "The goal for the immediate future is to create and generate VISIBILITY — by creating a list of existing courses that highlight Jewish content and discussion, students who are interested in Jewish studies can engage in these topics in the semesters before a fully-formed Jewish studies program comes into existence. We also plan to speak to faculty about engaging with Jewish topics in their classes. Many faculty have peripheral knowledge (such as knowledge of Ladino language, etc) which they can choose to bring into their classes. However, it is up to STUDENTS to start the discussion and encourage faculty to share knowledge that usually remains on the sidelines." To do so, she wrote, "please reach out to myself, (geserame@grinnell.edu) Professor Katya or Dan Reynolds if you are interested!"

She also added that, in the meantime, Chalutzim plans on attempting to create "a new Jewish Studies area in the library, a Jewish and Hebrew Film collection, and a one-credit study group for students to talk and brainstorm," so that students have opportunities to learn about Jewish studies before a concentration is hopefully created

11. Chanukah gives Jewish students a time to shine http://www.thesandb.com/features/chanukah-gives-jewish-students-a-time-to-shine.html

On Thursday, the fifth day of Chanukah, Rabbi Leibel Jacobson, the Chabad rabbi at Iowa State in Ames, joined the Jewish community at Grinnell in lighting the second largest menorah in the state of Iowa. While most menorahs are small enough to be perched on a windowsill, this one towered over Mac Field at an impressive nine feet tall.

"The thing about Chanukah is that, unlike many other of our holidays, this one is purposefully supposed to be very public, so that's why we have the giant menorah and are outside. It's a moment where you can try to spread light over darkness for the entire community, and as challenging as that is in the times we're in, it's really an opportunity for us to come together as a community and show that light survives. Even after all the hardships we've faced over 2,000 years ago and through the hardships we're facing now,

we're still here and we're still celebrating and we're still having this light," said Dylan Caine '21.

Chalutzim senior student leader Jacob Friedman '19 echoed these sentiments. "There is a long history of Jewish resistance. [Chanukah] has always been kind of like a symbolic reference for that," said Friedman.

Friedman also connected the importance of visibility. "There's this photo — I think it's the most powerful photo I've ever seen — and it's a Jew's windowsill facing the Reichstag with Nazi banners all over it, and there is a lit menorah. There's a lot of pride in it and affirmation that despite insurmountable odds you should not recede into the shadows, very literally, because it's a festival of light," he said.

Chalutzim students expressed their gratitude that Rabbi Jacobson was able to join them to celebrate the holiday.

"Because we don't have a rabbi right now, this is the second time we're kind of outsourcing our rabbinical needs to Rabbi Jacobson, and we're very grateful for him offering his services," Friedman said. "The CRSSJ is working really hard and really are doing an amazing job, but from what we understand it's tough to find a rabbi."

Caine elaborated on the difficulties of the search, adding, "Outside of the college there isn't really much of a Jewish community at all for the most part. There is a little bit, but in rural Iowa there isn't that much of a significant Jewish population, so it's hard to find rabbis who are willing to take on the challenge of building something within a not very established Jewish community. So it's a work in progress and we're very hopeful and we know that we will eventually find a rabbi."

Caine expressed how happy he was with how the Chalutzim student leaders have been working to keep the Jewish community strong in this interim, and both he and Friedman voiced their optimism for the rabbi search. Optimism was a common theme with these students, from celebrating Chanukah and being proudly Jewish in the current political climate to the difficult search for a rabbi.

Regarding this attitude through tough times, both students shared a common expression recited on Jewish holidays, including Chanukah:

"They tried to kill us, they failed, and now we eat," said Caine.

12. Students hold vigil in response to synagogue shooting http://www.thesandb.com/article/students-hold-vigil-in-response-to-synagogue-shooting.html

News·November 2, 2018

By Mayo Sueta
suetamay@grinnell.edu

On Tuesday, Oct. 29, a vigil was held in JRC 101 in remembrance of the anti-Semitic violence at the Tree of Life Synagogue in Pittsburgh. This gathering, which was open to the

whole campus, followed a similar event on Monday night in which Jewish students were welcomed to the CRSSJ garage to find support and solidarity among one another.

The students of Chalutzim organized both events after they realized that the administration had not released a statement concerning the tragedy.

"The vigil ... because we don't have a rabbi, we weren't really sure kind of what to do or who was organizing it," said Noah Segal '19. "But Deanna Shorb [dean of religious life] reached out to us from the CRSSJ and she's been great and has been really helping us. We were really able to get it together because Dylan Caine '21 reached out to a rabbi in Ames and there's ... very few rabbis in Iowa, but he was able to come down and do that."

Segal said that coming back to campus after the shooting presented a unique set of challenges.

"Coming back to campus after the shooting was a little jarring [because] one, we were all dealing with it personally, but then ... with the lack of structure in terms of having, like, the wider Jewish leadership without a rabbi or without really any paid person at this time, we were trying to figure out how to make sure that the lives [that] were lost were honored and memorialized and also kind of how to deal with the wider issues of antisemitism. We've felt like both of those things were very important to address," he said.

Amelia Geser '19 also expressed her frustration with organizing the vigil in an email to The S&B.

"Since we had to scramble to find a Rabbi and organize a space, the service was more stressful than relaxing for many of us," wrote Geser. "It was hard to return to a campus where we, a very small representation of all the Jews on campus, had to plan and organize everything at a time when we should have been able to decompress and grieve."

President of the College Raynard Kington's response caused further confusion among students. On Monday afternoon, he sent out an email about the massacre after Shorb's all campus email, addressed specifically to a group of Jewish and non-Jewish students concerning the shooting.

"We were disappointed with [Kington's] response and it was not really until ... students and faculty and ... even some alumni [asked] the administration [to] send out an all campus memo condemning antisemitic violence and violence and hate as a whole ... after a lot of urging we got an email that ... [was] just to the Jewish students but it was unclear where they even got that list and I know not all Jewish students got this email," Segal said.

Segal believes that the email should have been sent out to the whole campus community, as Jewish students and faculty weren't the only people impacted by the event.

"It didn't feel very sufficient, one ... we know that there is antisemitism in this country and on this campus but it's important that the rest of the campus who isn't knows that there is antisemitism. We appreciate the administration sending out an email to us, however they

figured out who the Jewish students were, but ... that wasn't totally the point, the point is that the whole campus knows that this is an issue," Segal said.

After receiving the email, the group of students involved in organizing the vigil expressed their concern to Kington regarding the email, after which Kington invited the Chaluztim and Jewish leadership on campus to sit down with him and dean of the college Mike Latham.

"We do ... appreciate them reaching out and it seems like they are interested in helping, but... there was nobody really from the administration at the vigil," Segal said. "Going forward we really hope that ... they recognize that we need their support...that it's important that they ... step up and meet us to make sure that the Jewish community on campus is supported and feels that the administration is on our side."

13. Students express diversity policy concerns at Nollen House http://www.thesandb.com/news/students-express-diversity-policy-concerns-at-nollen-house.html

The Scarlet and Black·April 26, 2013
By Stephen Gruber-Miller

grubermi@grinnell.edu

President Raynard Kington was scheduled to have lunch with seven students on Monday to discuss diversity policy. More than 20 others showed up, uninvited, to express their dissatisfaction with what they called the College's poor handling of diversity issues. Their main concerns were turnover at the Department of Intercultural Leadership and Engagement, the office's move into the Department of Academics Affairs, perceptions of a lack of communication with campus and inadequate support for students.

This action is the latest in a number of protests and expressions of student dissatisfaction with the administration's diversity policies. Previously, a group of students put up posters protesting the understaffing of the Department of Intercultural Engagement and Leadership, formerly the Department of Diversity and Inclusion, as well as a lack of transparency in decision-making, such as moving the office under Academic Affairs with inadequate explanation.

The students' most immediate proposal was the organization of a town hall meeting that would allow all students and faculty to establish a dialogue with Kington.

"I really do think that there needs to be a back-and-forth kind of dialogue between the students and the administration," said Gregory Hinton '14, Chair of Concerned Black Students (CBS). Hinton was present at the lunch with a number of students from CBS and other groups.

The listening session was intended to include a variety of students from groups such as CBS, Asian and Asian American Association, Stonewall Resource Center, anti-Oppression Peer Education Network, Chalutzim and Student Organization of Latinas/os.

Kington said that he found the meeting beneficial.

Students spoke with President Raynard Kington in Nollen House on Monday. Photograph by Avery Rowlison.

"I thought it was a productive meeting. I learned a lot," he said. "I thought there were interesting comments. Some not surprising, but they helped me think about things in slightly different ways."

The Council on Diversity and Inclusion recommended that Kington hold smaller listening sessions as a means to more easily hear student opinions.

"While town hall meetings can play a role ... not everyone has a chance to talk," Kington said. "[This] is a better form for conveying information than having conversations, especially about sensitive, difficult topics."

Many students disagreed and felt that the uninvited walk-in sparked a conversation that was open to more students and that would not have happened otherwise.

Student Concerns

Students were consistent in identifying three issues that the College has in regards to diversity: communication, transparency and stability.

"Communication is heavily flawed," said Deborah Tillman '14, one student who walked in on the listening session uninvited.

Christian Snow '13, who was selected for the listening session, agreed with Tillman.

"Decisions get made that directly affect students," she said. "You can go and see exactly what was affected and students aren't consulted in any way or even really told. We have to figure it out on our own."

Multiple students who were invited to attend the listening session did not know how they were selected or why they were chosen as representatives of their fellow students. Kington said that they were chosen by the Council on Diversity and Inclusion, but many students were unaware of what the council does in general, much less the fact that they were selected by it for the meeting.

While students were appreciative of the administration's attempt to reach out, they were frustrated that Kington did not choose a town hall format as they had wished.

Turnover at the Department of Intercultural Leadership and Engagement is the central issue for students in the area of transparency and stability. The office, formerly the Department of Diversity and Inclusion, lost Intercultural Affairs Associate Daria "Dotty" Slick in Spring 2011 and Vice President for Diversity and Achievement Elena Bernal '94 in Spring 2012. Director of Intercultural Engagement and Leadership Michael Benitez will be leaving at the end of the semester after taking the position at the beginning of this school year.

Some students see the departures as indicators of a systemic lack of stability and support that has characterized the department in recent years.

"You have the Mike Benitez situation, so that's another issue of lack of stability in the sense of, he was here for one year," Hinton said.

A statement by Kington at the listening session about the necessity of hiring a Chief Diversity Officer before changes could be made also sparked frustration from students, who saw it as an excuse.

"Why wasn't Michael Benitez moved to that position in the first place when he is highly qualified? How is it that you let a gem like him slip away and get hired to be a dean somewhere else when he's done so much work here?" Snow said.

Hinton and other students mentioned that with departures and the movement of employees such as Intercultural Affairs Associate Marlene Jacks to different offices, they do not know who to go to with their problems.

Additionally, some students feel a lack of respect from the administration and a lack of engagement from the student body as a whole.

"We didn't get the same type of attention that the financial aid situation got," Snow said. "Because when things don't affect people, they don't care."

President Kington's Response

Kington agreed with students that there had been mistakes in communication.

"We didn't do a great job of communicating broadly about the direction that certainly I was looking toward in terms of promoting and strengthening our diversity, but changing how we do diversity," he said.

However, he noted that students could have raised the issue with him previously.

"It's a two-way street, though," he said. "I have open office hours. Students come to me all the time for all sorts of things and that was the first meaningful conversation I've had."

He added that he is looking to move forward.

"There were ineffective steps on all sides here, but we're over that now, I think, and we've begun the meaningful conversation," he said.

Kington mentioned that the need-blind admissions discussion absorbed much of his time, preventing him from communicating about diversity. He noted that need-blind admissions affect diversity by enabling the College to achieve a diverse population without examining student need in the admissions process.

He extolled the high amounts of aid Grinnell gives to students compared to peer institutions.

"I have no doubt that we spend far more than many institutions on aid to domestic kids in general, but particularly high-need students, and domestic kids of color are more likely to be high-need," he said.

Kington mentioned that he thought the biggest challenge for minority and first-generation students was the difficulty of their transition to college.

"For many, it's a different world in lots of ways," he said. "It's a different world for lots of students, but I think a credible argument could be made that for many domestic kids of color in particular, but also I think first-generation kids from every race and ethnicity—that's part of the diversity issue here as well—aren't as comfortable in the transition to a place like Grinnell as some other students... That's probably the biggest issue, but there are probably other issues as well," he said.

Another point Kington brought up was a campus climate report released in October 2011. It laid out an extensive list of what the College was doing with diversity initiatives and what it had to do. The report mentioned that minority students did not feel as comfortable in classrooms as other students, Kington said.

It also addressed issues of faculty retention.

"I've been struggling with the issue of diversity in faculty, personally, for decades," Kington said.

In terms of stability in the diversity office, Kington had the office moved under Academic Affairs to bring it to the core of the College's educational mission.

"We know that there's more to our college than what happens in the classroom, but what it does is say, when we do all those other things to build a more supportive social environment, that they're all towards this core mission," he said, adding that non-academic issues wouldn't be marginalized by the move. "So I don't think it precludes doing any of those things that we know are important. Students live here. They have to have comfortable lives. All students have to have comfortable lives here; we know that. But this connects those efforts to our core mission."

The departures of multiple staff members from the office were due to their personal choices rather than the College's actions, Kington said.

"Elena Bernal had an opportunity to go elsewhere. I can't control that," he said. "Michael Benitez was brought in, and to be honest it was probably unfair to him that he was brought in and was no longer working with the person who had hired him. He got a great opportunity. Mazel tov."

Kington recognized that so many departures in the same department was cause for concern, calling it a "legitimate criticism" and he said that hiring the Chief Diversity Officer was the priority.

"We're taking seriously the concern of staffing," he said. "The only way to solve the stability problem is to fill the positions."

Assistant Director of Analytic Support and Institutional Research Narren Brown has been chosen to serve as Interim Director of Intercultural Engagement and Leadership, taking over from Michael Benitez until at least this December.

Some concerns have also been raised by students on campus about the retention of the Posse Program, despite the College's verbal commitment to renew their contract. Kington said the College will sign the contract once they finalize details about providing Grinnell with more of a role in the selection process, including the ability to select more or less than the ten students that are traditionally chosen, and the option to examine another location depending on the College's need.

"We made the commitment," he said.

Employee Perspectives

Faculty and staff recognize that the College has had issues with supporting diversity and in communicating policy to students. For most employees, the most important idea was that there needs to be institutional support for diversity and the campus needs to come together to help make that happen.

When asked by the S&B about what kind of support the diversity office has received, Benitez said that he is aware of student concerns and has reached out to the College multiple times to try to obtain additional support and resources for the Department of Intercultural Engagement and Leadership, but that the administration gave little to no response.

He said that the understaffing of the department resulted in him trying to juggle his own job working with students in addition to assuming some duties that should have been the responsibility of the Chief Diversity Officer. He also cited low budgets for many diversity-oriented organizations such as the Multicultural Leadership Council and the Black Cultural Center.

Furthermore, when asked, Benitez said that many students come to Grinnell for the financial aid they receive, but do not necessarily feel accepted or supported once they arrive due to a lack of resources.

One employee, who wished to remain anonymous, expressed frustration with finger-pointing and said that Grinnell has to work on fixing the problem.

"It's not about being critical. We need to find tangible solutions," the employee said.

One suggestion of the employee was for the College to do a better job making decisions in concert with people who are qualified to give advice.

"I think sometimes the very people who are the experts in the areas of diversity and inclusion from the faculty side and the staff side are not even asked to be a part of the solution," the employee said.

The employee asserted that the move of the diversity department to Academic Affairs could be a good thing with the right support.

Associate Dean Heather Lobban-Viravong, English, and Henry Rietz, Religious Studies, who serve as co-chairs of the Council on Diversity and Inclusion, and Brown, the Interim Director, believe that the department's placement in Academic Affairs suggests that it is important to everyone.

"I think having that office under Academic Affairs really anchors diversity issues even more solidly in the mission of the institution," Lobban-Viravong said.

Dean of Religious Life Deanna Shorb said she wants to make sure diversity is still being respected as a core value of the College beyond simply being tied to academics.

"We have three core values and one of them is diversity," she said. "It concerns me that diversity and inclusion might be regarded as purely an academic affairs or curricular concern where we only study race and culture in the classroom. It is my hope that the new Associate Dean will work with the diversity and inclusion staff to rebuild what was once a vibrant co-curricular program."

She did acknowledge the importance of an academic angle.

"We do need to study race and culture but we also need to recognize the wonderful diversity on our campus and with it that there are unique cultural and racial needs for expression," she said.

Faculty members see communication as key to bringing all parts of campus together to address the problem.

"For me, what's most important is opening up lines of communication," Rietz said. "So it's not just sending out an email or press release or putting things out there, but opening up spaces and relationships where we can have conversations."

The employees agreed that the diversity department needs an institutional commitment from the administration, saying it is a priority. This process will begin with the hiring of the Chief Diversity Officer, who Kington says will hopefully be chosen within the next month.

14. Letter: We need a more productive dialogue
http://www.thesandb.com/opinion/letter-we-need-a-more-productive-dialogue.html

The Scarlet and Black·April 30, 2009
I would like to comment on Rebecca Heller's letter and Katya Gibel Mevorach's column in last week's S&B about the symposium "Transcending Conflict: Israel and Palestine." Heller is correct in recognizing the symposium as a collaboration between Chalutzim and the Palestinian Solidarity Group, and that PSG reviewed the résumé of Maurice Roumani, a member of the Israel on Campus Coalition, prior to his invitation to speak. The disagreement between us lies in our interpretations of each group's role, revealed by our recent letters. In my opinion, clearly different than Rebecca's, Chalutzim largely holds responsibility for Roumani's invitation, PSG for the visit of the Palestinian-American medical student Harb Harb. This corresponds to our groups' presentations of candidates for speakers. Collaborations of this kind, especially first attempts, are bound to contain mistakes in their organization and execution. Despite the symposium's successes, I view as a mistake the failure of myself and my partners to identify and address the disconnect in understanding of the roles of Chalutzim and PSG.
Gibel Mevorach, in her column, portrays my criticism of Roumani's place in the symposium as "silly," based on the fact that PSG has sponsored equally polemical speakers in the past. She fails to note, however, that never before have Chalutzim and PSG collaborated with the expressed goal of fostering dialogue. We do not deny that many members of our community have considered past PSG-sponsored speakers polemical. Yet, PSG did not sponsor such speakers with the central goal of dialogue promotion. Rather, we intended their talks to inform others of our opinions and present arguments for them. Roumani was an inappropriate choice to speak because he actively worked against our symposium's goal of fostering dialogue.

Furthermore, Gibel Mevorach's suggestion that students with "little to no knowledge about the Middle East and North Africa" have no business discussing the Israeli-Palestinian conflict stifles dialogue itself. Besides the inaccuracy of her assessment of students' ignorance, I propose that even students with little knowledge of the area's history can discuss many aspects of the conflict, like current events we witness daily in the news.

Finally, these letters prove that, despite Roumani's visit, the central goal of the symposium, to foster dialogue about Israel-Palestine on our campus, has succeeded. More than three weeks after the symposium's events, students and faculty continue to talk about the conflict and strategies for constructively discussing it. That in itself, no matter one's political stance, should be regarded as a success.

15. Letter: Response to Gibel Mevorach's letter
http://www.thesandb.com/opinion/letter-response-to-gibel-mevorach's-letter.html

The Scarlet and Black·April 30, 2009
In our letter to the S&B, Noah Tetenbaum and I expressed our disagreement with Maurice Roumani's one-sided talk on the Israeli-Palestinian conflict and called for more productive engagement in support of our view that "the Israeli-Palestinian conflict merits rational, fair, and sufficient discussion on our campus." It is ironic then that Rebecca Heller, Katya Gibel Mevorach, and Roumani himself (in an online comment) would see fit to accuse us of refusing to engage with those whose perspectives differ from our own. I suspect that in their haste to hurl unfounded criticisms at us, they failed to properly consider our point. The

point of our initial letter (and I speak only for myself) was the distinction between productive engagement and obstacles to productive engagement.

I co-wrote that initial letter as a student who finds, like most do, that debate on the Israeli-Palestinian conflict suffers from a lack of facts and a preponderance of emotion-laden accusations that makes the issue too hostile for most of us to publicly discuss. I take issue with Roumani not because of the side he supports, but because of his refusal to engage in discussion on fair terms. Someone who advances a perspective in good faith, sincerely believing that her position is the more persuasive/correct one, should welcome the input of those who disagree. Roumani chose instead to simply assert his perspective and to intimidate and ignore those with other, valid perspectives. He spent 20 minutes prefacing his talk with rambles about his childhood and studies, rambles meant to tell the listener, "I grew up in Libya! I am a Jew! I spent years studying the Middle East! I am a scholar! You are in no position to second-guess me!" The rest of his talk was spent constructing a fairly simple, oft-repeated story of a nation born against all odds, a nation of oppressed peoples who want only to live in peace but unfortunately have had to continue fighting Arab states and terrorists (those sore losers) until the present day. Roumani did not present an argument; he simply said, this is how things stood then, and this is how things stand now. He refused to answer questions posed to him, but instead chose to express indignation that he should be challenged (!). At one point, against his own earlier claim to understand and respect Islam (I suppose nobody was fooled), he blamed the entire conflict on Islam's inability to accept the Other. I should think if one were to make such claims, they had better give good arguments for them. He did not. I found his talk dishonest and insulting to our intelligence. And here I absolutely agree with Gibel Mevorach in our shared "disdain for the audacity of shoddy scholarship and partisan pedagogy which undermine efforts to nurture global citizens," only I wonder how she fails to extend such disdain to Roumani himself. Furthermore, I found him to be incredibly racist (clearly, being non-white does not prevent or absolve him from racism). I thought about the Muslims in attendance and felt ashamed. Heller's claiming injury at a simple question, which she leaves unanswered, when she demonstrated little empathy for those who were genuinely hurt by Chalutzim's choice of speaker strikes me as rather much.

Gibel Mevorach's column makes me wonder whether this was a case of "reading selectively and intentionally to armor oneself [that] may be useful for the self-righteous." What about our letter suggests that we are dogmatic or lack intellectual integrity or "demonstrate deliberate, intentional bias"? Has our letter even given the reader any sense of exactly where we ourselves stand on the issue? Has it provided any grounds to accuse us of ignorance? It has not. Indeed, her criticisms, and Roumani's, are directed at straw men; they utterly fail at addressing the substance of our letter but merely co-opt our points to use against us. We neither called for censoring Roumani's voice nor did we pretend to be experts on the issue. And we certainly did not "shrewdly insinuate the spurious debate over whether Zionism [sic] is anti-Semitism and insidiously cite Jewish philosopher, Hannah Arendt, as a shield en route to the crescendo of an incendiary statement." While on the point of silly comments, Roumani's perspective is not valid just because it has not been heard in 14 years. If we are committed to such diversity of opinion, perhaps the College should invite Larry Summers to give a lecture on the subject of women in the sciences?

The conflict strikes me as particularly worthy of our time because of its effects on international normative discourse. The sheer bigotry that surrounds this one issue makes it so easy for some to completely rubbish the notion of universal human rights. Others use it to fan anti-Western, anti-Semitic sentiments that do nothing to help achieve cross-cultural understanding and transcend conflict. And some just lose hope that change can happen, that peace can be achieved, that justice and solidarity have any cache in modern politics. Productive engagement is our only hope, and so we must insist upon it.

16. Letter: Willingness to learn and grow
http://www.thesandb.com/opinion/letter-willingness-to-learn-and-grow.html

The Scarlet and Black·April 23, 2009

I was disturbed on many levels to read Noah and Smita's letter in the S&B. The symposium, "Transcending Conflict: Israel and Palestine," was jointly sponsored by the Palestinian Solidarity Group, Chalutzim and Peace Studies. The authors fail to mention this crucial fact. Leaders of the Palestinian Solidarity Group received and approved Roumani's resume before he was asked to speak at Grinnell. Moreover, Chalutzim helped fund and organize all aspects of the Symposium, including a lecture by Harb Harb, a Palestinian American medical student, and Mariam Bazeed, an Egyptian American from Seeds of Peace. PSG and Chalutzim equally sponsored all aspects of the Symposium, including Professor Roumani's visit, and each group is equally responsible for his presence on campus.

The jointly organized symposium aimed to "transcend conflict," to foster constructive dialogue by bringing varying viewpoints to campus. Each presenter spoke and represented themselves, not Chalutzim, PSG or Peace Studies. We presented different perspectives because diversity is a core value of Grinnell. We hoped that these distinct individuals would allow students to learn and grow, to grapple with their own notions of truth and conflict resolution.

I spent months working on this symposium with my fellow organizers from PSG. I understood that we all approached these controversial issues without cruel intentions and strove, however unrealistically, to bring diverse scholars and presenters to campus. Last week's letter offers neither me nor Chalutzim any such courtesy.

In the aftermath of this joint symposium, the first of its kind, I was excited to have found peers who shared my passion for resolving the Israel and Palestine conflict and thrilled to have created a program that constructively interacted with people whom I disagreed with. Clearly, not everyone agrees with these sentiments. I look forward to the day when Grinnellians can move beyond finger pointing and hurtful attacks, a day when we can recognize the value in all points of view and through mutual respect, explore solutions for peace.

17. The Conversion of Edward A. Steiner
https://www.grinnell.edu/news/conversion-edward-steiner

Published:
June 15, 2004

By Dennis Haas

St. Peter and I is "a volume of Edward A. Steiner's writing which would present the underlying basis for his conversion from Judaism to Christianity, an act which lay at the heart of his life as lecturer, minister, and teacher." However, the collector of these writings, grandson Henry-York Steiner, concludes that "nowhere in Edward A. Steiner's writings have I found a satisfactory account of the actual circumstances of his conversion." Though it is true that in his writings Steiner does seem to make more of becoming a United States citizen than he does of becoming a Christian, I shall argue that his many writings, some of them autobiographical, do tell us much about his conversion, especially events in his boyhood which had a significant impact upon his life.

Edward was born Nov. 1, 1866, in what was then the Austro-Hungarian Empire, now the Czech Republic. As part of the Jewish community, young Edward was required to go to the local synagogue where his Uncle Isaac was the leader of the Orthodox group. There he experienced worship that, in his young opinion, was barren with long tedious prayers, a Judaism that did not satisfy his spiritual hunger. So commenced his quarrel with the synagogue. "First, it made the traditional ceremonials and observances a law of God. Secondly, it was intolerantly exclusive against those outside its own pale and those within, who saw the larger light." Thus the more his strict uncle chastised young Edward, the more he rebelled and looked elsewhere for spiritual fulfillment.

Clearly the most important and influential person in Edward's life was his mother. God, for Steiner, was in the home more than in the synagogue. "God looked like my mother, whom he had overendowed with kindness, and whose lips rarely spoke except to help and comfort." In Steiner's parable of the cherries, he goes with his mother to market where she purchases cherries from a Roman Catholic woman, a Protestant woman, and a Jewish woman, putting each purchase in a separate bag. At home all the cherries are put into one large bowl, then each cherry is opened to separate the good cherries from the bad. The lesson Edward learned is that we cannot tell the difference between the cherries bought from these women because the only important difference is good and bad. Later his mother says to him, "Yes, my boy, we are made of the same clay and I believe we have the same spirit in us, no matter what our race or faith." When his dear mother died, Steiner tells us that "the Lutheran church bell rings its thin, defiant note, from away beyond the barns, and the Roman Catholic bell responds with its mightier peal from the center of the town, and now their notes seem to blend with each other and with the solemn chant of the Jews, as they mourn a good woman who has gone to her reward." Thanks to his mother, Edward grew up in a home "where Judaism was more an inward experience than an outward expression."

As a Jewish lad in a predominantly Christian village, Edward did have some positive experiences with certain Christians. In the final chapter of St. Peter and I titled "Looking Back," Steiner reflects upon those boyhood years: "There by divine Province I was being prepared to be a teacher of applied Christianity. My instructors were Christina, my Christian nurse, who so skillfully blended my Jewish prayers with her Catholic devotions, the Pany's sister who told me that the Lord Jesus was once a Jewish boy, and the Lutheran pastor who shielded me from a mob." Christina made sure that Edward said his prayers. She took him to High Mass. And when Edward was caught stealing, she sacrificed her favorite chicken to save his soul. Above all, this

Roman Catholic nurse assured the boy that there was only one God for all. To him she was a saint. It was the local Lutheran pastor who dispersed a mob outside the Steiner home during the Passover meal. Then he joined the family, sitting in the chair reserved for the proph et Elijah and drinking from the cup of Elijah. When asked by Edward's stern uncle why this Christian had helped them, the pastor described his vision of the Kingdom of God: "that a day will come when all the scattered shall be gathered again; when no barriers of race or religion shall divide; when the strong shall serve the weak, the rich shall succor the poor; and when the chief delight of men will be to do the will of God." The Kingdom of God was to become an important theme for Steiner the Christian.

However, as a Jewish lad Steiner experienced hatred and "the cruelty of religious prejudice." He was called "Jew boy" and "Christ killer" and was severely beaten by both Catholics and Protestants. To satisfy his hunger for beauty and harmony, which he found missing in his orthodox uncle's religion, Ed would peep into the village church to share in Christian worship. For doing this, Steiner writes, I "was often punished by my relatives for my transgression against the law, and by the Christians, for what they were pleased to call my impudence." "Yet," he writes elsewhere, "I remember the punishment less than the fact that it was my first conscious worship; a real attempt to commune with the Unseen. ... I felt a premonition that some day I should enter into whatever experiences the cross held for a human soul." In spite of these many bad experiences, Edward's mother always "loved the hate out of him."

As a boy Steiner recalls hearing someone call Jesus "you bastard Jew." His heart went out to Jesus at once. "I pitied Him, and, oh, I knew just how to pity Him! No Gentile knows the woes of Christ as we who are His kin, and who are not so alien to His spirit as others think. And so I pitied Him because He was a Jew, smitten and cursed, and crucified again, by one for whom He died." There is no doubt that the great Russian writer Leo Tolstoy had a tremendous influence on Steiner. In the final chapter of St. Peter and I, Steiner credits this spiritual giant as the one who "opened the door to his home and to his soul, revealing to me the essence of the gospel story." And there is no doubt that young Steiner first visited Tolstoy prior to his coming to the United States in 1886 at age 20. There were six such visits in all. How much effect did Tolstoy have on young Steiner prior to his conversion? In his account of that initial visit, Steiner asks his new mentor, "Is there a God?" "Yes, God is spirit; God is love." Then this Jewish lad asks what Tolstoy believes about Jesus. His unorthodox response later became central in Steiner's Christianity. Jesus "expressed fully the will of God in His Teachings. ... God dwelt in Him fully, always even as He wants to dwell fully in you. The salvation He brings is, that He has taught us that without love we cannot be the children of God." Steiner's conve rsion to Christianity was a conversion to Tolstoy's radical understanding of the Christian tradition.

In the Fall 2004 issue of The Grinnell Magazine in a letter to the editor, Henry-York Steiner writes that his grandfather had little, if any, extensive contact with Tolstoy before coming to America and his conversion. "I think they held compatible secular views, but that religious conversion was not, at least significantly, the consequence of Tolstoy's influence." This seems contrary to Edward A. Steiner's own words quoted above. Indeed it can be argued that Tolstoy's view of Christ and Christianity, his not stressing the divinity of Jesus and Christian dogma, made this tradition so appealing to Steiner.

At the age of 19 Steiner received his Ph.D. from the University of Heidelberg. The following year, 1886, he fled Europe and immigrated to America. Why flee? According to family oral history, he had to escape from the Austro-Hungarian secret police because of his involvement with student and worker socialist groups, including his interest in literature banned by the state. Possibly Steiner left his beloved mother behind because he feared being conscripted into the Austrian imperial army.

Young Steiner arrived at Ellis Island not knowing English and with little money in his pocket. While toiling for a time as a garment worker in New York City, he drifted into a Fifth Avenue church and remembered his first glimpse of a church back home. "I recalled my wavering between faith and unbelief, my firm denial of the Deity and the latent hunger and thirst for contact with that great Something which could not be blotted out by syllogisms and which had defied my defiance of it."

While working in a New York City sweatshop, Steiner attended night school to learn English. As he slowly but surely moved westward, he earned survival money by laboring in fields, mills, mines and factories. A turning point in his life ("A Turning Point" is the title of a key chapter in Steiner's autobiography, From Alien to Citizen) occurred when he was a store clerk in a Midwestern small town which Steiner calls Bethlehem. Why Bethlehem? Because as Jesus was born in another Bethlehem, now Steiner was to be born into the Christian faith in this out-of-the-way place. Here he mingled with professional Jews and Gentiles at a time when his religious life was probably at its lowest ebb. Steiner experienced a spiritual hunger that his new secular Jewish friends "did not and could not satisfy." He attended a church "whose self-sacrificing pastor and his wife were, and still are to me, most convincing examples of the Christian life." Soon his outward opposition to religion decreased and Christ began to look human to him. "His artificial halo disappeared. I saw Him walking among men, and began to feel His power. ... Again I saw the face of Tolstoy, whose touch upon my life had never been lost."

However, Steiner's spiritual hunger met grave obstacles. He did not share many of the beliefs of his Christian friends, especially that conversion should be a volcanic change following confession of sin and a desire to be saved. Rather Steiner yearned for a more quiet, more mystical change. "I desired salvation, not for myself alone, but for the world I knew to be in need of it." Another obstacle for him was his "horror of the so-called converted Jew, who often changes his faith from convenience and not from conviction. ... My final determination to take the momentous step was brought about by an event which transpired in the Jewish home which had first sheltered me, and where I was a guest at dinner every Sunday." On one particular Sunday Steiner met a relative of the hostess, a young woman whose parents were Jewish born but had converted to Christianity as had the young women. And as Christians they "had devoted their lives to the kind of service which seemed to me the most attractive phase of that religion ." For the first time Steiner encountered Jews who had converted from conviction and not from convenience and, importantly, were accepted by their Jewish relatives.

That night was one of struggle: "Should I cut myself loose from a race and its traditions, and in doing so wound all those who were flesh of my flesh? Dare I wound her most, who loved me most," my dear mother. "It was a night of mental and physical torture, and with the morning there came no peace, but a decision. Before many weeks I resumed my journey, for the first time

with a great purpose and a goal." So concludes "A Turning Point" chapter in Edward A. Steiner's life.

Earlier Steiner had considered attending a Rabbinical College but did not because at that time his faith was so weak. However, now that his faith was strong and his enthusiasm was great, he attended a Presbyterian Theological Seminary. Here he encountered a formal rigid theology and a distasteful dogmatic atmosphere, lacking love, reminding him "too much of the orthodox synagogue" back home. Steiner left this seminary and eventually ended up in Oberlin, Ohio.

In the late 1880s Steiner entered Oberlin Theological Seminary, receiving his Bachelor of Divinity degree in 1891. He asked his teachers not to call attention to his being a Jew because of the kind of notoriety that often clings to a Jewish Christian. "Eventually he converted to Christianity because he believed that the love he had encountered in his improbable journey to Oberlin was the love of Christ, but he never repudiated his Jewish background and openly embraced the value placed on learning and social concern in Jewish culture." Steiner praised his Oberlin mentors, "Not only were they good teachers, they were the type of men whom I needed. They strengthened my belief in the new faith; they were living epistles whom it was good for me to read." He reserved special praise for his professor of Hebrew: "He disclosed to me the genius of the Hebrew prophets, he stirred within me whatever spiritual gifts I inherit from my race and to him I owe a fairly well governed pride in that inheritance." As a Congrega tional minister Steiner served churches in Minnesota and Ohio before coming to Grinnell College in 1903 to teach there for 38 years as Rand Professor of Applied Christianity.

Steiner reflects on conversion in several of his writings. He acknowledges that conversion as a way of escape is not frequently sought by Jews who are heavily penalized for doing so. To become a Christian is anathema, an unpardonable sin, breaking one's racial tie. Converted Jews are even under suspicion by Christians. Yet, as in Steiner's case, "a Jew may become a Christian, driven by an inner compulsion to enlarge his spiritual experience," not satisfied either by a sterile Orthodoxy or "the arid, intellectual atmosphere of Reformed Judaism. ... Such Jewish Christians have found in Christianity a larger, broader, richer Judaism, a rejuvenated ancestral faith. ... They do not regard themselves as deserters or do they become aggressive proselyters; they accept the loneliness of their position as a price which they are willing to pay for the enrichment of their inner life and the broadening of their spiritual experience." In Against the Current, concluding a chapter on "The Synagogue," Steiner writes: "I have no quarrel with the synagogue except this: that it never revealed to me the riches of Judaism. It showed me its beggarly edge, its vulnerable trivialities, its pathetic pharisaism and its absurd worship of the letter. That Israel had a mission to the world I never knew; that Moses and the prophets were names of which the world took cognizance I never heard; that the Catholic and the Protestant were feeding from the same spiritual sources which fed us was hidden from me, and that we all had 'one Father' was never revealed to me."

When Steiner recalls the words of that famous Jewish leader and lecturer Theodore Herzl that only the weaker Jews convert to Christianity, he felt "its barb in my conscience and I struggle with it still." Yet for him conversion was not running away; it was being "born again." He continues: "It is difficult of course to say what would have been my view-point had I met Theodore Herzl twenty or more years ago. I might have returned bravely 'to my people.' But when one meets Jesus of Nazareth there is no way back; there are new marching orders, and they

call 'Forward.'" Elsewhere Steiner writes, "I love this Christ, born of my race, and I cannot think of my life without Him."

Steiner "found Jews everywhere who were Christian in spirit; and the distance between synagogue and church is as great as it is, only because of prejudices, which the church has not yet allayed and which unconsciously it is increasing." He acknowledges that Jews are most suspicious of converts, missions, and missionaries because they know Christianity from its worst side. This leads him to take an anti-conversion stand: the need to make Jews "more truly Jewish." Concerning Steiner's own conversion, "I put off much of the 'old man' and put on the new. It was a daily conversion, a process which I know is never finished."

"When, finally, on this side the Atlantic, I united with the Protestant Church, no struggle preceded it, no reaction was necessary; mind and soul were merely coming home." But he was coming home to a special Christianity. As earlier Steiner rejected an orthodox Judaism, so he rejected an orthodox Christianity with its creeds and dogmas. Christianity for him was special "when it proclaims the supreme value of the human soul, and demands for it a right to seek its God, unhindered; when it pleads for protection of the child and the woman, and labours for the day when they shall not need protection from a rapacious society; when it struggles to bring to earth the Kingdom of Heaven."

Let's end where we began, the book St. Peter and I. The final chapter, "Looking Back," is written by Steiner in 1946, 10 years before his death. Responding to Grinnell College students' question about whether he would want to live his life over again, he gives an enthusiastic "yes" to being born in a Jewish home "where Judaism was more an inward experience than an outward expression." Though as a Jewish child he experienced "the cruelty of religious prejudice," there Steiner "learned the need for sympathetic understanding which is more and better than tolerance," learned to demonstrate "the essential likeness and basic unity of all." And Steiner gives an enthusiastic "yes" to his multiple meetings with Tolstoy who on every visit made by Steiner repeated this "warning and benediction: 'You must learn to love the unlovely, to regard wealth and honor as of no import and to ask yourself every day, "What is the purpose of my life?" Recalling his friendly contact with liberal rabbis, Steiner quotes the rabbi who said to him, "When I see and hear you, I say to myself, he is a better Jew than I am; and I want you to say of me that, being true to the teachings of all the prophets of Israel, I am a better Christian than you are."

Steiner concludes his "looking back": "I believe that the city of God will come down from heaven as soon as men and nations make room for it in their hearts and in all their earthly concerns. If in some way, however small, I have helped toward this end, then my soul's travail has not been in vain." Edward A. Steiner, the converted one, did dedicate his entire life as a Christian to convert any and all to the way of the Hebrew prophets and Jesus, predominantly the way of justice and peace for all. His soul's travail was not in vain.

18. LOUISE R. NOUN '29

HTTPS://WWW.GRINNELL.EDU/ACADEMICS/MAJORS-CONCENTRATIONS/GENDER/NOUN/LOUISE-NOUN

A native of Des Moines, **Louise Frankel Rosenfield Noun** graduated from Grinnell College in 1929. She then completed a master's in art history and museum management at Harvard University (then the gender-segregated Radcliffe College).

Louise Noun was a formidable figure in Iowa politics. She served as president of the ACLU of Iowa from 1964 to 1972, championing important causes that advanced civil rights in the state. Most notably, she financed the 1969 *Tinker v. The Des Moines Independent Schools* lawsuit, which reached the U.S. Supreme Court and became a landmark decision for student rights. Noun also served as a co-founder and president of the state's chapters of the League of Women Voters and the National Organization for Women, was a charter member of the Iowa Women's Political Caucus, and was a vocal advocate of women's issues within the Iowa Democratic Party. In 1989, she founded the Chrysalis Foundation, a Des Moines-based organization that works to empower, educate, and support Iowa's girls and women. Noun was inducted into the Iowa Women's Hall of Fame in 1981, and received numerous state and national awards for her philanthropy, contribution to the arts, and feminist activism.

In addition to her social justice activism, Louise Noun authored four books on the history of women and feminism in Iowa:

- *Strong-Minded Women: The Emergence of the Woman-Suffrage Movement in Iowa* (1969),
- *Iowa Women in the WPA* (1999),
- *More Strong-Minded Women: Iowa Feminists Tell Their Stories* (1992), and
- *Leader and Pariah: Annie Savery and the Campaign for Women's Rights in Iowa* (2002).

She also wrote an autobiography, *Journey to Autonomy: A Memoir* (1990). Noun also was committed to preserving the history of women and women's activism in Iowa. With Mary Louise Smith, the first woman to chair the Republican National Committee, Noun co-founded the Iowa Women's Archives at the University of Iowa. In order to fund the new archive, Noun sold from her own collection Frida Kahlo's 1947 painting *Self-Portrait with Loose Hair* at Christie's New York for 1.65 million dollars. She later bequeathed her collection of 200 works of art by women to the Des Moines Art Center.

Noun committed suicide in 2002 after many years of struggling with the hidden toll of chronic pain. Even her death was an act of civil disobedience, as she sent her suicide note to the *Des Moines Registrar* to be printed alongside news of her death. Noun was determined to die with dignity and grace, in control of her final days.

Her legacy is honored through a variety of capacities in the state. Since 2004, The Iowa ACLU has given the Louise Noun Award to honor individuals who have advanced the cause of civil liberties in the state. Past recipients include the former Iowa Supreme Court justices who ruled in favor of same-sex marriage, the plaintiffs in that case, Joe Enriquez Henry, State Director of the Iowa League of United Latin American Citizens (LULAC), prison reform advocates, and others. In 2017, the Des Moines' Young Women's Resource Center, which Noun co-founded in 1973, opened the Louise Noun Library in order to share Noun's personal collection of books with future generations of young women. In 2018, the Des Moines Art Center curated an exhibit, "In

the Spirit of Louise Noun." This is just a sampling of the ways Noun is memorialized and honored throughout the state.

In 1985, Noun's brother, **Joseph Rosenfield '25**, established an endowment in her name at Grinnell College. The endowment provided funds for a named chair as well as programming to support feminist activism and scholarship on campus. The Louise Noun Program in Women's Studies and the Noun Professorship were instrumental in bringing women's studies to Grinnell. Noun and her family were very proud of the role she played in this transformation. Indeed, the first line of her obituary read: "Louise Rosenfield Noun, 94, a Grinnell College graduate for whom the college's program in women's studies is named, died Saturday, Aug. 23, at the Iowa Jewish Senior Life Center in Des Moines." Grinnell College is thus forever linked in memory and actuality with a woman whose life service embodied the very dedication to civil liberties, social justice, and progressive activism that is at the heart of the college's mission.

The Louise Noun Chair in Women's Studies was first held by Mary Lynn Broe, who served more as a program administrator than a full-time instructor from 1986-2002. After Broe's departure from the College, the chair remained vacant for a decade. In 2012, then-Associate Professor Astrid Henry was installed as the second holder of this honor, and the chair was renamed the Louise R. Noun Professor of Gender, Women's, and Sexuality Studies to reflect the changing nature of the discipline and program. In 2017, after a medical leave, Henry stepped down from her full time position at the college and no longer holds the chair. The GWSS Program hopes to fill the Noun Chair in the near future.

Spring 2022

Syllabus

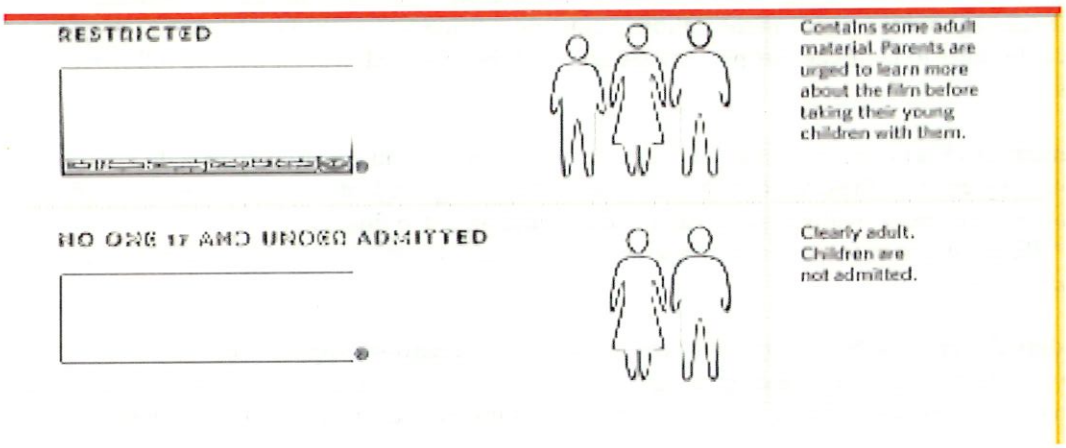
AMS-ANT 245.01

Jews, Diaspora, Antisemitism

AMS-ANT 245-01 *Jews, Diaspora, Antisemitism* (Spring 2022)
Prof. K. Gibel Mevorach, HSSC S2362 (xxx 4324)

Professor Katya Office Hours – Tues and Thurs 10-11.
[If I am in my office after 11, please do knock and enter – I'll let you know if I am busy]
Individual scheduled appointments - MWF (Webex, FT and Whatsap)

NOTE: Rating "R" – The course content for this class is designed for Mature Audiences over the age of 17 willing to view, discuss and engage with complex, messy, sometimes violent subject matter and material. This may include ideas and/or language which some people might find offensive. Free inquiry and open debate, deliberation and discussion is encouraged and expected.



Course Description: Guidelines should be read and referred to periodically (**Prof reserves right to revise this syllabus*)

Course Description This course examines Jews and Jewish diversity as an interruption to discussions of multiculturalism and specifically examines the persistence of antisemitism over time and space. Cumulatively, the readings provide a loose overview of theological antisemitism, racial antisemitism, social antisemitism and political antisemitism. Political antisemitism offers up important corollary questions concerning the relationship(s) between identities, power and knowledge, the consequences of globalization on stereotypes and (mis)representation of people and places and, importantly, the role of academic activism and its political consequences.

Course Objectives The goals of the course are complex and nuanced precisely because the subject itself has invited discussions which slip and slide along a continuum of propaganda and partisanship. Questions about who are the Jews and Jewish identities raise questions about assimilation, difference and belonging. New antisemitism has confused criticism of government policies with questioning the right of a country to exist.

(i) The written texts selected are both informational and analytic; the intent is to highlight key themes and sketch an historical context from the readings and various films (feature films, documentaries and internet). The format of close reading and discussion will sharpen attention to identifying slippage into prescriptive premises as well as highlighting ways in which opposition to prejudice and racism redirect enlightenment values against

itself.

(ii) There are a significant number of films selected to be screened in class or watched independently (on your own) –

(iii) the goal is to become attentive to (i) content, (ii) representation, (iii) information, and (iv) the cumulative effect of associations we make between people and ideas about groups, identities and politics.

Course Requirements

"Jews, Diaspora, Antisemitism" aims to sharpen skills of critical reading and thinking in order to identify and evaluate issues related to antisemitism and the implications of diasporic experiences.

Close attention will be given to information presented in a text (written, visual and audio) and how it is presented. This means becoming more attentive to the framing of ideas and the ways interpretations shape the way we think about the past and its impact on the present. There are no exams – instead, maintaining a reading journal, active participation in class discussion and several collaborative projects will be graded. In order to facilitate this process, students will be expected to adhere to the following requirements:

1. Attendance (5%) is required and therefore if you are absent, you are still expected to contribute comments either by email to the class or in class at the next meeting; students who miss more than three classes without urgent reason will receive an automatic reduction in the final grade.

** Please notify me by email or text message if you will be absent or by the end of the day of an absence.*

2. Reading Journal (40%): *purposeful* comprehension, retention, application

Every student must outline reading assignments and keep a reading journal. Reading notes should be brought to class (bring copy of readings class meetings)– think of them as your GPS for class discussion.

What are journal entries?

- Each journal entry consists of notes from each reading assignment(s), films assigned for individual viewing, as well as periodic in-class requests for fact-gathering and information searches.
- Weekly entries may incorporate comments or reflections about insights & ideas provoked by what you have learned from class discussion, other classes, and conversations on which you want to ruminate. Occasionally prompts to include responses to specific questions or assignments may be provided during class.
- Weekly journal entries combine outlines, reading notes and may include reflections – but they are **not** composed essays). **Note: estimate writing is 4-8 pages a week. As with any journal, date each entry.**

Format of entries:

- Upload only in Word doc.
  - Standard 12 pt Font, 1-inch Margins, number pages (p. 1, p.2; …until the last page for the semester).
  - Please name files: Last name date journal: (for example) Mevorach 29 Jan 22
  - Do not include any special characters in the file name. *Print Out All Your Returned Journals - They Will Be Due In Your Stamped Self-Adressed Packet At The End Of The Semester: (n.b. it will be easier to print on a regular basis – that will avoid a printing crunch in May)*

Weekly Deadlines: *Journals for the week are to be uploaded according to the posted p-web assignments no later than Saturday 7:00pm.*

What to do with Professor Comments? *You* are in charge of *your education* and *therefore you are responsible* for carefully reading feedback and addressing questions or invitations for further comment in the next journal.

Journals may be resubmitted in response to comments; references to earlier journals may also be included as an addendum (add the date to which you are referring)

3. Active Participation in Class Discussion: be an active learner

Preparation for class is an absolute prerequisite for discussion; and discussion represents an *exchange of ideas* including review of the assigned text(s). This is also an active cumulative acquisition of information and analytic approaches. It is a conversation among peers.

Each student is responsible for coming prepared to lead class discussion (pro-active). To this end, it is important to remember: **intellectual collaboration represents a conversation not consensus;**

Shared perspectives as well as differences of opinion further our own understanding of a topic. Critical thinking and an engaging exchange of ideas depends on listening carefully to another person's perspective and responding respectfully. The focus should be specifically on what and why there are points of agreement or disagreement -- how is one interpretation different and in what ways should it be valued as more or less persuasive?

Differentiate *I think because* from *I believe that*
Uncertainty, not knowing, double-checking, asking questions = part of the learning process.

All discussions need to be situated within or grounded by the context of assigned readings. These may be supplemented with (not substituted by) outside sources (full reference preferred).

Always come prepared to lead a class discussion or to discuss one or more passages: this is why *bringing reading notes is very important – they act as prompts and reminders.*

reading notes should include

(1) What are the main points?
(2) Identify key passages.
(3) What is the significance of the work?
(4) What is the logic behind the author's discussion?
(5) What should we remember from the materials and why?
(6) How does the reading relate to previous readings, events in the news, and themes of this course?

5. **A Workshop Project (20%)** In-class activity: a workshop for college students on the endurance of antisemitism based on a particular theme (see syllabus) -- this is a team/collaborative project.

6. **Closure Reflection Paper 6-8 page (20%):** At the beginning of the semester, you will identify questions that you hope to learn more about. Not all your questions will be addressed during class meetings. As closure to this course, you will be able to consider how you have addressed or revised your preliminary questions, reflect on what you have learned, and how your knowledge has broadened throughout the semester. How what you have learned during the semester integrates and is integrated in your undergraduate studies? (These questions are intentionally introspective)

NOTES: -

- Planning your time Reading time in preparation for class is individual – in general plan on 3-4 hours for Tues meetings and 2 hours for Thurs meetings. Journal entries will vary and depending on your weekly preparation, may take up to three hours a week.

Closure Reflection Paper **and** Blackboard uploaded journal entries are due by ***Tues 10 May 10:00am*** -- **without exception** (exceptions *only* for documented medical emergency)

- **[Attention] by *Tues 10 May 10:00am*:** Submit ***all*** your Journals (those with our comments) ***and*** Final Reflection Paper (which will not yet have comments) inside a ***pre-stamped, self-addressed, unsealed envelope***! Envelopes should be placed in designated box in Academic Support Office HSSC S2321

  Envelope center: To: ….. your name and address /upper left-hand corner: From…. Grinnell College, Grinnell IA 50112
  Do not use campus mail envelopes as your packets will be returned from off campus via US Postal Service. [Priority Flat Rate – make sure to take your tracking receipt!!]





Accommodations

If formal accommodations need to be made to meet your specific learning or physical abilities, please meet with me as soon as possible to discuss appropriate accommodations. Please also contact the Coordinator for Disability Resources, Jae Hirschman, located on the 1st floor of Steiner Hall (x3089) and discuss your needs.

ASSIGNMENTS (*subject to change)

Before the first day Pre-assignment due on Blackboard at start of class Tues 25 Jan

(Week 1)
Tues 25/1

Introductions (Prof Katya will frame the course, review and answer questions about the syllabus and navigating the semester)

Thurs 27/1

In class: "*America and the Holocaust*" (database Films on Demand; 90 min)

Week 2
Tues 1 Feb On the Hyphen

https://www.timesofisrael.com/whats-in-a-hyphen-why-writing-antisemitism-with-a-dash-distorts-its-meaning/

Marshall Grossman. "The Violence of the Hyphen in Judeo-Christian" Social Text, 22 (1989) http://www.jstor.org/stable/466523

James Loeffler, "The Problem With the 'Judeo-Christian Tradition'" in The Atlantic (1 August 2020) https://www.theatlantic.com/ideas/archive/2020/08/the-judeo-christian-tradition-is-over/614812/?utm_source=copy-link&utm_medium=social&utm_campaign=share

Read In Class: James M. Christie, "The Cinematic Power of Night and Fog." *Cinesthesia*: Vol. 3, Iss. 1 Article 3 (2014) https://scholarworks.gvsu.edu/cgi/viewcontent.cgi?article=1031&context=cine
View In Class: Night and fog /Nuit et brouillard dir. Alain Resnais (1955, 33 min) [https://vimeo.com/189672641]

Thurs 3 Feb
In Class *Anti-Semitism in the 21st Century: The Resurgence—Educator's Edition*. Films On Demand. (2007, 58 min) https://digital.films.com/PortalPlaylists.aspx?wID=79621&xtid=37555

Week 3 Jews, Race, Assimilability – Europe and United States
Tues 8 Feb
Two different viewpoints in 1886 – skim very carefully in order to identify differences in approach to the "Jewish question" and racial *purity*-
A. Neubauer "Notes on the Race-Types of the Jews"
The Journal of the Anthropological Institute of Great Britain and Ireland
Vol. 15 (1886), pp. 16-23 http://www.jstor.org/stable/2841905
Joseph Jacobs. "On the Racial Characteristics of Modern Jews"
The Journal of the Anthropological Institute of Great Britain and Ireland
Vol. 15 (1886), pp. 23-62 http://www.jstor.org/stable/2841906

Thurs 10 Feb
(1) De Sola Pool, D. "The Levantine Jews In The United States." *The American Jewish Year Book* 15 (1913): 207-20. http://www.jstor.org/stable/23600749
(2) Ethel S. Beer. "The Americanization of Manhattan's Lower East Side." Social Forces, Vol. 15, No. 3 (Mar., 1937), pp. 411-416. http://www.jstor.org/stable/2570609
(3) U.S. Supreme Court; Shaare Tefila Congregation v. Cobb, 481 U.S. 615 (1987) [*click on the sidebar for **Oral Argument***: then **listen while reading on screen the transcript of oral argument** https://www.oyez.org/cases/1986/85-2156
(4) Bring your notes to class – *be very attentive to the Justices' questions (and their tone of voice) re Jews as a racial category?*
(5) Do the words "*ethnic*" or "*ethnicity*" appear in the oral argument or transcript? What is the relevance of this question?
(6) *In sum: what did you learn from these documents about how Jews were represented as a group – history, socio-culture, political, spiritual? (1886, 1913, 1937, 1987)*

Week 4 & 5 – Assimilating Jews on Screen – from "race" to "ethnic group"
– Focus → In these three (3) films, how are Jews reimagined on screen as *ethnic white Americans with a different religion from White Protestants*? How was this a strategy to combat antisemitism? How are antisemitism and racism differentiated? How do these films resonate with your experiences: anecdotal, personal, surprising, unfamiliar?
Preparation for class – search for information: Elia Kazan, Edward Dmytryk, and main actors and their background (including any name changes);

Tuesday 15 Feb
In Class: *"Gentleman's Agreement"* (dir Elia Kazan, 1947);

17 Feb – no class meeting – 2 independent viewings –access on Blackboard
"Crossfire" (dir Directed by Edward Dmytryk, 1947)
Leonard J. Leff and Jerold L. Simmons "Film into Story: The Narrative Scheme of 'Crossfire.'" *Literature/Film Quarterly*, Vol. 12, No. 3 (1984), pp. 171-179.
http://www.jstor.org/stable/43797408

School Ties (dir Robert Mandel Sch6284)

Bernard Weinraub, "The Talk of Hollywood; Anti-Semitism Film Strikes a Chord With Its Producers" (14 Sept. 1992)
https://www.nytimes.com/1992/09/14/movies/the-talk-of-hollywood-anti-semitism-film-strikes-a-chord-with-its-producers.html?smid=em-share

Week 5 Jews, Jewish Studies and Multiculturalism
Tues 22 Feb

Blackboard:
- Sara R. Horowitz, "The Paradox of Jewish Studies in the New Academy."
- Susannah Heschel, "Jewish Studies as Counter History" IN *Insider/Outsider: American Jews and Multiculturalism* (eds), David Biale, Michæl Galchinsky, and Susannah Heschel. (Univ of CA Press, 1998)

Thurs 24 Feb

- Forman, Seth, "Whiteness Scholars vs. the Jews." *Academic Questions*, Vol. 13, Issue 4 Fall 2000, pp52-58

- ***Review documents on Blackboard from Des Moines Register 1976***
- In Class: *Yidl in the Middle* (dir Marlene Booth) Kanopy, 60 min

Discussion for Journal reflection : weeks 4 & 5

Journal week 4 & 5: - bringing the readings and reflection questions together

How do the films *Crossfire, Gentleman's Agreement and School Ties* contribute to the concerns raised by readings (Forman, Heschel, Horowitz,)? (identify whether the discussion will be conducted with students, family or friends). How would you use these films for a discussion about antisemitism and whiteness? How does discussion of Jews "becoming white," "becoming "ethnic," "religious group" make discussion of antisemitism as racism more challenging? What do the films teach their American Christian audiences? What do they teach American Jewish viewers?

Linking to Shaare Tefila Congregation v. Cobb: What links can you find in the films and readings which clarify or highlight specific points in the exchanges between the Justices and Patricia A. Brannan, the attorney for Shaare Tefila Congregation. (For instance: why did the Justices Marshall and Scalia seem to become impatient with Brannan at several points?)

A question to ponder: Why is the case of Shaare Tefila Congregation v Cobb is not well known or not known at all?

Week 6 Jews and European Antisemitism
Tue 1 March -No Class Meeting

– *College determined Working Differently Day*

Thurs 3 March

In class we will watch the first 90 minutes [from 2-3:30] of "Sunshine" (dir István Szabó)
Reading Assignment

Matteoni, Francesca. "The Jew, the Blood and the Body in Late Medieval and Early Modern Europe." Folklore 119, no. 2 (2008): 182-200. http://www.jstor.org/stable/40646449

[EBSCO] van Court, Elisa Narin. "Invisible in Oxford: Medieval Jewish History in Modern England." *Shofar: An Interdisciplinary Journal of Jewish Studies*, Spring2008, Vol. 26 Issue 3, p1-20, 20p,

Journal for Week 6– notes on the Matteoni and van Court

Week 7.

Tues 8 March –

In class we will watch the last 90 minutes (2-3:30) Sunshine dir. István Szabó (1999)

Skim specifically for comments on film "Sunshine"

Cunningham, John. "'The Man Reading Assignment: Who Comes from Somewhere Else Is Always Suspect'; Sunshine." In The Cinema of István Szabó: Visions of Europe, 95-106. Columbia University Press, 2014 http://www.jstor.org/stable/10.7312/ on your own

- Watch on your own: Hannah Arendt "Zur Person"
http://www.arendtcenter.it/en/tag/gunter-gaus/cunn17198.11

Thurs 10 March – **"Jews & Muslims: Intimate Strangers"**

(each film is 52 min so this will take most of the class period)

Film In Class (database Films on Demand) Jews & Muslims: Origins (610-721)

Film In Class (database Films on Demand) Jews & Muslims: The Place of the Other (721-1789)

Journal for week 7 – reflections on Sunshine and Hannah Arendt interview

Week 8 Jews, Arabs, Antisemitism - *FOCUS - How sifting through archives and memories of the past shape the political perspectives of the present*

Tues 15 March

** Film In Class (database Films on Demand) Jews & Muslims The Separation (1789-1945)*

Discussion (3-3:50pm)

Read in the order:

- Albert Memmi, "What is an Arab Jew?" in Jews and Arabs (1975) See Blackboard
- Gottreich, Emily Benichou. "Historicizing the Concept of Arab Jews in the Maghrib." *The Jewish Quarterly Review* 98, no. 4 (2008): 433-51. http://www.jstor.org/stable/25470274
- Levy, Lital. "Historicizing the Concept of Arab Jews in the "Mashriq"." *The Jewish Quarterly Review* 98, no. 4 (2008): 452-69. http://www.jstor.org/stable/25470275

Thurs 17 March – "Diaspora" - Class will not meet to give time for *a reading afternoon* (please do not squander these110 minutes) -

Cohen, Robin. "Diasporas and the Nation-State: From Victims to Challengers." *International Affairs (Royal Institute of International Affairs 1944-)* 72, no. 3 (1996): 507–20. https://www.jstor.org/stable/2625554

Safran, William. "The Jewish Diaspora in a Comparative and Theoretical Perspective." *Israel Studies* 10, no. 1 (2005): 36-60. muse.jhu.edu/article/180371.

Briefly reflect – What are the criteria Cohen and Safran identify for diaspora? How do they consider the relevance or significance of the concept? Does their discussion of the experience of Diaspora resonate with you? Do you find the arguments to be persuasive? Why?

Spring Break

Week 9

Tues 5 April

Michael M. Laskier. "Between Vichy Antisemitism and German Harassment: The Jews of North Africa during the Early 1940s." *Modern Judaism*, Vol. 11, No. 3 (Oct., 1991), pp. 343-369 http://www.jstor.org/stable/1396112

Marcy Brink-Danan "Names That Show Time: Turkish Jews as "Strangers" and the Semiotics of Reclassification." *American Anthropologist*, New Series, Vol. 112, No. 3 (SEPTEMBER 2010), pp. 384-396 http://www.jstor.org/stable/40801596

In Class: *400 Miles to Freedom* https://vimeo.com/27181517 (60 min)

"That night I just remember running. No time to catch your breath, just running, because you want to be gone from the village before the sun comes up." -Avishai Mekonen,

Thurs 7 April

"We disappeared." The story of Jewish refugees from the Middle East and North Africa https://www.youtube.com/watch?v=OSjhQVtAZ9o&t=87s

- Michael M. Laskier. "Between Vichy Antisemitism and German Harassment: The Jews of North Africa during the Early 1940s." *Modern Judaism*, Vol. 11, No. 3 (Oct., 1991), pp. 343-369 http://www.jstor.org/stable/1396112
- Bensoussan, Georges, and Andrew Halper. "Between Europeans and Arabs: Finding a Space?" In Jews in Arab Countries: The Great Uprooting, 228-54. Bloomington, Indiana: Indiana University Press, 2019. http://www.jstor.org/stable/j.ctvd58t48.11

Journal week 9:

What preliminary understanding and/or reflections do you have about the meanings and significance of "labels": "Arab Jew" and "European Jew" and "American Jew"? How do the readings and films of this week help or challenge your understanding of *assimilation* and *difference*?

Week 9 ***Disruption: Belonging and Not***

Tues 5 April

In Class Film – Les hommes Libres [Free Men] (dir Ismaël Ferroukhi, 2011)

- https://www.nytimes.com/2011/10/04/movies/how-a-paris-mosque-sheltered-jews-in-the-holocaust.html

Thurs 7 April

Michael M. Laskier. "Between Vichy Antisemitism and German Harassment: The Jews of North Africa during the Early 1940s." *Modern Judaism*, Vol. 11, No. 3 (Oct., 1991), pp. 343-369 http://www.jstor.org/stable/1396112

Katz, Ethan. "Did the Paris Mosque Save Jews? A Mystery and Its Memory." *The Jewish Quarterly Review* 102, no. 2 (2012): 256–87. http://www.jstor.org/stable/41480287

Week 10

Tues 12 April

Marcy Brink-Danan "Names That Show Time: Turkish Jews as "Strangers" and the Semiotics of Reclassification." *American Anthropologist*, New Series, Vol. 112, No. 3 (Sept 2010), pp. 384- 396 http://www.jstor.org/stable/40801596

Silver, Christopher. "Nationalist Records: Jews, Muslims, and Music in Interwar North Africa." In Jewish–Muslim Interactions: Performing Cultures between North Africa and France, edited by Samuel

Sami Everett and Rebekah Vince, 61–80. Liverpool University Press, 2020. https://www.jstor.org/stable/j.ctv19prrm2

** recommended: Assignment - Roumani-Denn, Vivienne. "Life Interrupted: Interviews with Jews of Libyan Origin." In *Jewish Libya: Memory and Identity in Text and Image*, edited by Roumani Jacques, Meghnagi David, and Roumani Judith, 185-202. Syracuse, New York: Syracuse University Press, 2018. http://www.jstor.org/stable/j.ctt20p574k.19

In Class documentary Libya: The Last Exodus https://www.chaiflicks.com/last-exodus Directed by Ruggero Gabbai Italy, 2017 (65 min)

Thurs 14 April,

See Blackboard for lyrics *Kfar Todra*

Bahmad, Jamal. "Jerusalem Blues: On the Uses of Affect and Silence in Kamal Hachkar's Tinghir-Jérusalem: Les Échos Du Mellah (2012)." In *Jewish–Muslim Interactions: Performing Cultures between North Africa and France*, edited by Samuel Sami Everett and Rebekah Vince, 223–34. Liverpool University Press, 2020 https://www.jstor.org/stable/j.ctv19prrm2

In Class: *Tinghir - Jerusalem echoes from the Mellah* (dir Kamal Hachkar, Kamal, film director) 2011 (86 min)

Week 11 Beyond antisemitism: Memories, Nostalgia Omissions
Tues 19 April –

- Thurs 21 April – **ON YOUR OWN: under Blackboard "Films" watch Shalom Bollywood and write 1-2 paragraphs**

Then: catch up on your journals

Week 12
Tues 26 April

Perego, Elizabeth. "Neglected Legacies: Omissions of Jewish Heritage and Muslim-Jewish Relations in Algerian Bandes Dessinées, 1967 through the 1980s." In *Jewish–Muslim Interactions: Performing Cultures between North Africa and France*, edited by Samuel Sami Everett and Rebekah Vince, 141–60. Liverpool University Press, 2020 https://www.jstor.org/stable/j.ctv19prrm2

Everett, Samuel Sami, and Rebekah Vince, eds. "Afterword." In Jewish–Muslim Interactions: Performing Cultures between North Africa and France, 301–8. Liverpool University Press, 2020 https://www.jstor.org/stable/j.ctv19prrm2.22

Thurs 28 April

Davidson, Naomi. "'Brothers from South of the Mediterranean': Decolonizing the Jewish 'Family' during the Algerian War." French Politics, Culture & Society 33, no. 2 (2015): 76–96. https://www.jstor.org/stable/26378232

Nissim Mizrachi & Adane Zawdu (2012) Between Global Racial And Bounded Identity: Choice Of Destigmatization Strategies Among Ethiopian Jews In Israel, *Ethnic and Racial Studies*, 35:3, pp. 436-452.https://doi.org/10.1080/01419870.2011.589529

2-3pm In Class In Class : *400 Miles to Freedom* https://vimeo.com/27181517 (60 min)
"That night I just remember running. No time to catch your breath, just running, because you want to be gone from the village before the sun comes up." -Avishai Mekonen-

Week 13 Jews, New Antisemitism, Anti-Zionism and differentiations
Tues 3 May

Ilan Greilsammer. "The Appropriation of the Israeli "New Historians" Work by Anti-Zionists (pp. 281-301) In *Anti-Zionism and Antisemitism: The Dynamics of Delegitimization*, edited by Rosenfeld Alvin H., 281-301. Bloomington, Indiana: Indiana University Press, 2019. http://www.jstor.org/stable/j.ctvbnm283.1

Class Discussion **What is the slippage between criticism of Israelis, Israeli government and policies? How does this slippage connect to ideas about Jewish otherness and Jewish power?**

Thurs 5 May – **IN CLASS**
Crafting a workshop for peers on antisemitism
Teams will prepare workshop proposal
- How does antisemitism endure and in what forms does it manifest itself? Choose a theme of antisemitism (focused on one of the topics below or suggest one of your own) and map out a plan for a workshop with college-students: why did you choose your topic? what questions would you raise and why? what material would you bring? How will it contribute to an understanding of the antisemitism as a form or racism?
    - religious or theological motif, texts or image
    - historical event or series of events in a particular time period
    - new Antisemitism manifested in web, media, political, academic setting, group
    - campus politics in and out of the classroom

Week 14 Workshop proposals & general discussion

Tues 10 May ***PRESENTATIONS***

Thurs 12 May Last Class
Prepare a written statement of appreciation to read in class (paragraph): what did you gain and what did you contribute to your peers learning experience this semester?

Upload on Blackboard DUE 16 May 10:00am -
Closure Reflection Paper 6-8 page (20%):
what you have learned, and how has your knowledge broadened throughout the semester. How what you have learned during the semester integrates and is integrated in your undergraduate studies? (These questions are intentionally introspective)

-

Top Programs
Jewish Studies

Top Programs:

University of Massachusetts- Amherst
University of Massachusetts--Amherst
Judaic and Near Eastern Studies
Jewish strides: major, minor

- Interesting courses: languages: hebrew and yiddish
- 390K | Jews in the Age of the Atlantic Slave Trade
- 392F | Secularization in Modern Israel
- 392K | World Jewish Cultures
- 392L | Jews of Muslim Lands: Responses to Modernity

WashU
Washington University in St. Louis
Jewish, Isalmic, and Middle Eastern Studies

Jewish, Islamic, and Middle Eastern Studies is an interdisciplinary program whose purpose is to explore the historical experience; literary, religious and cultural expression; and political and material life of the Jewish, Islamic, and Middle Eastern civilizations. Our program is unique in the United States because it integrates Islamic studies and Jewish studies. There are two tracks offered in the major and minor, encouraging students to tailor their experience more closely to their interests: the **Comparative Jewish and Islamic Studies** track and the **Modern Middle Eastern Studies** track. Whether students favor the study of language, literature, religion, history or politics, they will find in our courses a way to deepen their appreciation of these complex and diverse societies and cultures. Students also will be encouraged to explore the interaction of Jews and Muslims with neighboring societies and cultures in the Middle East, Europe, North Africa, and other parts of the world.

Our majors and minors have gone on to do many diverse things after graduation. Many have entered professional schools in such fields as law, journalism, education, the ministry or rabbinate, government, and communal or social work. Others have gone on to do graduate work in either Jewish or Islamic studies or related disciplines. Still others have combined their interest in Jewish, Islamic, and Middle Eastern studies with careers in business, medicine, or scientific research. All have found the major to have been an intellectually and emotionally rewarding experience and an important component of their overall development.

Two Tracks
Students who wish to major in Jewish, Islamic, and Middle Eastern Studies will select one of two

tracks: **Comparative Jewish and Islamic Studies** or **Modern Middle Eastern Studies**.

Units required: 24 advanced, in addition to prerequisites

Prerequisites for Both Tracks

- 100- and 200-level language (Arabic or Hebrew), by course work or by placement (A student who skips the first four semesters of Arabic courses by placement must successfully complete L75 307D Advanced Arabic I. A student who skips the first four semesters of Hebrew courses by placement must successfully complete L75 320D Third Level Modern Hebrew I or L75 3841 Intro to Biblical Hebrew. Students who complete the third level language course with a grade of B- or better will receive 6 units of back credit.)
- L75 JIMES 210C Introduction to Islamic Civilization AND L75 JIMES 208F Introduction to Jewish Civilization: History and Identity
  (Students with substantial prior course work may substitute an additional upper-level course with permission of their adviser and the director of undergraduate studies.)

Comparative Jewish and Islamic Studies Track Requirements

- At least 3 credits in 300- and 400-level Jewish studies or Hebrew literature courses
- At least 3 credits in 300- and 400-level Islamic studies or Arabic literature courses
- 15 credits in 300- and 400-level JIMES courses, distributed as the student wishes
- 3 credits in the departmental capstone course to be taken during the senior year (Students may take this course during their junior year with permission of their adviser and the director of undergraduate studies.)

Modern Middle Eastern Studies Track Requirements

- 15 credits in 300- and 400-level JIMES courses, distributed as the student wishes
- 3 to 6 credits in 300- and 400-level courses that are pertinent to the modern Middle East that may be home-based outside of the department (i.e., home-based in Anthropology, History, International and Area Studies, Political Science, Religious Studies, and so on)
- At least 3 credits in 300- and 400-level premodern Middle Eastern studies courses
- 3 credits in the departmental capstone course to be taken during the senior year (Students may take this course during their junior year with permission of their adviser and the director of undergraduate studies.)

Additional Information

- Students enrolled in preapproved Washington University study abroad programs during the regular academic semester can earn a maximum of 9 credits subject to review by their adviser and the director of undergraduate studies. Summer programs and transfer courses can be granted as many as 6 credits subject to review by the student's adviser and the director of undergraduate studies. A limit of 9 credits in total can be applied to the major, whether the credits are earned in study abroad or summer programs or via transfer credit. For more information about preapproved study abroad programs, please visit the Jewish, Islamic, and Middle Eastern Studies Study Abroad Program website.
- Students must maintain an average of B in all courses for the major. A grade of B- or higher must be earned in each language course in order to advance to the next level.
- No course taken pass/fail can count toward the prerequisites or the major.
- A student may request credit for courses taken outside of the department (other than those that are cross-listed) by seeking the permission of the director of undergraduate studies and the department chair.
- To be eligible to write a senior thesis, a student must maintain a grade-point average of 3.65 through the sixth semester. Senior thesis writers should sign up for an

appropriate 3-credit course during both the fall and spring semesters. (The 6 credits from these courses can be applied to the primary area of study.)

Courses:

The Jews of North Africa taught every other year*JEWISH, ISLAMIC AND MIDDLE EAST STUDIES 3183 - FALL 2021*

This course examines the colonial and postcolonial experiences of Jews living in North Africa, mainly Algeria, Morocco, Tunisia, Libya and Egypt in the context of the region's connections and relationships to the European powers in the 19th and 20th centuries. We will focus on how the intrusion of foreign powers disrupted and shifted long-standing relationships between Jews and their non-Jewish neighbors, particularly the Muslim populations. We will also explore changes that occurred within the Jewish community as Jews negotiated their place within the new European Imperial system and its subsequent dismantling. Students will have the opportunity to engage with European ideas of "regenerating" North African Jews living under Ottoman Rule, the changing political and social statuses of Jews throughout the French and British regions, the changing relationship between Jews and their non-Jewish neighbors, the rupture caused by both World War's, and how Jews coped with and responded to the dismantling of European empires and the birth of nation-States in the region, including Israel. Please note: L75 5183 is intended for graduate students only.

Course Attributes: EN HBU BABU ISAS HUMAS LCDFA HUMAR HUMAS SC

Energy Governance in Israel and the Middle East taught every other year *JEWISH, ISLAMIC AND MIDDLE EAST STUDIES 3401 - FALL 2021*

This course focuses on the energy policy concerns of Israel and its surrounding region. Students gain a deep understanding of the complexities involved in energy policy formulation and its profound impact on the security, economy and foreign policy of the Middle East. The course examines such issues as securing energy markets and suppliers, managing oil revenue, deciding on the country's energy mix for electricity, balancing environmental concerns, using energy resources as a "weapon" in foreign policy, subsidizing renewable energy, dealing with water scarcity, promoting nuclear energy, and the role of energy in armed conflicts. Each lesson focuses on one policy concern or dilemma, reviews the main theories and approaches to it, and uses Israel and its surrounding region as case studies for analysis. Although the course focuses on Israel and the East Mediterranean area, it is widely relevant to students interested in energy policy formulation in the United States, Europe, or elsewhere.

Course Attributes: EN SBU BABU ISAS LCDAS SSCFA SSCAR SSC

Travelers, Tricksters, and Storytellers: Jewish Travel Narratives and Autobiographies taught once every 4 years *JEWISH, ISLAMIC AND MIDDLE EAST STUDIES 359 - FALL 2021*

Jewish literature includes highly fascinating travel accounts and autobiographies that are still awaiting their discovery by a broader readership. In this course, we will explore a broad range of texts originating from the Middle Ages to the 19th century. They were written by both Ashkenazi and Sephardi Jews hailing from countries as diverse as Spain, Italy, Germany, and the Ottoman Empire. Among the authors were pilgrims, rabbis, merchants, and one savvy businesswoman. We will read their works as responses to historical circumstances and as expressions of Jewish identity, in its changing relationship to the Christian or Muslim environment in which the writers lived or traveled. Specifically, we will ask questions such as: How do travel accounts and autobiographies enable their authors and readers to reflect on issues of identity and difference?

How do the writers produce representations of an "other," against which and through which they define a particular sense of self? This course is open to students of varying interests, including Jewish, Islamic, or Religious Studies, medieval and early modern history, European or Near Eastern literatures. All texts will be read in English translation. Please note: L75 559 is intended for graduate students only. Course Attributes: EN HBU ISAS HUMAS LCDFA HUMAR HUM

Oberlin College
Oberlin College
Jewish Studies Program, Major and Minor

- JWST 278 - Jewish/Jew-ish Literatures

This course examines the subject of "Jewish literature," broadly defined and historicized. Students will read selections from the Hebrew Bible/Tanakh and Rabbinic commentaries, as well as historiographies, memoirs, travel tales, medieval wine poems, missives from the Cairo Genizah, Holocaust literature, and more. In doing so, we'll cross time, place, and language, concerning ourselves with the development of themes (e.g., Jewish humor, suffering, neurosis) from their early iterations to contemporary reimaginings. Key writers include Josephus, Glückel of Hameln, Sholem Aleichem, Franz Kafka, Primo Levi, and Philip Roth.
This course is cross-listed with CMPL 278

- JWST 109 - Jerusalem: Negotiating Sacred Space

An introduction to the history of Jerusalem and to the many and varied religious groups within Judaism, Christianity and Islam that have laid claim to its sacredness. Students will explore notions of sacred space as they find expression in sequential historical periods within Jerusalem. Weekly study topics include sacred cartography, apocalypticism, pilgrimage, and the role of archaeology in 'uncovering' and bolstering religious land claims.
This course is cross-listed with RELG 109

- JWST 205 - Hebrew Bible in its Ancient Near Eastern Context

An introduction to the literature, religion, and history of ancient Israel as contained within the Hebrew Bible and to the methods of interpretation used by modern scholars to understand this ancient text. Biblical writings will be studied within the context of other ancient Near Eastern texts. Thematic emphases include the emergence of monotheism, the conceptualization of the divine/human relationship, the mediation of priest, prophet and king, and issues of canon.

- JWST 281 - Jewish Communities of the Ottoman Empire, 1453-1914

This course focuses on Jewish communities of the Near East and North Africa from the conquest of Constantinople to World War I. It examines the experiences of Jews as one of many minorities, with special attention to the permeability of social boundaries within a multiethnic, multi-religious, and multicultural empire. Emphasis will be placed on the history of Jewish-Muslim relations, specifically in contrast to the experiences of Jewish communities within Christendom.

- JWST 291 - Antisemitism in European History and Literature

This course examines the origins, functions, and expressions of European anti-Jewish thought from early Christianity to the postwar period. Beginning with ancient intercultural conflicts, it then explores early Christian religious competition, medieval Judeophobia, and modern, racial

antisemitism. Students are expected to gain an understanding of the structures and outcomes of specifically anti-Jewish prejudice as well as to make connections with the historical oppression of other minority groups.

- JWST 292 - Jewish Emancipation in Modern Europe

This course examines the historical processes of Jewish civic emancipation in Europe during the 18th and 19th centuries. It explores the different paths taken in Britain, Western Europe, and Central Europe as they reflected varying discourses on the place of Jews within the modern nation-state. Topics include enlightenment, intellectual debate, revolution, reform, and antisemitic opposition.
This course is cross-listed with HIST 292

- JWST 310 - Zionisms

"Zionism" is a fiercely debated concept. For some, it evokes national liberation and rebirth, while for others it signifies oppression and inequality. Yet others, both Jewish and Christian, view the triumph of Zionism as the prelude to a messianic age. This course explores and compares a range of "Zionisms" and Zionism-adjacent political formations, from the many Jewish articulations of a Zionist vision to past and present Christian Zionisms, anti-Zionisms, post-Zionisms, and Black Zionisms.

- JWST 326 - Synagogues, Churches and Mosques: Sacred Art of the Medieval Mediterranean

The art and architecture of Judaism, Christianity and Islam in the Mediterranean from the first to the fifteenth century. We will study religious art typologically (for example, what roles did religious buildings play?), through important works (i.e. the Great Mosque of Cordoba), sites (i.e., Jerusalem, Damascus, Rome, Istanbul) and media (metalwork, textiles, and manuscripts). We will emphasize art's contribution to contact, exchange and conflict between the three religions, with particular attention to Spain.

- JWST 335 - Seminar: Crusades: Contact & Conflict in the Mediterranean World

This research seminar examines the European Crusades that took place between 1050 and 1450 in the eastern Mediterranean, the Iberian peninsula, France and Germany. Using a wide range of sources from different religious, political, social and economic viewpoints, students will learn what was at stake for the various player involved, from high-born armed pilgrims to merchants and moneylenders, and how the Crusades shaped European identity for centuries to come.

- JWST 358 - Religious Outsiders and the American State

This course explores the relationship between select outsider religions Native Americans, Jews, Catholics, Muslims, Mormons, and Buddhists and the American state from the beginnings of the United States until the present day. In a country that is premised on the separation of church and state but that also includes diverse religious communities, the place of religion in public life and of the government's role in regulating and defining religion have long been contested. What do church-state relations look like if we focus on groups outside of the Protestant mainstream? What are the scope and limits of 'religious freedom'?

- JWST 253 - Pilgrimage, Travel, and Judaism

The desire to seek spiritual fulfillment in a far-away place is a hallmark of many religious traditions, including Judaism. In this course we will trace the ancient and medieval roots of pilgrimage and various Jewish pilgrimage practices that have emerged in the modern period, in Israel as well as in Europe, North Africa, and the United States. Together, we will ask, what has motivated Jewish travelers? Have they found what they were looking for? How have their travels shaped 'and been shaped by ' the histories of their places of origin and of destination?

This course is cross-listed with RELG 253

- JWST 380 - Middle Eastern Prison Literature

This course explores modern and contemporary Middle Eastern literary works-plays, poems, long & short fiction, and memoirs-produced in and associated with prisons. We'll begin by laying theoretical and historical foundations for understanding the modern prison as a site of social control and dehumanization, which has paradoxically given rise to the powerful literary traditions and motifs we will proceed to survey. Arabic and Hebrew texts comprise the majority of the course materials; however, they will be placed in dialogue with European and other Western writing. All readings will be in English translation.
This course is cross-listed with CMPL 380

- JWST 236 - Orientalism and the Jewish Question

Orientalist discourses of the European age of imperialism were about Jews as well as Muslims. This course examines how Orientalism was intertwined with the Jewish Question in Western Europe and how European Jews responded to Christian characterizations of them as ?Asiatic others.? Running the gamut from outright rejection to the embrace of a romanticized, Eastern aesthetic, their reactions have much to tell us about the complexities of modern Jewish identity. Primary source materials include works of literature, philosophy, and architecture as well as representations of Jewishness in the Arts. Field trip required.

University of Washington

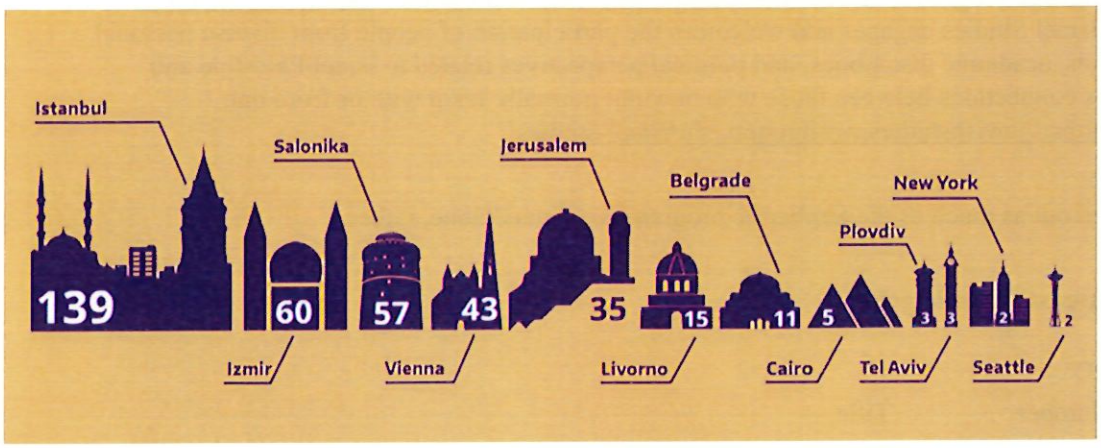
University of Washington: the Henry M. Jackson School of International Studies→ Stroum Center for Jewish Studies

https://jewishstudies.washington.edu

Programs:
Sephardic Studies about the program:
"The Sephardic Studies Program at the **Stroum Center for Jewish Studies** at the University of Washington seeks to preserve the culture, language, and history of Sephardic Jews. As Seattle has been home to a vibrant Sephardic community for over a century, the University of Washington is uniquely situated to serve not only as a center for the study of the Sephardic experience by students and scholars, but also a multifaceted resource center for Sephardic Jews in the community and worldwide.
In partnership with local Sephardic institutions, the Sephardic Studies Program has gathered 2,046 items — including 403 Ladino books that have since been digitized — from over 100 families to form the **Sephardic Studies Digital Collection** (SSDC). As the world's first major digital repository of sources pertaining to the largely invisible yet historically significant Sephardic Jews of the Mediterranean world, the SSDC includes key books, archival documents, and audio recordings that illuminate the history, culture, literature, politics, customs, music, and cuisine of Sephardic Jews all expressed in their own language, Ladino."-
https://jewishstudies.washington.edu/sephardic-studies/about-the-sephardic-studies-program/

There is a famous digital collection with 1,444+ "treasures" (family letters, religious books, grammar books, magazines, manuscripts, postcards, etc)

Notes the wide variety of languages: Hebrew, Aramaic, Turkish, Arabic, Yiddish, French, English, Greek, and Italian; along with the diverse places the artifacts come from, (image below is taken from the
website)



The Sephardic Studies Program has already energized student, faculty, and community involvement in Sephardic history and culture through innovative research opportunities, new courses, and public lectures. Our three mutually enriching areas of focus are research, teaching, and community engagement. Most notably, our annual International Ladino Day, a hallmark of campus programming, brings together 300 community members, students, faculty, and scholars to discuss the past, present, and future of Ladino.

Academic advisors come from across the globe for the SSDC (digital collection, not school):

- Sarah Abrevaya Stein, Maurice Amado Chair in Sephardic Studies, UCLA
- David Bunis, Chair of the Ladino Studies Program at Hebrew University in Jerusalem
- Karen Gerson Sarhon, Director of the Ottoman Turkish Sephardic Research Center in Istanbul
- Eliezer Papo, Chair of the Ladino Studies Institute at Ben Gurion University of the Negev
- Julia Phillips Cohen, Professor of History and Sephardic Studies, Vanderbilt University
- Aron Rodrigue, Charles Michael Chair in Jewish History and Culture, Stanford University

Israel Studies
"The Israel Studies Program of the Stroum Center for Jewish Studies at the University of Washington promotes the academic study of the histories, cultures, and politics of the State of Israel, Zionism in its various forms and iterations, and the communities of British and Ottoman Palestine, in regional and comparative perspective.Through engaging academic programming for campus and community audiences and opportunities for student funding and support, the program lends critical insight into unfolding conversations, many with relevance far beyond

Israel, about nationalism, liberalism, citizenship, globalization, technology, religion, ethnicity, migration, and the military.Israel Studies prides itself on dynamic partnerships with other programs on campus, particularly the Sephardic Studies Program, the Middle East Center, the Department of Near Eastern Languages and Civilizations, which offers Hebrew and other Middle Eastern language programs, and the Interdisciplinary Near and Middle Eastern Studies Ph.D. Program. Israel Studies engages and welcomes the participation of people from diverse personal backgrounds, academic disciplines, and political perspectives related to Israel/Palestine and encourages connections between those who may not normally learn with or from one another."https://jewishstudies.washington.edu/israel-studies/

Not flushed out as much as the Sephardic program is, or standalone, rather.

Courses offered for undergrad:

Introductory:

Course Number	Title
RELIG 201	Introduction to Western Religions: Judaism, Christianity, and Islam
JEW ST 210	Funny Jews
RELIG 334 / GWSS 334 / HSTCMP 490	Gender, Sex, and Religion: Jewish and Christian Foundations

Jewish Art and Culture:

Course Number	Title
NEAR E 320	Prayer and Poetry in the Jewish and Islamic Traditions (taught in English)
JEW ST 427 / RUSS 427	Russian Jewish Experience

Ancient Judaism+ Christianity:

JEW ST 317 / NEAR E 307	From Israelites to Jews: The First Six Centuries CBE
JEW ST 360 / CLAS 360	Jews, Greeks, and Romans in the Ancient World

Israel Studies:

NEAR E 316 / CHID 498	Israeli Identities
HSTAFM 459 / JEW ST 459	History of Jewish-Muslim Relations

Jewish Language:

ARAMIC 201	Biblical Aramaic

Medieval and Modern Story:

JEW ST 358 / HSTCMP 368	Jewish Thought: Religion and Nationalism
HSTEU 361	Spain and its Golden Age
JEW ST 465	The Jews of Eastern Europe
JEW ST 460 / SPAN 460	Sephardic Culture Before 1492
JEW ST 466 / HSTCMP 469	The Sephardic Diaspora: 1492-Present

Sephardic Studies:

Course Number	Title
JEW ST 215/LING 372/SPAN 294	Ladino Language and Culture
JEW ST 250/HSTCMP 250	Jewish Cultural History
JEW ST 270/HSTCMP 270	From the Mediterranean to America: Jewish, Christian, and Muslim Migrations in Global Context
HSTEU 361	Spain and its Golden Age

JEW ST 362/SPAN 362	Food and Community: Cultural Practices in the Hispanic World
JEW ST 368/HSTEU 368	Modern European Jewish History
JEW ST 460/SPAN 460	Sephardic Culture Before 1492
JEW ST 466/HSTCMP 469	The Sephardic Diaspora: 1492-Present

Diversity: Area of Knowledge Fulfillment

Course Number	Title
JEW ST 175 / GERMAN 195	Popular Film and the Holocaust
JEW ST 269 / HSTCMP 269	The Holocaust: History & Memory
JEW ST C 312 / ENGL 312	Jewish Literature: Biblical to Modern
NEAR E 316 / CHID 498	Israeli Identities
NEAR E 318 / C LIT 441	Literature and the Holocaust
RELIG 334 / GWSS 334 / HSTCMP 490	Gender, Sex, and Religion: Jewish and Christian Foundations
JEW ST 337 / HSTAA 337	The Holocaust and American Life
JEW ST 368 / HSTEU 368	Modern European Jewish History
JEW ST C 377 / SOC 377	American Jewish Community
JEW ST 378 / SOC 378	Contemporary Jewish American Identities
JEW ST 427 / RUSS 427	Russian Jewish Experience
JEW ST 466 / HSTCMP 466	The Sephardic Diaspora: 1492-Present

JSIS A 314 / NEAR E 315 / POL S 314 / HSTCMP 490	Israel: Dynamic Society and Global Flashpoint
JSIS A 458	Israel: Politics & Society

Emory University

Emory University: The Tam Institute for Jewish Studies

1. Major:

The major in Jewish Studies has two objectives:

- Goal I - to train students in understanding various aspects of Jewish history, culture, and society; and
- Goal II - to guide students in exploring these topics by means of different disciplines and methodologies, such as history, religious studies, language and linguistics, literature, theology, political science, and anthropology.

The program offers an excellent avenue for any student interested in a broad liberal arts education emphasizing evidence-based research, critical analysis, and writing.

In addition, the major also provides an excellent foundation for those students who would like to pursue graduate-level work in Jewish Studies, a profession in the Jewish community, or any career suited to a knowledge of different cultures, societies, and historical eras.

*really cool thing about their website, you can easily see the descriptions for each course by clicking on them, the description drops down

Jewish Studies 100-Level Courses

JS 230: Yiddish Culture "A broad introduction to the history, literature, and film of Ashkenazi Jewish culture in Europe and America. All texts in English translation."

JS 251: Daily Life in Ancient Israel "Everyday life in ancient Israel (1200-586 BCE), including the economy, religion and culture, city planning, the Israelite kitchen, burials, status of women, and more."

JS 251W: Daily Life in Ancient Israel *worth more credits* :Everyday life in ancient Israel (1200-586 BCE), including the economy, religion and culture, city planning, the Israelite kitchen, burials, status of women, and more."

JS 252: The Archaeology of Jerusalem "A survey of the history of Jerusalem from its earliest times to the Crusader period through examination of archaeological remains and other ancient sources"

Jewish Studies 300-Level Courses

JS 320: Jewish Cult/Soc.in Middle East "This course investigates Jewish culture and society in the Middle East, with special emphasis on the modern period. The approach is interdisciplinary (history, ethnography, religious study, and linguistics)."

JS 322: Herod the Great "Herod the Great ruled Palestine between 40-4 BCE. He changed the face of the land by building magnificent structures, some still standing, across the land and the region. The course explores the historical-cultural backgrounds to this period, his successes and failures, and what motivated him."

JS 326: History of Judaic Languages "A course dealing with the history and structure of Judaic languages such as Hebrew, Yiddish, Judeo-Arabic, and Ladino."

JS 326W: History of Judaic Languages

JS 327: Relig in Holy Land on Locat."This course explores Judaism, Christianity, and Islam as well as other religious groups in the Holy Land on location. In Israel. In English. No knowledge of Hebrew required."

JS 328A: Sephardi History and Culture

JS 328BW: Sephardi History and Culture "A six-week course devoted to Spanish Jewish culture in Europe. The program travels to Spain, France, the Netherlands, Italy and Greece, where Jews established thriving communities after expulsion from Spain in 1492."

JS 422: Matza and Tortillas "Addresses the historical position and cultural production of Spanish and Latin American Jewry, from medieval Spain to the present. We examine how diasporic Jewish subjects have framed their identity while negotiating the pressures of exile, immigration, antisemitism, and political violence."

JS 426W: Gender & Modern Jewish History

JS 427W: The Modern Blood Libel "This seminar will explore continuities and innovations between the medieval and modern blood libels, especially how the modern accusation was a product of post-Enlightenment politics, fears, and conventional social knowledge."
JS 438W: Professions in U.S. History

https://www.universities.com/programs/jewish-judaic-studies-degrees

UCLA

University of California--Los Angeles

The Department of Near Eastern Languages and Cultures offers an undergraduate major in Jewish Studies and a PhD in various specializations of Jewish Studies including Modern Hebrew literature, Rabbinics, 2nd Temple Judaism, and Hebrew Bible. Jewish Studies allows students to gain a rich understanding of Jewish literature, philosophy, history, religion, languages, and culture. The undergraduate major includes a Hebrew language component and emphasizes culture and history. Students in the major will be able to grasp the complexities of the historical and religious experiences of Jewish culture from pre-modern era to the modern era. In addition, undergraduate minors are available in Jewish Studies, Israel Studies, Ancient Near East, and (modern) Middle Eastern Studies.

Additionally, the NELC department works with the UCLA Alan D. Leve Center for Jewish Studies, which has numerous affiliated faculty members teaching more than 2,000 students. The Center makes a variety of resources available for students and faculty to immerse themselves in their scholarly endeavors. Opportunities such as service learning, leadership council, research grants, and scholarships are available to UCLA students and faculty. Furthermore, the Younes and Soraya Nazarian Center for Israel Studies also promotes the study of the history, culture, and society of Israel as a modern Jewish state. It sponsors courses, innovative research, and events that bring leading scholars, policymakers, and artists to UCLA for public programs and performances.

Jewish studies major - studiesnts are



UCLA
Alan D. Leve Center for Jewish Studies

JEWISH STUDIES AT UCLA

WINTER 2021 SCHEDULE OF CLASSES

For questions about the Jewish Studies major/minor or Israel Studies minor, please contact:
UCLA Department of Near Eastern Languages & Cultures
Tiffany Chen: chen@humnet.ucla.edu

www.levecenter.ucla.edu
Phone: 310.825.5387
Email: levecenter@humnet.ucla

Class listing is subject to change. For a full class listing, please visit http://www.registrar.ucla.edu

ANCIENT NEAR EAST 12W
Jerusalem: Holy City
Instructor: Smoak, J.D.
Lec: TR (11:00am-12:15pm) Online

ANCIENT NEAR EAST 14W
Medicine, Magic, and Science in Ancient Times
Instructor: Bonesho, C.E.
Lec: TR (9:30am-10:45am) Online-Recorded

ANCIENT NEAR EAST M50B / MID EAST STUDIES M50B / STUDY OF RELIGION M50
Origins of Judaism, Christianity, and Islam
Instructor: Bakhos, C.A.
Lec: TR (2:00pm-3:15pm) Online

ANCIENT NEAR EAST 162
Archaeology, Identity, and Bible
Instructor: The Staff
Lec: MW (11:00am-12:15pm) Online

ARABIC M155 / COMP LIT M179
Al-Andalus: The Literature of Islamic Spain
Instructor: Slyomovics, S.
Lec: TR (9:30am-10:45am) Online

CLUSTER 44B
Political Violence in Modern World: Causes, Cases, and Consequences
Instructors: McBride, J., Robinson, G., Rothberg, M.P., Sengul, S.R.
Lec: TR (2pm-3:15pm) Online-Recorded

ETHNOMUSICOLOGY 91N
World Music Performance Organizations: Music of Near East
Instructor: Racy, A.J.
Lec: R (7:00pm-9:50pm) Online

ETHNOMUSICOLOGY 91Z
World Music Performance Organizations: Open Ensemble: Klezmer Music Ensemble
Instructor: Black, L
Lec: W (6:00pm-8:50pm) Online

GERMAN 99T
Dancing at Brink of Abyss: Homosexuality from Weimar Berlin to Nazi Death Camps
Instructor: Seyfert, A & Marchant, E.A.
Lec: TR (3:30pm-4:45pm) Online

HEBREW 1B
Elementary Hebrew
Instructor: Ezer, N.
Lec: MTWRF (10:00am-10:50am) Online

HEBREW 102B
Intermediate Hebrew
Instructor: Ezer, N.
Lec: MTWRF (9:00am-9:50am) Online

HEBREW 188FL
Special Studies: Readings in Hebrew
Instructor: Smoak, J.D.
Lec: T (4:00pm-5:30pm) Online

HEBREW 230
History of Hebrew Language
Instructor: Schniedewind, W.M.
Lec: W (3:30pm-6:20pm) Online

HISTORY 5
Holocaust: History and Memory
Instructor: Stein, S.A.
Lec: Online-Asynchronous

HISTORY 119D
Topics in Medieval History: Communities of Faith and Profit: Jews, Christians and Muslims in the Medieval Mediterranean, 500-1500
Instructor: The Staff
Lec: MWF (9:00am-9:50am) Online-Recorded

JEWISH STUDIES M80 / MUSICOLOGY M80
Jewish American Experience through Music
Instructor: Kligman, M.L.
Lec: MW (11:00am-12:50pm) Online

JEWISH STUDIES M142 / MID EAST STUDIES M142
Modern Israeli: Politics, Society, Culture
Instructor: The Staff
Lec: TR (11:00am-12:15pm) Online

JEWISH STUDIES M150A / COMP LIT M301
Hebrew Literature in English: Literary Traditions of Ancient Israel-Bible and Apocrypha
Instructor: Smoak, J.D.
Lec: TR (2:00pm-3:15pm) Online

JEWISH STUDIES M155 / STUDY OF RELIGION M155
Angels, Demons, and End of World: Magic, Mysticism, and Apocalypse in Jewish Traditions
Instructor: Bonesho, C.E.
Lec: TR (12:30pm-1:45pm) Online-Recorded

JEWISH STUDIES M162 / COMP LIT M162
Israel Seen through Its Literature
Instructor: The Staff
Lec: MW (12:30pm-1:45pm) Online

JEWISH STUDIES M178 / HISTORY M178 / IRANIAN M178
Introduction to History and Culture of Iranian Jews
Instructor: Pirnazar, N.
Lec: MW (2:00PM-3:15PM) Online

JEWISH STUDIES M182C / HISTORY M182C
Modern Jewish History
Instructor: Myers, D.N.
Lec: MW (9:30AM-10:45AM) Online

MID EAST STUDIES 177
History of Israel's Foreign Relations
Instructor: Staff
Lec: MW (9:30AM-10:45AM) Online

YIDDISH 101B
Elementary Yiddish
Instructor: Koral, M.R.
Lec: TR (10:00am-11:50am) Online

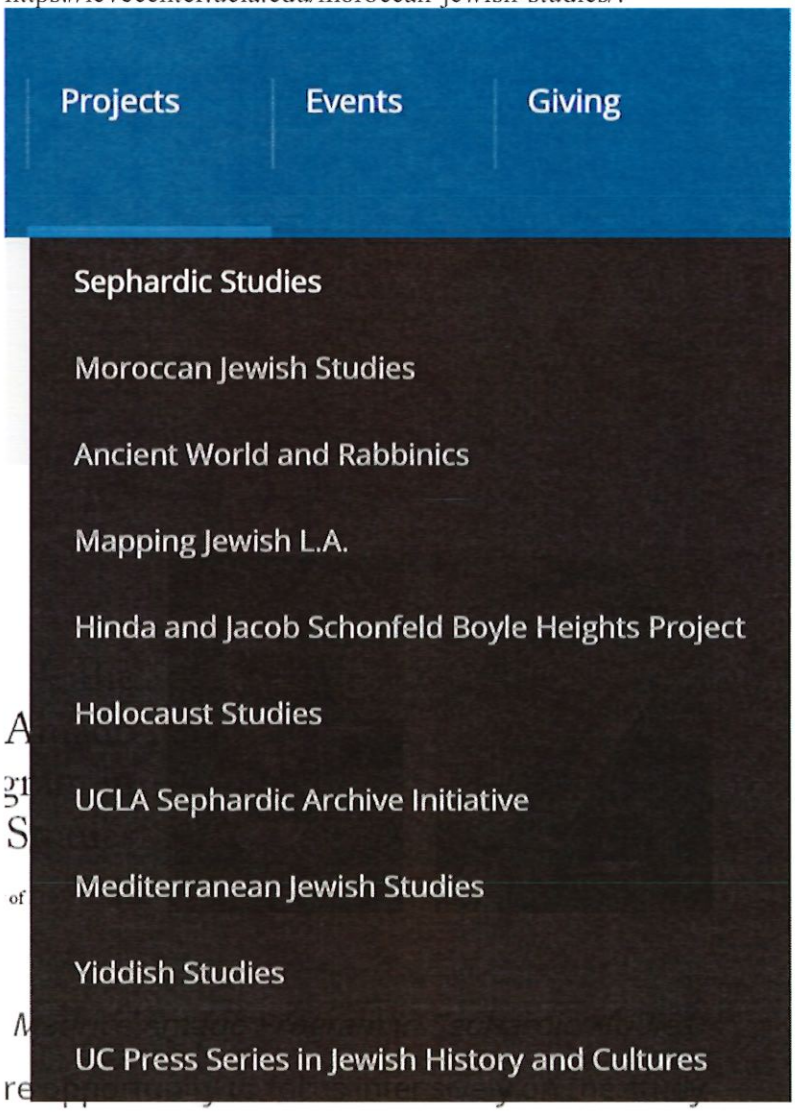
Most notable from the list of courses offered above:
JEWISH STUDIES M178 / HISTORY M178 / IRANIAN M178*Introduction to History and Culture of Iranian Jews*
Have their own Israel Studies Minor:

The minor in Israel Studies is designed for students interested in adding to their major a particular focus on Israel. Comprised of coursework that serves to create a broad introductory foundation of familiarity with Israeli history, society, politics, and culture, the minor might be appropriate for students from a wide range of majors, including, but not limited to, History, Political Science, Art, Study of Religion, Film and Media Studies, Comparative Literature, Jewish Studies, Middle Eastern Studies, and more.

The Israel Studies Minor is administered by the Department of Near Eastern languages and Cultures (NELC). To enter the minor, students must have an overall grade-point average of 2.0 or better and must file a petition with SAO Tiffany Chen. chen@humnet.ucla.edu

Sephardic Studies (Alan D. Leve Center for Jewish Studies)
Since 2008, the Maurice Amado Program in Sephardic Studies at UCLA has been led by Prof. Sarah Abrevaya Stein, the Maurice Amado Chair in Sephardic Studies. Professor Stein's appointment was the result of a nearly twenty-year search. Author of five books and an extensive body of scholarly articles, Stein's research has been lauded and supported by the National Endowment for the Humanities, American Council of Learned Societies, American Historical Association, and National Jewish Book Council, which awarded her the 2010 Sami Rohr Prize for Jewish Literature. An elected member of the American Academy for Jewish Research, Stein is co-editor

(with David Biale of UCD) of the distinguished Stanford University Press Series in Jewish History and Culture and co-editor (with Tony Michels and Ken Moss) of Jewish Social Studies. UCLA has supported programming in Sephardic Studies since receiving an endowment from the Maurice Amado Foundation in 1989. Initially UCLA hosted a series of distinguished and diverse scholars to serve as Visiting Maurice Amado Professors for one quarter each year. Among the visitors were Professors Yom-Tov Assis, Jonathan Israel, David Gilitz, Moshe Idel, Moshe Lazar, Edward Seroussi, Jonathan Ray and Shalom Sabar.
Sephazrdic Studies is one of many projects at the University
https://levecenter.ucla.edu/moroccan-jewish-studies/:



Moroccan Jewish Studies: UCLA is a global hub of North African and Moroccan Jewish Studies. UCLA's Alan D. Leve Center for Jewish Studies hosts a wide-range of courses, public programs, and scholarships, making our campus a destination for scholars and students invested in the histories, cultures, languages, and literatures of Maghribi Jewries.

Our affiliated scholars publish groundbreaking research on Moroccan and North African Jewries; lecture nationally and internationally on these topics; are frequently cited in the international press; collaborate with colleagues and mentor students at institutions across the world; are deeply engaged with the Moroccan Jewish community of Los Angeles; and teach thousands of students each year.

We believe that Jewish Moroccan Jewish Studies hinges upon a sincere and equal partnership with North African universities and scholars, with whom we aspire to train a new generation of scholars, share ideas, support the building of archives in the field, and co-organize international scholarly venues. We actively support the translation of English-language scholarship on North African and Moroccan Jewries into Arabic and French, working with Moroccan translators and a Moroccan University Press to make path-breaking research accessible to a global, engaged community of readers.

Moroccan Jewish Studies at UCLA is connected to and enriched by an expansive network of scholars and institutions across California who, together, are engaged in the study of North African and Middle Eastern Jewries. Our program also works closely with UCLA's Maurice Amado Chair and Program in Sephardic Studies and Viterbi Family Chair and Program in Mediterranean Jewish Studies, as well as with institutions as varied as the United States Holocaust Memorial Museum and the Université Mohammed V, Rabat and Université Internationale de Rabat to host the highest quality, innovative scholarly programs, all free and open to the public. Our faculty and students also join experts in the field from across the state as part of the California Working Group on Jews in the Maghrib and the Middle East organized by Professors Jessica Marglin (USC) and Emily Gottreich (UCB).

Near Eastern Languages and Cultures Israel and Jewish majors
https://nelc.ucla.edu/undergraduate/majors-minors/
Past courses:https://levecenter.ucla.edu/past-js-courses/
'highly encouraged' to spend a year in israel *

Binghamton University

Binghamton University

- Judaic and Hebrew Studies

- Notable classes:

Race/Ethn in Ancient N. Africa - JUST 284E - Gen Ed: G , N , W
Cross listed: ANTH 282R / CLAS 283E / HIST 281G
Time: T/R | 02:50 pm-04:15 pm
Instructor: John Howell Stark
We will examine several cultures that inhabited ancient North Africa (Egyptians, Nubians/Kushites, the Jewish communities in Egypt, the Carthaginians, and possibly, given enough time, several ethnic groups of northwest Africa often collectively described by outsiders as 'Berbers') before and during the period of Greek and Roman influence around the Mediterranean. To understand these diverse societies we will use the tools of cultural anthropology: ancient Greek and Roman literary texts, native and western art and archaeology, inscriptions, papyri, and coins, qualitative and some quantitative analysis of data, and modern scholarly studies in ethnicity to see how these cultures lived and how they influenced, and were influenced by, the Greeks and Romans. We will also, at times, employ geography and physical

and linguistic anthropology to comprehend the changes in African peoples' lives from pre-dynastic to Byzantine Egypt and from the cultures of native Numidians to Semitic Carthage to the Christianized Roman province of Africa. Throughout the term, we will try to find as much objective truth as we can about these important ethnic groups and their societies, in spite of the frequent absence of native texts and reliance on Greek and Roman perceptions of 'the other'; we will, therefore, also treat issues of imperialism, oppression, prejudice, racism and alterity as applied to these peoples by their conquerors. Greek and Roman ethnographic curiosity about the Mediterranean world and diverse ethnic practices will be continually examined beside modern studies in social science to further our awareness of how the native or early populations of North Africa maintained or adapted their cultures under foreign rule. Format: Through reading and discussion of Greek (Herodotus, Euripides, Polybius) and Latin (Horace, Livy, Juvenal, Ammianus Marcellinus, Sallust) authors and modern studies of Egyptians, sub-Saharan Africans/Nubians, the Alexandrian Jewish community, and the 'Berber' tribes of North Africa, we will engage ancient and modern conceptions of race and ethnicity daily. Students will deliver an oral paper on a topic in classical North African ethnic studies and an original deliberative debate speech as a member of the Carthaginian senate on the pros or cons of a third war with Rome. Other assignments will include an extensive collection of analytical essays in a comprehensive midterm exam and substantial daily discussion of readings.

Jews and Crime - JUST 384B - Gen Ed: W

This course examines both the stereotypes surrounding Jewish criminality and specific cases of Jews' actual involvement in criminal activity, from criminal gangs in nineteenth-century Europe and prostitution rings in early twentieth-century Latin America, to the rise of Jewish mobsters like Louis "Lepke" Buchalter and Meyer Lansky in mid-twentieth-century America. We try to put Jewish criminality in historical perspective, examining the role it played in non-Jews' perceptions and in the Jewish community's own efforts to come to terms with the reality and image of criminals in their midst.

Walking the Land - ISRL 321 - Gen Ed: H, O

Walking The Land: Hiking and Pilgrimage in Modern Israel/ Palestine/ The Holy Land - This course explores the religious traditions and political movements that have attached significance to the act of walking the land between the Jordan River and the Mediterranean Sea, beginning in the late Ottoman period and continuing to the present day. Students who had taken the course under the original number will not receive credit for re-taking the course with the new number.

Holocaust in Global Perspective - JUST 490 - Gen Ed: C , G , N

This course positions the Holocaust not solely as a European story but a global one with implications for Jewish communities across the world. In addition to the experiences of central and eastern European Jewries, the course will also emphasize the experiences of Jewish communities in the Sephardi heartland of the eastern Mediterranean as well in North Africa and Middle East. The course will then study how the Holocaust has been represented in various contexts, most notably the United States and Israel. As an upper-level seminar, the course will consider a diversity of historiographical issues, among them questions of agency, causation, collaboration, and resistance, methodological approaches such as micro-history, gender history, oral history, public history, and fields of inquiry such as postcolonial and gender studies.

Modern Israel - ISRL 150 - Gen Ed: N

This course presents an overview of the history of Israel from its origins in the Zionist movement to the present. Key topics include: political relations and international diplomacy leading to the establishment of the state in 1948; Israel's wars with its neighbors; conflict with the Palestinians;

religion and government; internal divisions between Ashkenazic and Sephardi/Mizrachi Jews; and Israeli cultural life. No previous knowledge is assumed or required. Students who had taken the course under the original number will not receive credit for re-taking the course with the new number.

Stanford University
Stanford University-- Taube Center for Jewish Studies
Major and Minor

Core Curriculum (15 Units)
Majors must take three CSRE core curriculum courses including,

- Introduction to Comparative Studies in Race and Ethnicity (CSRE 196C),
- an additional comparative-core course,
- and the CSRE Senior Seminar (CSRE 200X) taken in Autumn Quarter of their senior year

(section 1) A History of Strangers: Jews in the Mediterranean (HISTORY 85S)	Daniels, J.

JEWISHST 85B (section 1)
Jews in the Contemporary World: Faith and Ethnicity, Visibility and Vulnerability (CSRE 85B, HISTORY 85B, REES 85B)
Jewish Christmas Trees, Kosher Pork: Soviet Jews and the New Jewish Diaspora (HISTORY 87S, REES 87S)
Jews, and Christians: Conflict, Coexistence, and Collaboration (RELIGST 133)
JEWISHST 129A (section 1)
Milk and Honey, Wine and Blood: Food, Justice, and Ethnic Identity in Jewish Culture (RELIGST 129)
JEWISHST 143 (section 1)
Literature and Society in Africa and the Caribbean (AFRICAAM 133, AFRICAST 132, FRENCH 133)
JEWISHST 145 (section 1)
Masterpieces: Kafka (COMPLIT 114, COMPLIT 350, GERMAN 150, GERMAN 350)

JEWISHST 150 (section 1)
Texts that Changed the World from the Ancient Middle East (COMPLIT 31, HUMCORE 111, RELIGST 150)
JEWISHST 211 (section 1)
Out of Eden: Deportation, Exile, and Expulsion from Antiquity to the Renaissance (HISTORY 211, HISTORY 311)
JEWISHST 221C (section 1)
Aramaic Texts (JEWISHST 321C, RELIGST 221C, RELIGST 321C)
JEWISHST 243A (section 1)
Hannah Arendt: Facing Totalitarianism (COMPLIT 253, GERMAN 253)
JEWISHST 249 (section 1)
The Algerian Wars (CSRE 249, FRENCH 249, HISTORY 239G)
JEWISHST 281K (section 1)
Departures: Late Ottoman Displacements of Muslims, Christians, and Jews, 1853-1923 (HISTORY 281K)
JEWISHST 282D (section 1)
The History of Genocide (HISTORY 202D, HISTORY 302D, JEWISHST 382D)
JEWISHST 286 (section 1)
Jews Among Muslims in Modern Times (HISTORY 286, HISTORY 386, JEWISHST 386)
JEWISHST 286D (section 1)
Yours in Struggle: African Americans and Jews in the 20th Century U.S. (HISTORY 286D)
JEWISHST 287D (section 1)
A Survey of Jews in the Contemporary World (HISTORY 287D, HISTORY 387D, JEWISHST 387D)

JEWISHST 288C (section 1) Jews of the Modern Middle East and North Africa (CSRE 288C, HISTORY 288C)	Farah, D.	2020-2021 Spring	Monday Wednesday 11:30am - 12:50pm Remote

Sephardi Studies Project
https://jewishstudies.stanford.edu/sephardi-studies-project with
https://mediterraneanstudies.stanford.edu

The Mediterranean Basin has been a global hub of diverse cultures, complex economic networks, influential empires, and rich natural resources. The region's continuing role in global affairs necessitates an in-depth understanding of Mediterranean societies and their relations with the rest of the world.

The Mediterranean Studies at Stanford University provides a forum to explore the interplay between Mediterranean societies, cultures, and communities from the Middle Ages to the present. Affiliated faculty teach and conduct research on all aspects of co-existence and conflict that have marked these encounters in the empires, port cities, nation-states, transregional networks of the Levant, Anatolia, the Balkans, Southern Europe, and North Africa. They also investigate the multiple relations of the Eastern Mediterranean with other regions and areas of the world. Their work engages with pressing social, economic, religious and cultural issues.

Within this broader framework, the Mediterranean Studies Forum organizes a rich variety of academic and public events and also supports research and teaching about the region. The program also sponsors specific initiatives:

Ottoman and Turkey Encounters at Stanford: OTES is an intellectual forum housing several series of events that foster critical engagements with contemporary Turkey and the Ottoman world, namely Southeast Europe, the Middle East and North Africa during the Ottoman centuries. Taking the potential embedded in the word "encounter" seriously, OTES encourages the radical rethinking of the relationships between intellectual work, public engagement, and action in our encounters with scholars, writers, activists, and artists.

The Sephardi Studies Project: Launched in collaboration with the Taube Center for Jewish Studies, this project explores the history and culture of Sephardi and Eastern Jewries. The project organizes academic and public events about Sephardic culture and history, and also supports the development of a digital library that includes representative samples of writings in various Judeo languages of the Sephardim over the ages, starting with Ladino.

Mapping Ottoman Epirus: How did the Ottoman Empire operate? Mapping Ottoman Epirus (MapOE) seeks to answer this question through big data, spatial and network analysis, visualization, and various other digital methods. MapOE initially focuses on a region (Epirus - today Western Greece and Southern Albania), and period (late eighteenth and early nineteenth centuries) as an exemplary microcosm of the Ottoman World

What a Sample Program Could Look Like Based off of the Former Programs:

Overview of Jewish Culture: to me, this should somewhat mrror the antismeitcm class: looking at Jews all over the world, talking about the buble- introduction to Judaism

1. Intro to Jewish Studies (1)
    - Until expultion from Spain
2. Intor to Jewish Studies (2)
    - Expuslsion from Spain-Present

Electives:

- Israel: Culture and Society
    - This can be a variety of classes: Ancient Israel Culture and Society, Modern Israel Culture and Society
- Biblical Literature
    - Variatons of this: Gender/Sexuality in the Bible
- WW2
    - RISE/FALL Nazi Germany
    - Holocaust Acoss the World – talk about Nazism in AMERICA/AFRICA/ASIA
- Yiddish Culture
- Jews/Film
- Jews of Eastern Europe
- Jews in America
- Mysticism in Judaism
- I/P
- Midieval Judaism
- History of Jews in specific area: Iowa (at UNC they have:

AMST 486 – Shalom Y'all: The Jewish Experience in the American South)

- Antisemitism Explained
- Jewish comedy
- AlT courses: Latin America Jewry, Jews in China

Seminars:
Holocaust ? :/
DIASPORA

Top 5 Topics: in no particular order

1. Jews in America (from immigration, jews in film, literature, communism)
2. Jews the Eastern Hemisphere (Eastern Europe, Africa)
3. Diaspora
4. Conflict (potentially tied to diaspora) (Holocaust, I/P)

5. Religion (bible studies)

WWW.HILLEL.ORG

STATISTICS OF JEWS

(Prepared by The Bureau of Jewish Social Research)

A. Jewish Population of the World

Introductory Note

The statistics of Jewish population given below are based largely upon estimates made before the World War. The population figures for the countries which have not been affected by the shifting boundaries as a result of the war are repeated as given in the previous issue of the Year Book. As to the newly established states, and the countries whose geographical boundaries were fixed by the terms of the Treaties of Versailles, St. Germain-en-Laye, and Neuilly, and for which no revised official population figures were available, estimates of the general and Jewish population were made on the basis of the population data for the political subdivisions constituting the respective countries as they existed before the war.

All new political subdivisions which have been generally recognized as independent states have been listed as such. For the sake of convenience, the various parts of European Russia for which independence is claimed are also listed separately under the general heading "Russia in Europe."

In the case of those countries where the boundaries are still contested, and where special plebescite areas are in question, the most reliable estimates were obtained, the sources for each being indicated in the appended notes.

It was not possible to make allowance for loss of life due to war conditions, but it is reasonable to assume that these losses were counterbalanced by the natural increase of population and by the temporary cessation of emigration.

TABLE I

Jewish Population of the World by Continents

Continent	Jewish population	Continent	Jewish population
North America	8,379,668	Asia	433,832
South America	116,557	Africa	859,722
Europe	11,435,968	Australia	19,415
	Total		15,744,662

TABLE II

NUMBER OF JEWS AND PER CENT OF TOTAL POPULATION BY COUNTRIES

Countries	Year*	Total population	Jewish population	Per ct. of total
NORTH AMERICA				
Canada	1911	7,204,838	75,681[1]	1.05
Cuba	1916	2,627,536	2,000	.07
Jamaica	1917	850,000	1,487	.17
Mexico	1912	15,501,684	500	.003
United States	1918	103,000,000	3,300,000	3.2
SOUTH AMERICA				
Argentine Republic	1917	9,000,000	110,000	1.22
Brazil	1917	20,000,000	4,000	.02
Dutch Guiana (Surinam)	1916	88,750	882	.97
Curaçao	1917	30,000	600	2.00
Peru	1917	.....	300	....
Uruguay	1917	1,100,000	300	.02
Venezuela	1917	2,755,685	475	.01
EUROPE				
Austria	1920	6,071,978	200,000	3.29
Belgium	1910	7,423,784	15,000	.2
Bulgaria	1919	4,500,000	45,000[3]	1.0
Czecho-Slovakia	1910	14,000,000	349,000[4]	2.48
Cyprus, Gibraltar, Malta	1911	528,000	1,445	.27
Denmark	1911	2,775,076	5,164	.2
Finland	1919	3,300,000	2,000[5]	.06
France	1919	41,476,272	150,000[6]	.36
Germany	1919	58,122,273	500,000[7]	.88
Greece	1919	6,336,000	120,000[8]	1.80
Hungary	1919	15,500,000	450,000[9]	2.9
Italy	1919	36,548,542	43,000[10]	.11
Luxemburg	1910	259,891	1,270	.45
Netherlands	1910	5,945,155	106,809	1.79
Norway	1910	2,391,782	1,045	.04
Poland	1919	31,000,000	4,100,000[11]	13.22
Portugal	....	5,482,182	1,000	.02
Roumania	1919	17,300,000	1,000,000[12]	5.77
Russia in Europe:				
Soviet Russia	1919	95,000,000	200,000[13]	.21
Esthonia	1919	512,500	7,500[14]	.06
Latvia	1919	2,522,000	150,000[15]	5.9
Lithuania	1919	2,000,000	250,000[16]	12.5
Ukrainia	1919	30,000,000	3,300,000[17]	11.0
Serb-Croat-Slovene State (Jugo-Slavia)	1919	11,600,000	100,000[18]	.85
Spain	....	19,508,068	4,000	.02
Sweden	1910	5,136,441	3,912	.07
Switzerland	1910	3,741,971	19,023	.51
Turkey in Europe	1919	1,250,000	75,000	6.0
United Kingdom	1918	46,407,037	275,000	.59

* Year refers to Jewish population.

TABLE II (continued)

Countries	Year*	Total population	Jewish population	Per ct. of total
ASIA				
Aden	1911	46,165	3,747	8.12
Afghanistan and Turkestan	1916	6,000,000	18,316	.31
Dutch East Indies (Java, Madura, etc.)	1912	48,000,000	10,842	.02
Hong Kong and Straits Settlement	1911	866,145	685	.04
India	1911	315,156,896	20,980	.006
Palestine	1916	700,000	85,000[19]	12.00
Persia	....	9,500,000	40,000	4.02
Russia in Asia	1918	10,295,900	76,262[20]	.74
Turkey in Asia (other than Palestine)	....	20,650,000	177,500	.86
AFRICA				
Abyssinia	....	.....	25,000	....
Algeria	1914	5,563,828	70,271	1.2
Egypt	1907	11,287,859	88,635	.34
Morocco	....	5,000,000	103,713	2.11
Tripoli	1911	523,176	18,660	3.6
Tunis	1914	1,878,620	54,664	2.9
East African Protectorate	1916	4,038,000	80	.002
Rhodesia	1914	1,610,000	1,500	.09
Union of South Africa	1911	5,973,394	47,000	.78
AUSTRALASIA				
Australia	1911	4,455,005	17,287	.39
New Zealand	1916	1,099,295	2,128	.21

* Year refers to Jewish population.

[1] CANADA.—This is the figure given in the Canadian census of 1911. Since that time the Jewish immigration to Canada has aggregated 27,301. Assuming that the natural increase was two per cent per annum, and that there was not any considerable emigration from Canada, there should now be approximately 120,000 Jews in British North America.

[2] AUSTRIA.—The Republic of Austria, as at present constituted, consists of Lower and Upper Austria, Salzburg, Carinthia (including the southern plebiscite area), Styria, Northern Tyrol, and Vorarlberg. According to the official Austrian Census of 1910 (the 1920 Austrian census takes no account of religion), these provinces had a Jewish population of about 190,000. Immigration from the eastern sections of the former empire has increased this number to at least 200,000.

[3] BULGARIA.—The frequent changes in the boundaries of Bulgaria make it difficult to determine with any degree of accuracy the general and the Jewish population. By the terms of the Treaty of Neuilly, the present boundaries of Bulgaria approach

again those of 1910, when the official Bulgarian Census gave the Jewish population as 40,070. The present Jewish population of Bulgaria is estimated by D. J. Florentin (*Ha-'Olam*, London, November 21, 1919) to be about 45,000.

[4] CZECHO-SLOVAKIA.—The Czecho-Slovak republic comprises the territory of the former Austrian provinces of Bohemia, Moravia, and Silesia, as well as Slovakia and Ruthenia, which were formerly parts of Hungary.

According to the official statistics of the last census, which took place in 1910 both in Austria and Hungary, the number of Jews in these provinces was as follows:

Bohemia	85,827
Moravia	41,183
Silesia	13,442
Slovakia	143,545
	283,997

To this must be added the Jews of Ruthenia, estimated by the Czecho-Slovak Jewish National Council to be at least 65,000, giving a total of 348,997 Jews in the whole of the Republic, out of a total population of 14,000,000.

[5] FINLAND.—This estimate was made by Nahum Sokolow (*Zionist Bulletin*, London, February 25, 1920.)

[6] FRANCE.—The estimate of the Jewish population of France in 1911 is 100,000. The return of Alsace-Lorraine adds a population of 30,483 (German Census 1910), thus making the total Jewish population of France for 1911 about 130,000. During the past decade the Jewish population has increased by immigration from Eastern Europe and the Balkans, especially Salonica, and is now estimated by Davis Trietsch at about 150,000. (*Jewish Chronicle*, December 12, 1919.)

[7] GERMANY.—The German Census of 1910 gives the Jewish population of Germany as 615,021. By the terms of the Treaty of Versailles, Germany through cession and by plebiscite loses the following territories:

	Jewish population (Census 1910)	
Silesia (regency of Opole)	18,217	
Posen	26,512	
West Prussia	13,954	
East Prussia (Allenstein)	2,587	
Alsace-Lorraine	30,483	
Schleswig	20,000	(estimated)
Total	111,753	

This leaves for the republic of Germany as at present constituted a Jewish population of 503,268.

[8] GREECE.—According to the Greek Provisional Census of 1913, the kingdom of Greece, (including Crete) and the territories of Macedonia, Epirus, and the Ægean Islands, acquired as a result of war with Turkey and Bulgaria in 1912-1913, had a Jewish population of 88,787. By the terms of the Treaty of Neuilly and the provisional terms submitted by the Supreme Council to Turkey, Greece will probably come into possession of the whole of Thrace, Northern Epirus, the entire Ægean littoral, and will establish her mandatory over Smyrna. The latter territories have a Jewish population of about 30,000. The total Jewish population of Greater Greece would thus be about 120,000.

[9] HUNGARY.—The Austro-Hungarian Census of 1910 gives the Jewish population of Hungary proper as 907,610. By the terms of the Peace Treaty, Hungary cedes the following territories to her neighbors:

	Jewish population
Transylvania (ceded to Roumania)	240,000
Banat of Temesvar (ceded to Roumania)	50,000
Slovakia (ceded to Czecho-Slovakia)	143,545
	433,545

Hungary as at present constituted is thus left with a Jewish population of about 475,000. Davis Trietsch's estimate is 450,000. (*Jewish Chronicle, London*, December 12, 1919.)

[10] ITALY.—*Il Vessillo Israelitico*, May 15, 1919, p. 237.

[11] POLAND.—The republic of Poland as constituted at present includes the following regions which in 1910 had Jewish populations distributed in the manner indicated in this table:

Congress Poland	1,770,000
Lithuania and White Russia	1,359,000
Teschen (Austrian Silesia)	19,900
Galicia	872,975
Opole (Silesia)	18,217
Posen	26,486
Allenstein (East Prussia)	2,587
Total	4,069,165

The figures for Congress Poland and Lithuania and White Russia are based on the official population estimate of Russia made in 1910. The figures for the other regions are taken from the German and Austrian Censuses of 1910.

[12] ROUMANIA.—Roumania at present has possession of Russian Bessarabia, the Dobrudja, ceded to her by Bulgaria, the Aus-

trian province of Bukowina, Transylvania, and the Banat of Temesvar. The distribution of the Jewish population in these territories is as follows:

	Jewish population
Kingdom of Roumania (as constituted in 1914)	241,000
Bessarabia	300,000
Transylvania	240,000
Banat of Temesvar	50,000
Bukowina	103,000
	934,000

The figures for Transylvania, the Banat of Temesvar, and Bukowina are based on the Austrian and Hungarian Census of 1910. The estimate for Bessarabia was made by Dr. Jacob Bernstein-Cohn, *(Jewish Chronicle*, London, March 5, 1920.)

Dr. Diamant, *(Ha-'Olam*, London, January 23, 1919) estimates the Jewish population of Roumania in 1919 to be about 1,000,000. This agrees with the official estimate reported by the American Legation at Bucharest.

[13] SOVIET RUSSIA.—This includes the Caucasus which in 1913 had a Jewish population of 78,831.

[14] ESTHONIA.—This estimate was made by Dr. Klampas, member of the Jewish National Council of Esthonia. (*Zionist Bulletin*, London, February 25, 1920.)

[15] LATVIA.—Includes all of Courland, four southern districts of Livonia and Letgalen (the three north-western districts of Vitebsk). The figure for the Jewish population given (150,000) is based on the Russian Census of 1897, the only official source available.

[16] LITHUANIA.—The territory included in Lithuania at present consists of the province of Kovno, part of Suvalki, and portions of White Russia not held by Poland. Recent official information from the Ministry of Jewish Affairs of Lithuania gives the Jewish population of that country as 144,527. This does not include the numerous refugees about to be repatriated which the Ministry estimates to be about 100,000. The Jewish population may, therefore, be fixed at about 250,000.

[17] UKRAINE.—This estimate was made by Davis Trietsch *(Jewish Chronicle*, December 12, 1920.)

[18] SERB-CROAT-SLOVENE STATE (JUGO-SLAVIA).—The kingdom of the Serbs, Slovenes, and Croats is composed of part of Albania, the greater part of the former Serbia, and the following parts of the former Austro-Hungarian monarchy, viz.: Croatia and Slavonia, part of Styria, part of Dalmatia, Bosnia and Herzegovina. Within these provinces there was in 1913 a Jewish population of

about 100,000, which estimate is based upon the official Austro-Hungarian Census of 1910 and the Serbian Census of 1913. The estimate of Davis Trietsch (*Jewish Chronicle*, London, December 12, 1919) is about 200,000.

[19] PALESTINE.—No revised population figures for the whole of Palestine are at present available. Dr. A. Ruppin has stated that the Jewish population of Palestine has not increased during the war period. A census taken, by the Jaffe-Palestine Office in 1916-1917, of one section of the country, Judea, gave the Jewish population of this particular section as 41,704, of whom 26,605 were residents of Jerusalem. The Jewish population of the Holy City in 1913 numbered 58,390. Lord Sydenham in a statement made in Parliament on June 29, 1920, gave these figures for Palestine: Muslims 515,000, Christians 62,500, Jews 65,300, others 5,050; the Jews number about 10 per cent.

[20] RUSSIA IN ASIA.—The distribution of the Jewish population in Asiatic Russia in 1913 was:

Siberia	58,730
Central Asia	17,532
Total	76,262

Since 1913 the Jewish population in these regions was considerably increased by immigration from the former "Pale of Settlement."

TABLE III

JEWS IN THE BRITISH EMPIRE

Total, 504,923 [1]

EUROPE		**AFRICA**	
United Kingdom	286,000	Union of South Africa	47,000
Cyprus, Gibraltar, Malta	1,445	Egypt	50,000
		East African Protectorate	120
AMERICA		**AUSTRALASIA**	
Canada	[2] 75,681	Australia	17,287
Jamaica	1,200	New Zealand	2,128
ASIA			
Aden	3,747		
India	20,980		
Hong Kong and Straits Settlement	535		

[1] English Jewish Year Book, 1920. The total population of the British empire is given as 439,959,000, the Jews thus forming 00.11 per cent of the total.

[2] See Note 1, on p. 363.

B. Jewish Population of the United States

The Government of the United States, in making its various censuses, takes no account of religious affiliations. There are, therefore, no official, authoritative statistics of the Jewish population of the United States. All figures concerning the number of Jews in this country are based entirely upon estimates. Following is a table giving the number of Jews in the United States as estimated by various authorities at different times.

TABLE IV

Estimates of the Jewish Population Made at Various Times

Year	Authority	Number
1818	Mordecai M. Noah	3,000
1824	Solomon Etting	6,000
1826	Isaac C. Harby	6,000
1840	The American Almanac	15,000
1848	M. A. Berk	50,000
1880	Wm. B. Hackenburg	230,257
1888	Isaac Markens	400,000
1897	David Sulzberger	937,800
1905	The Jewish Encyclopedia	1,508,435
1907	American Jewish Year Book	1,777,185
1910	American Jewish Year Book	2,043,762
1914	Bureau of Jewish Statistics and Research	2,933,874
1918	Bureau of Jewish Statistics and Research	3,300,000

The latest estimate, that for 1918, was made by the Bureau of Jewish Statistics and Research of the American Jewish Committee, under the direction of Doctor Samson D. Oppenheim. A complete statement of the methods of computation which resulted in the figure presented is contained in the American Jewish Year Book 5679, pp. 31-74.

The last previous estimate, that made by the editor of the American Jewish Year Book in 1910, was based on the increase in the population of fifty cities during the years 1907-1910. For these fifty cities, the total population in 1910, as estimated by the Industrial Removal Office, was 15 per cent greater than that estimated by the editor of the American Jewish Year Book 5668. It was assumed that there had been a similar increase in the Jewish population throughout the country, and that the total Jewish population for 1907, given as 1,777,185, had by 1910 become 2,043,762.

The estimate made in 1907 by the editor of the AMERICAN JEWISH YEAR BOOK 5668 was obtained by securing from individuals in almost every Jewish community an estimate of the Jewish population of the place. These were added together and gave, as a basis for calculation, the figure 1,777,185. Table V gives the Jewish population, by states, as estimated at that time, and eleven years later by the Bureau of Jewish Statistics. It will be noted that, assuming these estimates to have been valid, the Jewish population of the United States has practically doubled within eleven years. The explanation of this extraordinary increase lies chiefly in the movement of Jews from abroad, the total number of Jewish immigrants during the period being 863,526.

Table VI, arranged according to geographical sections, will facilitate comparison with population tables given by the United States Census Bureau. As the complete results of the 1920 Census have not yet been published, the official estimates for 1918 are given.

In the article on the Jewish Population of the United States, in AMERICAN JEWISH YEAR BOOK 5679, attention was called to the interesting fact that nine-tenths of all Jews in the country live in the following twelve states of the union: New York, Pennsylvania, Illinois, Massachusetts, Ohio, New Jersey, Missouri, Connecticut, California, Maryland, Michigan, and Indiana (see Table VII). It will be noted that seventy-five per cent of the total are residents of the five states ranking first in manufactures, according to the United States census of 1910, namely, New York, Pennsylvania, Illinois, Massachusetts, and Ohio.

TABLE V

JEWISH POPULATION BY STATES AND TERRITORIES

States	Estimated 1907	Estimated 1918	Increase
Alabama	7,000	11,086	4,086
Alaska	.....	500	500
Arizona	500	1,018	518
Arkansas	3,085	5,012	1,927
California	42,000	63,652	21,652
Colorado	6,500	14,565	8,065
Connecticut	22,000	66,862	44,862
Delaware	1,600	3,806	2,206
District of Columbia	5,100	10,000	4,900
Florida	3,000	6,451	3,451
Georgia	9,300	22,414	13,114
Hawaiian Island	100	150	50
Idaho	300	1,078	778
Illinois	110,000	246,637	136,637
Indiana	12,000	25,833	13,833
Iowa	6,000	15,555	9,555
Kansas	1,500	9,450	7,950
Kentucky	10,000	13,362	3,362
Louisiana	12,000	12,723	723
Maine	5,000	7,387	2,387
Maryland	41,000	62,652	21,642
Massachusetts	90,000	189,671	99,671
Michigan	16,000	63,254	47,254
Minnesota	13,000	31,462	18,462
Mississippi	3,300	3,881	581
Missouri	52,000	80,807	28,807
Montana	1,500	2,518	1,018
Nebraska	6,500	13,547	7,047
Nevada	300	503	203
New Hampshire	1,000	3,257	2,257
New Jersey	70,000	149,476	79,476
New Mexico	800	858	58
New York	905,000	1,603,923	698,923
North Carolina	1,500	4,915	3,415
North Dakota	1,000	1,492	492
Ohio	85,000	166,361	81,361
Oklahoma	1,000	5,186	4,186
Oregon	6,000	9,767	3,767
Pennsylvania	150,000	322,406	172,406
Philippine Islands	100	500	400
Porto Rico	100	200	100
Rhode Island	12,000	20,502	8,502
South Carolina	2,500	4,816	2,316
South Dakota	300	1,262	962
Tennessee	10,000	14,034	4,034
Texas	16,000	30,839	14,839
Utah	1,000	3,737	2,737
Vermont	1,000	2,221	1,221
Virginia	10,000	15,403	5,403
Washington	5,500	9,117	3,617
West Virginia	1,500	5,129	3,629
Wisconsin	15,000	28,581	13,581
Wyoming	300	498	198
Total	1,777,185	3,390,301	1,613,116

TABLE VI

JEWISH POPULATION OF THE UNITED STATES BY GEOGRAPHICAL DIVISIONS

Division and State	Jewish population estimated 1918	General population estimated 1918	Per cent of total
NEW ENGLAND	*289,900*	*7,351,208*	*3.9*
Maine	7,387	782,191	.94
New Hampshire	3,257	446,352	.72
Vermont	2,221	366,192	.6
Massachusetts	189,671	3,832,790	4.9
Rhode Island	20,502	637,415	3.2
Connecticut	66,862	1,286,268	5.1
MIDDLE ATLANTIC	*2,076,805*	*22,525,427*	*9.22*
New York	1,603,923	10,646,989	15.06
New Jersey	149,476	3,080,371	4.86
Pennsylvania	322,406	8,798,067	3.66
EAST NORTH CENTRAL	*530,666*	*20,133,376*	*2.13*
Ohio	166,361	5,273,814	3.15
Indiana	25,838	2,854,167	9.05
Illinois	246,637	6,317,734	3.9
Michigan	63,254	3,133,678	2.
Wisconsin	28,581	2,553,983	1.1
WEST NORTH CENTRAL	*153,575*	*12,716,499*	*.12*
Minnesota	31,462	2,345,287	1.34
Iowa	15,555	2,224,771	.69
Missouri	80,807	3,448,498	2.05
North Dakota	1,492	791,437	.18
South Dakota	1,262	735,434	.17
Nebraska	13,547	1,296,877	1.04
Kansas	9,450	1,874,195	.5
SOUTH ATLANTIC	*135,576*	*13,650,712*	*.99*
Delaware	3,806	216,941	1.75
Maryland	62,642	1,384,539	4.52
District of Columbia	10,000	374,584	2.66
Virginia	15,403	2,234,030	.68
West Virginia	5,129	1,439,165	.35
North Carolina	4,915	2,466,025	.19
South Carolina	4,816	1,660,934	.22
Georgia	22,414	2,935,617	.76
Florida	6,451	938,877	.68
EAST SOUTH CENTRAL	*42,363*	*9,126,536*	*.46*
Kentucky	13,362	2,408,547	.46
Tennessee	14,034	2,321,253	.64
Alabama	11,086	2,395,270	.46
Mississippi	3,881	2,001,466	.19
WEST SOUTH CENTRAL	*53,760*	*10,656,651*	*.5*
Arkansas	5,012	1,792,965	.27
Louisiana	12,723	1,881,778	.67
Oklahoma	5,186	2,377,629	.21
Texas	30,839	4,601,279	.67
MOUNTAIN	*24,770*	*3,430,542*	*.72*
Montana	2,518	486,376	.51
Idaho	1,078	461,766	.23
Wyoming	498	190,380	.26
Colorado	14,565	1,014,581	1.43
New Mexico	858	437,015	.19
Arizona	1,013	272,034	.37
Utah	3,737	453,648	.82
Nevada	503	114,742	.43
PACIFIC	*82,536*	*5,668,233*	*1.45*
Washington	9,117	1,660,578	.54
Oregon	9,767	888,248	1.09
California	63,652	3,119,412	2.04
Total	3,388,951	105,259,184	3.22

TABLE VII

TWELVE STATES WHICH CONTAIN NINETY PER CENT OF THE JEWS IN THE UNITED STATES

State	Jewish population	Per cent of total Jewish population	State	Jewish population	Per cent of total Jewish population
New York.....	1,603,923	48.60	Connecticut ..	66,862	2.02
Pennsylvania..	322,406	9.76	California	63,652	1.92
Illinois.....	246,637	7.47	Maryland.....	63,642	1.92
Massachusetts..	189,671	5.74	Michigan	63,254	1.91
Ohio.....	166,361	5.04	Indiana.....	25,838	.78
New Jersey....	149,476	4.52			
Missouri.....	80,807	2.44	Total.....	3,042,524	92.16

Another point of interest developed by the inquiry of the Bureau of Jewish Statistics and Research is that approximately three-quarters of the Jewish population of the United States are concentrated in only ten cities which hold only about 14 per cent of the total general population of the United States. This brings out graphically the industrial and commercial tendencies of the Jewish population of the United States.

TABLE VIII

TEN CITIES LEADING IN JEWISH POPULATION

City	Jewish population estimated 1918	General population estimated as of Jan. 1, 1917	Per cent Jews to total	Per cent of total Jewish population
New York.....	1,500,000	5,670,167	26.45	45.45
Chicago.....	225,000	2,521,822	8.92	6.81
Philadelphia.....	200,000	1,750,000	11.43	6.06
Cleveland.....	100,000	750,000	13.33	3.03
Boston.....	77,500	767,589	10 09	2.34
Baltimore.....	60,000	595,000	10.08	1.81
St. Louis.....	60,000	850,800	7.05	1.81
Pittsburgh.....	60,000	590,000	10.16	1.81
Newark.....	55,000	401,000	13.71	1.66
Detroit.....	50,000	825,000	6.06	1.51
Total.....	2,387,500	14,720,578	16.21	72.34

In the following table of cities in which there are more than 1000 Jewish inhabitants, the total general population for 1917, as estimated by the Census Bureau, is also given, in order to facilitate comparison.

TABLE IX

Cities Having One Thousand or More Jewish Inhabitants

Cities	Jewish population 1918	General population 1917	Cities	Jewish population 1918	General population 1917
Akron, Ohio	2,000	130,000	Gary, Ind.	1,200	16,802
Albany, N. Y.	7,000	110,000	Grand Rapids, Mich.	1,000	132,000
Allentown, Pa.	1,200	65,000	Harrisburg, Pa.	4,000	80,000
Altoona, Pa.	1,000	60,000	Harrison, N. J.	1,000	14,520
Atlanta, Ga.	10,000	200,000	Hartford, Conn.	16,000	150,000
Atlantic City, N. J.	4,000	53,000	Haverhill, Mass.	3,500	55,000
Augusta, Ga.	2,500	41,040	Hoboken, N. J.	5,000	71,000
Baltimore, Md.	60,000	595,000	Holyoke, Mass.	1,000	63,000
Bangor, Me.	1,000	26,000	Houston Tex.	5,000	148,000
Bay City, Mich.	1,000	50,000	Indianapolis, Ind.	10,000	301,000
Bayonne, N. J.	10,000	70,000	Jacksonville, Fla.	2,000	96,000
Binghamton, N. Y.	1,500	55,901	Jersey City, N. J.	12,500	270.903
Birmingham, Ala.	3,500	198,990	Joliet, Ill.	1,100	34,670
Bloomfield, N. J.	1,000	17,306	Kansas City, Kan.	8,500	100,000
Boston, Mass.	77,500	767,589	Kansas City, Mo.	12,000	300,000
Braddock, Pa.	1,600	19,357	Lincoln, Neb.	1,200	55,000
Bridegport, Conn.	12,000	170,000	Lancaster, Pa.	1,400	47,227
Brockton, Mass.	1,500	65,000	Lawrence, Mass.	2,000	100,000
Buffalo, N. Y.	20,000	480,000	Little Rock, Ark.	1,500	60,000
Butte, Mont.	1,000	100,000	Long Branch, N. J.	1,300	14,565
Cambridge, Mass.	8,000	110,000	Los Angeles, Cal.	18,000	600,000
Camden, N. J.	2,000	106,000	Louisville, Ky.	9,000	265,420
Canton, Ohio.	1,000	70,000	Lowell, Mass.	6,000	117,000
Carbondale, Pa.	1,000	17,040	Lynn, Mass.	7,500	97,000
Charleston, S. C.	1,900	65,000	Malden, Mass.	9,000	48,907
Charleston, W. Va.	1,000	22,996	McKeesport, Pa.	3,000	42,694
Chattanooga, Tenn.	1,400	65,000	Memphis, Tenn.	7,000	150,000
Chelsea, Mass.	13,000	43,426	Meriden, Conn.	1,000	32,000
Chester, Pa.	1,000	38,537	Milwaukee, Wis.	20,000	448,765
Chicago, Ill.	225,000	2,521,822	Minneapolis, Minn.	15,000	370,000
Cincinnati, Ohio.	25,000	450,000	Mobile, Ala.	2,200	60,060
Cleveland, Ohio.	100,000	750,000	Montgomery, Ala.	1,650	48,650
Columbus, Ohio.	9,000	210,000	Mt. Vernon, N. Y.	3,000	40,000
Council Bluffs, Ia.	1,000	35,000	Nashville, Tenn.	3,000	139,000
Dallas, Tex.	8,000	135,000	Newark, N J.	55,000	401,000
Dayton, Ohio.	4,000	135,000	New Bedford, Mass.	3,500	114,106
Denver, Colo.	11,000	253,000	New Britain, Conn.	2,500	43,916
Des Moines, Ia.	3,200	110,000	New Brunswick, N J.	3,000	32,000
Detroit, Mich.	50,000	825,000	New Haven, Conn.	18,000	160,000
Duluth, Minn.	2,300	104,000	New London, Conn.	1,000	19,659
East St. Louis, Ill.	1,000	58,547	New Orleans, La.	8,000	400,000
Elizabeth, N. J.	5,000	85,000	Newport News, Va.	2,000	20,205
Elmira, N. Y.	1,200	45,000	New Rochelle, N. Y.	3,000	36,000
El Paso, Tex.	1,800	39,279	New York, N. Y.	1,500,000	5,670,167
Erie, Pa.	1,500	90,000	Norfolk, Va.	5,000	89,612
Evansville, Ind.	1,500	90,000	Norwich, Conn.	1,500	20,367
Fall River, Mass.	7,500	126,000	Oakland, Cal.	5,000	250,000
Fort Wayne, Ind.	1,650	78,700	Oklahoma, Okla.	1,000	92,000
Fort Worth, Tex.	2,250	110,000	Omaha, Neb.	10,000	210,000
Galveston, Tex.	1,100	51,000	Passaic, N. J.	6,000	62,664

TABLE IX (continued)

Cities	Jewish population 1918	General population 1917	Cities	Jewish population 1918	General population 1917
Paterson, N. J.....	15,000	130,000	Seattle, Wash.....	5,000	330,834
Pensacola, Fla.....	1,000	22,982	Shreveport, La.....	1,500	28,015
Peoria, Ill.....	1,750	75,000	Sioux City, Ia.....	2,500	65,000
Perth Amboy, N. J..	5,000	39,719	Somerville, Mass....	2,000	90,000
Philadelphia, Pa....	200,000	1,750,000	South Bend, Ind....	2,000	70,030
Pittsburgh, Pa.....	60,000	590,000	South Bethlehem, Pa.	1,300	19,973
Pittsfield, Mass.....	1,500	39,607	South Norwalk, Conn.	1,000	8,968
Plainfield, N. J.....	1,500	24,516	Spokane, Wash.....	1,100	125,000
Port Chester, N. Y..	1,000	15,129	Springfield, Mass....	6,000	110,000
Portland, Me.....	1,000	67,000	Stamford, Conn.....	1,500	25,138
Portland, Ore.....	2,500[1]	275,000	Stockton, Cal.....	1,000	23,253
Portsmouth, Va.....	8,000	33,190	Syracuse, N. Y.....	12,000	150,000
Poughkeepsie, N. Y..	1,600	33,000	Tampa, Fla.....	1,000	68,275
Providence, R. I...	15,000	251,000	Toledo, Ohio.....	7,500	250,000
Pueblo, Colo.....	1,000	60,000	Topeka, Kan.....	1,000	51,476
Quincy, Mass.....	1,250	40,000	Trenton, N. J.....	7,000	110,000
Reading, Pa.....	1,750	110,000	Troy, N. Y.....	3,000	80,000
Revere, Mass.....	6,000	25,178	Utica, N. Y.....	1,600	85,000
Richmond, Va.....	4,000	160,000	Waco, Tex.....	5,001	26,425
Rochester, N. Y.....	20,000	265,000	Washington, D. C...	10,000	365,000
Saginaw, Mich.....	1,000	65,000	Waterbury, Conn....	6,000	100,000
St. Joseph, Mo.....	3,300	85,000	West New York, N. J.	1,500	22,948
St. Louis, Mo.....	60,000	850,000	Wheeling, W. Va....	1,000	48,972
St. Paul, Minn.....	10,000	290,000	Wilkes-Barre, Pa....	3,000	76,000
Salem, Mass.....	1,500	37,200	Wilmington, Del....	3,500	106,374
Salt Lake City, Utah.	2,500	120,000	Winthrop, Mass.....	1,500	12,758
San Antonio, Tex....	3,000	140,000	Woodbine, N. J.....	1,900	1,900
San Francisco, Cal..	30,000	530,000	Worcester, Mass.....	10,000	175,000
Savannah, Ga.....	5,000	90,000	Yonkers, N. Y.....	5,000	95,000
Schenectady, N. Y...	3,500	95,000	Youngstown, Ohio...	5,000	125,000
Scranton, Pa.....	7,500	145,000			

[1] 9000 according to a recent estimate of the Federation of Jewish Charities of that city.

Approximately half the Jews in the United States reside in the city of New York, where they constitute about twenty-five per cent of the total population. The following table of the Jewish population of New York City, by boroughs, as estimated from figures of public school attendance by Doctor Alexander Dushkin, is taken from the *Jewish Communal Register*, published by the New York Kehillah, in 1918.

TABLE X

ESTIMATE OF THE JEWISH POPULATION OF NEW YORK CITY BY BOROUGHS

Manhattan	696,000
The Bronx	211,000
Brooklyn	568,000
Queens	23,000
Richmond	5,000
Total	1,503,000

It is interesting to note that, while New York contains such a large quota of the Jews of the United States, it is not proportionately the most Jewish city. Chelsea, Mass., has a Jewish population of 13,000, or twenty-eight per cent of the general population. The three Jewish agricultural colonies which make up the bulk of the populations of Rosenhayn, Carmel, and Woodbine, all in New Jersey, constitute, respectively, fifty per cent, sixty per cent, and one hundred per cent of the general population of those places.

C. Jewish Immigration into the United States

The following tables give the main figures relating to the Jewish immigration to the United States from the year 1881 to June 30, 1919. For the earlier years, from 1881 to 1900, the results are only for the ports of New York, Philadelphia, and Baltimore; from 1899 onwards, the figures are from the reports of the Commissioner-General of Immigration. In some instances the figures refer only to the year 1917-1918, continuing those of previous issues of the Year Book.

TABLE XI

Jewish Immigration, 1881-1900, through the Ports of New York, Philadelphia, and Baltimore

Year	Number admitted	Year	Number admitted
1881-84	74,810	1893	32,948
1885	19,611	1894	22,108
1886	29,658	1895	32,077
1887	27,468	1896	28,118
1888	31,863	1897	20,684
1889	23,962	1898	27,409
1890	34,303	1899[1]	16,021
1891	69,189	1900[1]	49,816
1892	60,325	Total	599,315

[1] To July. Includes, for Philadelphia, the figures to Nov. 1.

The complete statistics of immigration to the United States, as shown by the Commissioner-General's reports, are given below for the period 1899-1919. It will be seen that for this period of twenty-one years Jewish immigration has been 1,551,315, amounting to 10.43 per cent of the total immigration.

TABLE XII

NUMBER OF JEWISH IMMIGRANTS AND TOTAL NUMBER OF IMMIGRANTS ADMITTED TO THE UNITED STATES, 1899-1919

Year[1]	Jewish immigrants	All immigrants	Year[1]	Jewish immigrants	All immigrants
1899.....	37,415	311,715	1910.....	84,260	1,041,570
1900.....	60,764	448,572	1911.....	91,223	878,587
1901.....	58,098	487,918	1912.....	80,595	838,172
1902.....	57,688	648,743	1913.....	101,330	1,197,892
1903.....	76,203	857,046	1914.....	138,051	1,218,480
1904.....	106,236	812,870	1915.....	26,497	326,700
1905.....	129,010	1,026,499	1916.....	15,108	298,826
1906.....	153,748	1,100,735	1917.....	17,342	295,403
1907.....	149,182	1,285,349	1918.....	3,672	110,618
1908.....	103,387	782,870	1919.....	3,055	141,132
1909.....	57,551	751,786	Total..	1,551,815	14,861,488

[1] Year ending June 30.

Since 1908, the number of aliens leaving the United States is given as well as the number admitted. It will be observed that for the twelve years the total number of Jews returning is approximately 7 per cent of the Jews admitted. This figure contrasts strikingly with the total number of departures, over 34 per cent.

TABLE XIII

RATIO OF DEPARTURES TO ADMISSIONS, 1908-1919

Year[1]	Number admitted		Number departed		Per cent departed of admitted	
	Jews	Total	Jews	Total	Jews	Total
1908.....	103,387	782,870	7,702	395,073	7.44	50.46
1909.....	57,551	751,786	6,105	225,802	10.60	30.03
1910.....	84,260	1,041,570	5,689	202,436	6.75	19.43
1911.....	91,223	878,587	6,401	295,666	7.01	33.65
1912.....	80,595	838,172	7,418	333,262	9.20	39.76
1913.....	101,330	1,197,892	6,697	308,190	5.60	25.75
1914.....	138,051	1,218,480	6,826	303,338	4.94	24.89
1915.....	26,497	326,700	1,524	204,074	5.75	62.46
1916.....	15,108	298,826	199	129,765	1.81	43.42
1917.....	17,342	295,403	829	66,277	1.89	22.43
1918.....	3,672	110,618	687	94,585	18.70	85.51
1919.....	3,055	141,132	378	123,522	1.22	87.51
Total, 1908-1919..	722,071	7,882,036	49,050	2,681,990	6.91	34.02

[1] Year ending June 30.

The Jewish immigration since 1881 is approximately 2,150,000. On the basis of the percentage leaving the United States since 1908, the total number departed during this period would be 149,000, leaving a net increase through immigration of 2,001,000.

Of interest in connection with the number of immigrants admitted are the data for those rejected on application for admission and those returned from the United States after admission. The figures are shown in the table below.

TABLE XIV

Immigrants Debarred and Deported

Year[1]	Number debarred		Per cent of Jews to total	Number deported		Per cent of Jews to total
	Jews	Total		Jews	Total	
1899-1910	10,785	116,255	9.27	1,303	12,177	10.70
1911	1,999	22,349	8.84	209	2,788	7.17
1912	1,064	16,057	6.62	191	2,456	7.77
1913	1,224	19,938	6.14	253	3,461	7.31
1914	2,506	33,041	7.58	317	4,137	7.66
1915	1,398	24,111	5.79	68	2,670	2.54
1916	949	18,867	5.02	79	2,906	2.71
1917	607	16,028	3.78	46	1,918	2.39
1918	222	7,297	3.04	27	796	3.39
1919	199	8,626	2.30	17	3,102	.54
Total, 1899-1919	20,953	282,569	7.41	2,510	36,411	6.89

[1] Year ending June 30.

During a period of twenty-one years, the number of Jews rejected on application for landing was 20,953, or approximately 7.41 per cent of the total number of immigrants debarred. This is considerably less than the proportion which Jews form of the total immigration for the same period, 10.43 per cent.

For the same period, the number of Jews returned after landing was 2510, or 6.89 per cent of the total number deported. This, again, is lower than the proportion of Jews in the total immigration.

IMMIGRATION 1918-1919

Statistics for the year ending June 30, 1920, are not yet available. The significant facts respecting the immigration of the previous year are given herewith.

During 1918-1919, there were admitted 3055 Jews. The number departing was 373. The net increase through immigration was thus 2682. The net increase for 1917-1918 was 2985. The figures for 1918-1919 as also those for the three previous years betray the influence of the European war, and the unsettled conditions following it, on Jewish as on general immigration.

Herewith is shown the number of Jewish immigrants for the leading ports, according to data supplied by the Hebrew Sheltering and Immigrant Aid Society of America. They are not the complete figures for the United States, and should not be compared in detail with the Government figures.

TABLE XV

JEWISH IMMIGRATION AT LEADING PORTS, YEAR ENDING JUNE 30, 1919

Ports	Number of immigrants
New York	2,000 [1]
Philadelphia	17
Boston	69
Baltimore	.....
Seattle	220
San Francisco	184
Total	2,490

[1] It was impossible to obtain figures for immigrants arriving at the port of New York during the year 1918-19. The port of New York and the immigration station at Ellis Island came under the jurisdiction of the War Department, and the Department of Justice prohibited the gathering of any data. The Hebrew Sheltering and Immigrant Aid Society estimates that 2000 Jewish immigrants arrived at the port of New York during the year ending June 30, 1919.

TABLE XVI

IMMIGRANTS ADMITTED TO THE UNITED STATES AND DEPARTING THEREFROM, BY STATES, 1918-1919

States destination or departure	Number admitted		Number departed		Net increase	
	Jews	Total	Jews	Total	Jews	Total
California	347	16,575	16	6,869	331	9,715
Colorado	13	738	..	889	13	151*
Connecticut	36	1,653	2	3,836	34	2,183*
Dist. of Columbia	15	816	..	310	15	506
Illinois	198	3,951	14	4,638	184	687*
Indiana	13	560	..	685	13	125*
Iowa	13	743	1	514	12	229
Maine	21	2,809	4	954	17	1,855
Maryland	27	618	..	369	27	249
Massachusetts	158	11,408	12	8,642	146	2,766
Michigan	213	8,490	17	2,871	196	5,619
Minnesota	109	2,326	9	1,073	100	1,253
Missouri	11	690	..	810	11	120*
Montana	19	951	1	488	18	463
New Jersey	89	2,860	4	4,023	85	1,163*
New York	1,298	28,715	204	40,935	1,089	12,220*
North Dakota	11	746	..	172	11	574
Ohio	109	2,168	41	6,174	68	4,006*
Pennsylvania	159	3,844	21	14,327	138	10,483*
Texas	10	21,629	1	6,233	9	15,396
Vermont	11	1,486	..	274	11	1,212
Virginia	20	1,221	..	312	20	909
Washington	65	6,399	19	1,769	46	4,630
Wisconsin	10	817	..	572	10	245
Other States and Possessions	86[1]	18,919[2]	7[3]	15,792[4]	78	3,127
Total	3,055	141,132	373	123,522	2,682	17,610

[1] Alabama, 4; Arkansas 7; Delaware, 2; Florida, 2; Georgia, 4; Idaho, 2; Kansas, 8; Kentucky, 8; Louisiana, 9; Nebraska, 8; New Hampshire, 2; New Mexico, 2; North Carolina, 4; Oklahoma, 1; Oregon, 5; Rhode Island, 2; South Dakota, 5; Tennessee, 6; West Virginia, 4.

[2] Alabama, 241; Arkansas, 98; Delaware, 86; Florida, 2578; Georgia 187; Idaho, 430; Kansas, 389; Kentucky, 103; Louisiana, 1355; Mississippi, 120; Nebraska, 350; New Hampshire, 1668; New Mexico, 782; North Carolina, 118; Oklahoma, 216; Oregon, 1329; Rhode Island, 1637; South Carolina, 112; South Dakota, 301; Tennessee, 156; Utah, 588; West Virginia, 235; Wyoming, 153.

[3] Georgia, 2; Louisiana, 1; Oregon, 1; South Carolina, 1; South Dakota, 2.

[4] Alabama, 81; Arkansas, 52; Delaware, 193; Florida, 1514; Georgia, 104; Idaho, 176; Kansas, 994; Kentucky, 45; Louisiana, 379; Mississippi, 32; Nebraska, 314; New Hampshire, 826; New Mexico, 1087; North Carolina, 54; Oklahoma, 533; Oregon, 350; Rhode Island, 1226; South Carolina, 48; South Dakota, 126; Tennessee, 57; Utah, 388; West Virginia, 892; Wyoming, 148.

* Net decrease.

TABLE XVII

IMMIGRANTS ADMITTED TO UNITED STATES AND DEPARTING THEREFROM, BY COUNTRIES, YEAR ENDING JUNE 30, 1919

Countries	Number admitted		Number departed		Net increase	
	Jews	Total	Jews	Total	Jews	Total
Denmark	10	1,352	..	599	10	753
France, including Corsica	70	8,379	..	8,792	70	413*
Netherlands	12	1,098	..	596	12	502
Russian Empire & Finland	503	1,408	98	1,868	405	465*
United Kingdom	157	7,271	71	6,093	86	1,178
Other Europe	29[1]	10,124[2]	7[3]	71,583[4]	23	61,459*
Total Europe	781	24,627	175	84,531	605	59,904*
China	16	1,964	1	2,199	15	235*
Japan	9	10,064	1	2,195	8	7,869
India	2	171	..	161	2	10
Turkey in Asia	..	19	18	26	18*	7*
Other Asia	6	456	8	79	3	377
Total Asia	33	12,674	18	4,660	15	8,014

[1] Austria, 1; Hungary, 1; Greece, 4; Italy, including Sicily and Sardinia, 6; Portugal, including Cape Verde and Azores Islands, 2; Roumania, 3; Spain, including Canary and Balearic Islands, 1; Sweden, 4; Switzerland, 4; Turkey in Europe, 3.

[2] Austria, 26; Hungary, 27; Belgium, 268; Bulgaria, Serbia and Montenegro, 22; German Empire, 52; Greece, 386; Italy, including Sicily and Sardinia, 1884; Portugal, including Cape Verde and Azores Islands, 1222; Roumania, 19; Spain, including Canary and Balearic Islands, 1573; Sweden, 2243; Switzerland, 381; Turkey in Europe, 10.

[3] Belgium, 3; Bulgaria, Serbia and Montenegro, 1; Greece, 3.

[4] Austria, 201; Hungary, 100; Belgium, 634; Bulgaria, Serbia and Montenegro, 2891; German Empire, 26; Greece, 15,482; Italy, including Sicily and Sardinia, 38,245; Portugal, including Cape Verde and Azores Islands, 3447; Roumania, 39; Spain, including Canary and Balearic Islands, 6280; Sweden, 1733; Switzerland, 403; Turkey in Europe, 47.

TABLE XVII (continued)

Countries	Number Admitted		Number Departed		Net Increase	
	Jews	Total	Jews	Total	Jews	Total
Africa	7	189	6	74	1	115
Australia, Tasmania and New Zealand	4	1,234	3	362	1	872
British North America	2,114	57,782	161	10,726	1,953	47,056
Central America	27	2,589	1	413	26	2,176
Mexico	15	29,818	1	18,000	14	11,818
Pacific Islands (not specified)	3	76	.....	19	3	57
South America	52	3,271	5	914	47	2,357
West Indies	19	8,826	2	3,806	17	5,020
Other Countries	.....	46	.....	17	.....	29
Total other Continents	2,241	103,831	179	34,331	2,062	69,500
Grand Total	3,055	141,132	373	123,522	2,682	17,610

TABLE XVIII

SEX AND AGE OF IMMIGRANTS ADMITTED, 1919

Sex	Jews	Total	Age	Jews	Total
Male	1,566	83,272	Under 16	985	26,373
Female	1,489	57,860	16–44	1,762	97,341
			45 and over	335	17,418
Total	3,055	141,132	Total	3,055	141,132

The larger percentage of women and children among Jewish immigrants is indicative of the permanent and family character of this immigration, an aspect which is further emphasized by the low percentage of Jewish immigrants departing from the United States.

D. JEWISH IMMIGRATION INTO CANADA

For a period of nineteen years, beginning July 1, 1900, the Jewish immigration into Canada was 75,998. The immigration during the past fiscal year, ending March 31, 1919, was only 22.

Below are shown the yearly figures. It will be observed that during this period the Jewish immigration has amounted to approximately 10 per cent of the immigration from all countries exclusive of the United States and the United Kingdom, but less than 3 per cent of the total immigration.

TABLE XIX

Number of Jewish Immigrants and Total Number of Immigrants Admitted to Canada

Year[1]	Jewish immigrants	Total continental immigrants, etc.[2]	All immigrants
1901	2,765	19,352	49,149
1902	1,015	23,782	67,379
1903	2,066	37,099	128,364
1904	3,727	34,786	130,331
1905	7,715	37,364	146,266
1906	7,127	34,472	189,064
1907[3]	6,584	34,217	124,667
1908	7,712	83,975	262,469
1909	1,636	34,175	146,908
1910	3,182	45,206	208,794
1911	5,146	66,620	311,084
1912	5,322	82,406	354,237
1913	7,387	112,881	402,432
1914	11,252	134,726	384,878
1915	3,107	41,734	144,789
1916	65	2,036	48,537
1917	136	5,703	75,374
1918	32	4,582	79,074
1919	22	7,073	50,000[4]
Total	75,998	842,789	3,303,796

[1] Fiscal year ended June 30 for 1900-1906; thereafter March 31.
[2] Excluding immigration from the United States and the United Kingdom.
[3] Nine months ended March 31.
[4] Estimated.

TABLE XX

Canadian Immigration Figures [5]

	Total	Jewish	% Jewish to all	% Jews to non-Jews
Immigration, July 1, 1900, to March 31, 1919..	3,303,796	75,998	2.3	2·3
Deportations, December, 1902, to March, 1916..	11,718	159	1.3	1.4
Rejections, December, 1902, to March, 1916....	12,244	752	6.1	6.5

[5] The Department of Immigration and Colonization of the Dominion of Canada does not publish any detailed statistics by "nationalities" of the deportations and rejections subsequent to 1916.

PROFESSIONAL TENDENCIES AMONG JEWISH STUDENTS IN COLLEGES, UNIVERSITIES, AND PROFESSIONAL SCHOOLS

(Memoir of the Bureau of Jewish Social Research)

It is a matter of common observation that the Jews of the United States are becoming an important factor in the professional life of the country. The extent of their participation in the liberal professions, however, has been a matter of speculation, there being heretofore no factual basis for judgment. It was in order to secure a concrete indication of present professional tendencies that the Bureau of Jewish Social Research gathered statistics concerning the number of Jewish students in American colleges, universities, and professional schools, according to the professional or vocational studies pursued.

For the purposes of this study, 106 of the most prominent educational institutions were selected, representing locations in or near the large Jewish population centers of the country. The students' registers of these institutions for the academic year 1918-1919 served as the source of information. Only regular students in all departments, with the exception of theology, were included; those registered in the summer schools, extension departments, and in the Student Army Training Corps being disregarded. The lists of students in these schools were carefully examined by a member of the Bureau staff, and the names classified as Jewish, non-Jewish, and doubtful. The registers of schools located in New York City were rechecked by an officer of the local chapter of the Menorah Society. Only those judged Jewish by both checkers were accepted, the remainder being finally grouped together as non-Jewish. Rechecking in case of schools outside of New York City was done by other members of the Bureau's staff. The results thus obtained, it is felt, represent conservatively the number of Jewish students in the schools considered.

Table I shows the number and proportion of Jewish students enrolled in the 106 institutions covered. The Jewish enrolment is seen to be 14,837 or 9.7 per cent of the total registration 153,085. The Jewish population of the United States (AMERICAN JEWISH YEAR BOOK 5680, p. 606) is given as 3,388,951, constituting only 3.22 per cent of the general population of the country. From these figures it would appear that the Jewish enrolment in higher

educational institutions is three times the proportion of Jews in the country at large. This generalization, however, is not justifiable, inasmuch as the educational institutions included are located in the larger Jewish population centres.

That the Jewish student representation, nevertheless, is appreciably higher than that of the non-Jewish element becomes apparent from the consideration of the statistics for the nine large institutions located in New York City, namely, Adelphi College, Polytechnic Institute of Brooklyn, Columbia University, Fordham University, Hunter College, Long Island Hospital Medical College, New York University, College of the City of New York, and the College of Dental and Oral Surgery. The total enrolment of these institutions was 18,552, of which 7,148 or 38.5 per cent were Jewish. Whereas the proportion of Jews in the general population of Greater New York is only about 25 per cent, the proportion of Jewish students in these educational institutions is more than 13 per cent above that percentage.

Comparison of the distribution according to sex of the non-Jewish and Jewish groups is interesting. Of the 138,247 non-Jewish students registered in these schools, 89,962 were male and 49,285 female, the latter forming more than one-third of the entire enrolment. Among the Jewish students, however, out of a total of 14,837 only 2756 are females, a ratio of about one to five.

It should be noted that six institutions—New York University, College of the City of New York, Columbia University, University of Pennsylvania, University of Chicago, and Hunter College—have a combined Jewish registration of 7410, or one-half of the total Jewish registration in all of the 106 schools considered.

Tables II and III, with their respective Summary Tables IIA and IIIA, present statistics regarding the distribution of Jewish students according to studies pursued. Table II gives the proportion of Jewish students in each department *to the total enrolment of Jewish students in all departments*, and thus indicates the proportion of the total number of Jewish students pursuing professional studies. Table III gives the proportion of Jewish students in each department *to the total registration in that department.*

The total number of Jewish students taking professional or vocational courses (excluding the regular Arts and Science Course) is 8142 or 10.7 per cent of the total registration in these courses. The largest number, 1885, or nearly one-fourth of the total number of Jewish students, were taking courses in commerce and finance; 1496, or 18.4 per cent, were studying medicine; 1325, or 16.3 per cent, engineering; 1194, or 14.7 per cent, law; 981, or 12 per cent, dentistry. These five branches of study—commerce and finance, medicine, engineering, law, and dentistry—had 6881, or 84.5 per cent, of the total Jewish enrolment; in other words,

85 out of every 100 Jewish students in the professional schools are preparing to enter one or the other of these five fields. It is also of interest to note that the combined Jewish registration in the schools of medicine, dentistry, and pharmacy is 2976, or 36.5 per cent. Attention should be directed to the fact that engineering in its various branches ranks third, ahead of law and dentistry, in popularity among Jewish students registered in professional schools.

Striking differences appear in a comparison between the distribution of Jews and non-Jews in the professional schools. Only 11.8 per cent of the non-Jewish students are enrolled in schools of commerce and finance, as against 23.1 per cent of the Jewish students. The proportion of non-Jewish students in medicine is only 11.2 per cent compared with 18.4 per cent of Jewish students. The proportion of non-Jewish students in law and dentistry is 6.4 per cent and 4.7 per cent, respectively, as against 14.7 per cent and 12 per cent. The proportion is reversed, however, when comparison is carried into the technical pursuits; the ratio of non-Jewish students registered in schools of engineering is 30.9 per cent, as against 16.3 per cent of the Jewish group. A similar relation obtains in agriculture and forestry, where the Jewish registration of 1.6 per cent contrasts with the non-Jewish registration of 8.1 per cent. In education, too, the Jewish proportion is 5 per cent, as compared with the corresponding figure of 13.5 per cent for the non-Jewish group.

Table III shows the proportion of Jews in the total enrolment *of each department*. The significant point here is that, whereas in the total student registration the Jews form 9.7 per cent, their proportion is markedly higher in the registration for the following courses of study: pharmacy, 27.9 per cent; dentistry, 23.4 per cent; law, 21.6 per cent; commerce, 19.1 per cent, and medicine, 16.4 per cent.

Several noteworthy facts are disclosed upon analysis of the distribution of the Jewish female students according to professional or vocational studies pursued. As in the case of the male Jewish students, commerce and finance attract the greatest proportion—32.1 per cent, or nearly one-third. Next in order of popularity is education, which has 28.4 per cent of the total Jewish female registration; but it is to be noted that the proportion of non-Jewish female students who prepare for the teaching profession is 46.6 per cent.

The high proportion of Jewish women, 14 per cent, enrolled in law schools deserves special mention, it being almost equal to the proportion of Jewish men engaged in the study of law—14.8 per cent—and contrasting with the proportion of 1.7 per cent for the non-Jewish females. Mention should also be made of the fact that the proportion of Jewish females studying pharmacy and

dentistry is 3.3 per cent and 4.5 per cent, respectively, as compared with 0.9 per cent and 0.5 per cent for non-Jewish female students.

To summarize the outstanding facts of the study are:

(1) The Jewish enrolment in the 106 institutions covered is 14,837 or 9.7 per cent of the total registration, 153,085.

(2) For the institutions in New York City, where comparison could be made on the basis of population, the proportion of Jewish students in the educational institutions is 38.5 per cent compared with a 25 per cent representation in the general population.

(3) The proportion of Jewish female students to the Jewish registration is one to five, a much lower ratio than in the non-Jewish group where the proportion of females is more than one to three.

(4) The following five branches of study, in the order mentioned, attract the largest number of Jewish students: Commerce and finance, medicine, engineering, law, and dentistry, representing together 84.5 per cent of the total Jewish enrolment in professional schools.

(5) Of the total registration of Jewish female students 32.1 per cent are enrolled in departments of commerce and finance, 28.4 per cent in schools of education, and 14 per cent are in law schools, the latter proportion being almost equal to the proportion of Jewish men preparing to enter this field.

This study, although limited in scope, nevertheless presents some fundamental facts indicating professional tendencies among Jews. Similar studies extended to the whole of the country over a period of many years, and carried into actual participation in the professions, would undoubtedly shed more light on the social and economic life of the Jews in the United States.

TABLE I

NUMBER AND PROPORTION OF JEWISH STUDENTS ENROLLED IN 106 COLLEGES, UNIVERSITIES AND PROFESSIONAL SCHOOLS IN THE U. S. FOR SCHOLASTIC YEAR 1918-1919

Name of Institution	Location	Jewish enrolment			Total enrolment			Per cent Jews		
		Male	Female	Total	Male	Female	Total	Male	Female	Total
1. Adelphi College	Brooklyn, N. Y.	....	42	42	....	309	309	....	13.5	13.5
2. University of Akron	Akron, Ohio	21	4	25	355	99	454	5.9	4.	5.6
3. Amherst College	Amherst, Mass.	8	....	8	421	....	421	1.9	....	1.9
4. Armour Inst. of Technology	Chicago, Ill.	95	....	95	605	....	605	15.7	....	15.7
5. Baldwin-Wallace College	Berea, Ohio	46	9	55	457	108	565	10.	8.3	9.8
6. Beloit College	Beloit, Wis.	2	2	4	119	164	283	1.	1.2	1.4
7. Boston University	Boston, Mass.	128	41	169	693	1,021	1,714	18.7	4.	9.9
8. Bowdoin College	Brunswick, Me.	14	....	14	774	....	774	1.9	....	1.9
9. Polytechnic Inst. of Bklyn	Brooklyn, N. Y.	97	....	97	329	....	329	29.4	....	29.4
10. Brown University	Providence, R. I.	22	12	34	872	268	1,140	2.5	4.4	2.9
11. Bryn Mawr College	Bryn Mawr, Pa.	....	13	13	....	454	454	....	2.9	2.9
12. Bucknell University	Lewisburg, Pa.	6	6	12	372	169	541	1.6	3.6	2.2
13. University of California	Berkeley, Calif.	175	93	268	3,831	3,455	7,286	4.5	2.6	3.6
14. Carleton College	Northfield, Minn.	1	2	3	199	224	423	.1	.8	.7
15. Case School of Applied Science	Cleveland, Ohio	65	....	65	896	....	896	7.2	....	7.2
16. University of Chicago	Chicago, Ill.	571	190	761	2,507	1,599	4,106	22.8	11.8	18.5
17. University of Cincinnati	Cincinnati, Ohio	95	72	167	987	1,000	1,987	9.6	7.2	8.4
18. Clark University & College	Worcester, Mass.	17	....	17	218	15	233	7.8	....	7.3
19. Clarkson College of Technology	Potsdam, N. Y.	2	....	2	171	....	171	1.1	....	1.1
20. Colgate University	Hamilton, N. Y.	5	....	5	137	....	137	3.6	....	3.6
21. University of Colorado	Boulder, Colo.	37	13	50	1,045	606	1,651	3.5	2.1	3.
22. Columbia University	New York, N. Y.	1,226	249	1,475	3,749	3,194	6,943	32.7	7.8	21.2
23. Cornell University	Ithaca, N. Y.	268	49	317	2,679	826	3,505	9.6	5.9	9.1
24. Dartmouth College	Hanover, N. H.	33	....	33	1,173	....	1,173	2.8	....	2.8
25. Delaware College	Newark, Del.	5	....	5	301	....	301	1.6	....	1.6
26. University of Denver	Denver, Colo.	24	12	36	409	447	856	5.8	2.6	4.2
27. Doane College	Crete, Nebr.	3	....	3	118	155	273	2.5	....	1.1
28. Fargo College	Fargo, N. D.	5	11	16	122	382	504	4.1	2.9	3.1
29. Fordham University	New York, N. Y.	286	4	290	1,077	170	1,247	26.5	2.3	23.2
30. University of Georgia	Athens, Ga.	21	....	21	808	46	854	2.6	....	2.4
31. Grinnell College	Grinnell, Iowa	3	1	4	55	454	509	5.5	.2	.8
32. Hamilton College	Clinton, N. Y.	2	....	2	298	....	298	.7	....	.7
33. Harvard University	Cambridge, Mass.	385	....	385	3,843	....	3,843	10.	....	10.
34. Haverford College	Haverford, Pa.	2	1	3	155	6	161	1.3	16.6	1.8

TABLE I.—CONTINUED

Name of Institution	Location	Jewish enrolment			Total enrolment			Per cent Jews		
		Male	Female	Total	Male	Female	Total	Male	Female	Total
35. Hiram College	Hiram, Ohio	2	....	2	237	117	354	.8	....	.8
36. Hobart College	Geneva, N. Y.	1	....	1	94	....	94	1.1	....	1.1
37. Hollins College for Women	Hollins, Va.	....	2	2	....	297	297	....	.7	.7
38. Hunter College	New York, N. Y.	....	502	502	....	1,295	1,295	....	38.7	38.7
39. University of Idaho	Moscow, Idaho	8	6	14	612	206	818	1.3	2.9	1.7
40. University of Illinois	Urbana, Ill.	245	19	264	4,465	1,742	6,207	5.4	1.	4.2
41. East. Ill. State Normal Sch.	Charleston, Ill.	....	....	....	41	259	300	....	....	....
42. Johns Hopkins University	Baltimore, Md.	283	39	322	1,496	487	1,983	18.9	8.	16.2
43. University of Kentucky	Lexington, Ky.	23	2	25	970	234	1,204	2.4	.9	2.1
44. Lehigh University	Bethlehem, Pa.	48	....	48	1,511	....	1,511	3.2	....	3.2
45. L. I. Hosp. Med. Col.	New York, N. Y.	187	2	189	333	10	343	56.	20.	55.
46. Lowell Textile School	Lowell, Mass.	14	....	14	223	....	223	6.3	....	6.3
47. University of Maine	Orono, Me.	7	2	9	260	185	445	2.7	1.1	2.
48. Miami University	Miami, Ohio	3	2	5	545	471	1,016	.6	.4	.5
49. University of Michigan	Ann Arbor, Mich.	269	28	297	6,066	1,245	7,311	4.4	2.2	4.
50. University of Missouri	Columbia, Mo.	84	19	103	2,313	1,197	3,510	3.6	1.6	2.9
51. Mt. Holyoke College	So. Hadley, Mass.	....	9	9	9	1,162	1,171	....	.7	.7
52. University of Nebraska	Lincoln, Neb.	40	20	60	3,388	2,276	5,664	1.2	.9	1.1
53. University of Nevada	Reno, Nevada	1	....	1	76	143	219	1.3	....	.5
54. N. J. State Normal School	Trenton, N. J.	....	16	16	....	436	486	....	3.6	3.6
55. University of New Mexico	Albuquerque, N. M.	1	2	3	135	96	231	.7	2.1	1.3
56. New York University	New York, N. Y.	2,113	419	2,532	4,269	1,267	5,536	47.8	33.1	47.5
57. N. Y. State Col. for Teachers	Albany, N. Y.	12	16	28	73	553	626	16.4	2.9	4.4
58. College of the City of N. Y.	New York, N. Y.	1,544	....	1,544	1,961	....	1,961	78.7	....	78.7
59. Col. of Dental & Oral Surg.	New York, N. Y.	435	42	477	539	50	589	80.7	84.	80.9
60. University of N. Dakota	Grand Forks, N. D.	8	4	12	462	391	853	1.7	1.	1.4
61. Northwestern University	Evanston, Ill.	184	37	221	1,738	1,456	3,194	10.5	2.5	6.9
62. Oberlin College	Oberlin, Ohio	5	7	12	438	691	1,129	1.1	1.	1.
63. Ohio State University	Columbus, Ohio	201	33	234	3,699	1,489	5,188	5.4	2.2	4.5
64. University of Oregon	Eugenia, Oregon	15	....	15	767	833	1,600	1.9	....	.9
65. U. of Pennsylvania	Philadelphia, Pa.	545	51	596	3,471	601	4,072	15.7	8.5	14.5
66. U. of Pittsburgh	Pittsburgh, Pa.	372	71	443	2,621	1,006	3,627	14.2	7.1	12.2
67. Princeton University	Princeton, N. J.	30	....	30	1,142	....	1,142	2.6	....	2.6
68. Purdue University	Lafayette, Ind.	22	2	24	2,421	132	2,553	.9	1.5	.9
69. Randolph-Macon Women's Col.	Lynchburg, Va.	....	2	2	....	610	610	....	.3	.3
70. Reed College	Portland, Oregon	9	1	10	187	151	338	4.8	.6	2.9
71. Rensallear Polytech. Inst.	Troy, N. Y.	27	....	27	639	....	639	4.2	....	4.2

TABLE I.—CONTINUED

Name of Institution	Location	Jewish enrolment			Total enrolment			Per cent Jews		
		Male	Female	Total	Male	Female	Total	Male	Female	Total
72. Rhode Island State College	Kingston, R. I.	9	....	9	212	43	255	3.7	....	3.1
73. U. of Rochester	Rochester, N. Y.	20	7	27	294	267	561	6.8	2.7	4.8
74. Rose Polytech. Inst.	Terre Haute, Ind.	8	....	8	223	....	223	3.5	....	3.5
75. Rutgers College	New Brunswick, N. J.	42	1	43	460	52	512	9.1	1.9	8.3
76. St. Lawrence University	Canton, N. Y.	133	36	169	376	156	532	35.4	22.9	31.7
77. St. Louis University	St. Louis, Mo.	27	2	29	868	41	909	3.1	4.8	3.1
78. Simmons College	Boston, Mass.	....	52	52	....	1,251	1,251	....	4.1	4.1
79. Skidmore School of Arts	Saratoga Springs, N. Y.	....	2	2	....	197	197	....	1.	1.
80. Smith College	Northampton, Mass.	....	99	99	....	2,103	2,103	....	4.7	4.7
81. U. of Southern Calif.	Los Angeles, Calif.	49	12	61	2,346	1,290	3,636	2.1	1.	1.6
82. Stevens Inst. of Technology	Hoboken, N. J.	46	....	46	518	....	518	8.8	....	8.8
83. Swarthmore College	Swarthmore, Pa.	2	....	2	319	217	536	.3	....	.2
84. Syracuse University	Syracuse, N. Y.	142	57	199	1,779	1,538	3,317	8.4	3.6	.6
85. U. of Texas	Austin, Texas	33	9	42	1,917	1,299	3,216	1.7	.7	1.3
86. Agricul. & Mech. Coll. of Texas	Austin, Texas	27	....	27	1,758	..	1,758	1.5	....	1.5
87. Temple University	Philadelphia, Pa.	207	59	266	987	867	1,854	20.9	6.8	14.3
88. Trinity College	Hartford, Conn.	29	....	29	237	....	237	12.2	....	12.2
89. Tufts College	Boston, Mass.	291	19	310	1,452	183	1,635	20.	10.3	18.9
90. Tulane University of La.	New Orleans, La.	88	45	133	1,280	600	1,880	6.9	7.5	7.1
91. Tusculun College	Greensville, Tenn.	2	3	5	122	75	197	1.6	4.	2.5
92. Union University	Schenectady, N. Y.	75	5	80	1,128	24	1,152	6.6	20.8	6.9
93. Vanderbilt University	Nashville, Tenn.	9	3	12	372	105	477	2.4	2.8	2.5
94. Vassar College	Poughkeepsie, N. Y.	....	37	37	....	1,122	1,122	....	3.2	3.2
95. U. of Vermont	Burlington, Vt.	19	3	22	454	204	658	4.4	1.4	3.3
96. University of Virginia	Charlottsville, Va.	51	....	51	1,899	....	1,399	3.7	....	3.7
97. Wake Forrest College	Wake Forrest, N. C.	3	....	3	448	....	448	.7	....	.7
98. Washington & Lee University	Lexington, Va.	12	....	12	504	....	504	2.4	....	2.4
99. Wells College	Aurora, N. Y.	....	....	....	....	234	234	....	....	....
100. U. S. Mil. Academy at West Pt.	West Point, N. Y.	22	....	22	994	....	994	2.2	....	2.2
101. Western College for Women	Oxford, Ohio	....	8	8	....	267	267	....	3.	3.
102. Westminster College	New Wilmington, Pa.	....	....	....	78	83	161	....	....	....
103. Williams College	Williams, Mass.	7	....	7	481	....	481	1.4	....	1.4
104. University of Wisconsin	Madison, Wis.	91	52	143	2,441	1,873	4,314	3.7	2.7	3.3
105. Worcester Polytechnic Inst.	Worcester, Mass.	22	....	22	473	....	473	4.6	....	4.6
106. Western Reserve University	Cleveland, Ohio	205	64	269	1,147	691	1,838	17.8	9.3	14.6
Total		12,081	2,756	14,837	102,043	51,041	153,084	11.8	5.4	9.7

TABLE II

DISTRIBUTION OF JEWISH AND NON-JEWISH STUDENTS ACCORDING TO PROFESSIONAL OR VOCATIONAL STUDIES PURSUED FOR SCHOLASTIC YEAR 1918-19, SHOWING PROPORTION IN EACH DEPARTMENT TO THE TOTAL ENROLMENT (ALL DEPARTMENTS)

School or Department	Total enrolment			Non-Jewish enrolment			Jewish enrolment			Percentage each department to total enrolment (all departments)					
										Non-Jewish			Jewish		
	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
1. Agriculture	4,774	670	5,444	4,666	658	5,324	108	12	120	9.3	3.8	7.9	1.5	1.2	1.4
2. Forestry	166	....	166	159	....	159	7	....	7	.3	....	.2	.1	....	.1
3. General Engineering	7,134	28	7,162	6,660	28	6,688	474	....	474	13.2	.2	9.9	6.7	....	5.8
4. Aeronautical Engineering	6	....	6	5	....	5	1	....	1	.0	....	.0	.0	....	.0
5. Architectural Engineering	145	....	145	141	....	141	4	....	4	.3	....	.2	.1	....	.0
6. Ceramic Engineering	157	....	157	152	....	152	5	....	5	.3	....	.2	.1	....	.1
7. Chemical Engineering	2,332	21	2,353	2,090	19	2,109	242	2	244	4.2	.1	3.1	3.4	.2	3.0
8. Civil Engineering	2,794	9	2,803	2,592	9	2,601	202	....	202	5.1	.1	3.8	2.8	....	2.5
9. Electrical Engineering	3,247	1	3,248	3,132	1	3,133	115	....	115	6.2	.0	4.6	1.6	....	1.4
10. Mechanical Engineering	5,131	12	5,143	4,900	11	4,911	231	1	232	9.7	.1	7.3	3.2	.1	2.8
11. Marine Engineering	61	....	61	59	....	59	2	....	2	.1	....	.1	.0	....	.0
12. Mining & Metal Engineering	855	32	887	829	31	860	26	1	27	1.6	.1	1.3	.4	.1	.3
13. Municipal & Sanitary Engineering	36	....	36	31	....	31	5	....	5	.1	....	.0	.1	....	.1
14. Railway Engineering	23	....	23	....	....	....	....	....	....	....	....	....	....	....	....
15. Textile Engineering	250	....	250	236	....	236	14	....	14	.5	....	.3	.2	....	.2
16. Architecture	403	38	441	365	36	401	38	2	40	.7	.2	.6	.5	.2	.5
17. Law	5,085	430	5,515	4,030	291	4,321	1,055	139	1,194	8.0	1.7	6.4	14.7	14.0	14.8
18. Medicine	8,285	503	8,788	6,870	474	7,344	1,415	29	1,444	13.6	2.7	10.9	19 8	2.9	17.7
19. Veterinary Medicine	317	....	317	265	....	265	52	....	52	.5	....	.4	.7	....	.6
20. Dentistry	4,067	123	4,190	3,131	78	3,209	936	45	981	6.2	.5	4.7	13.1	4.5	12.0
21. Pharmacy	1,598	193	1,791	1,132	160	1,292	466	33	499	2.3	.9	1.9	6.5	3.4	6.1
22. Commerce & Finance	7,863	1,947	9,810	6,297	1,628	7,925	1,566	319	1,885	12.5	9.4	11.7	21.9	32.1	23.2
23. Journalism	180	166	346	161	158	319	19	8	27	.3	.9	.5	.3	.8	.3
24. Education	1,216	8,313	9,529	1,094	8,031	9,125	122	282	404	2.2	46.8	13.5	1.7	28.4	5.0
25. Library Science	7	262	269	7	257	264	....	5	5	.0	1.5	.4	....	.5	.1
26. Social Work	36	321	357	35	307	342	1	14	15	.1	1.8	.5	.0	1.4	.2
27. Health Nursing	....	720	720	....	712	712	....	8	8	....	4.1	1.1	....	.8	.1
28. Physical Training	....	129	129	....	125	125	....	4	4	....	.7	.2	....	.4	.1
29. Music	331	1,942	2,273	313	1,894	2,207	18	48	66	.6	10.9	3.3	.3	4.8	.8
30. Fine Arts	114	720	834	113	705	818	1	15	16	.2	4.1	1.2	.0	1.5	.2
31. Household Economy	....	1641	1,641	....	1,614	1,614	....	27	27	....	9.4	2.4	....	2.7	.3
32. Military Training	994	....	994	972	....	972	22	....	22	1.9	....	1.4	.3	....	.3
33. Applied Optics	10	1	11	9	1	10	1	....	1	.0	.0	.0	.0	....	.0
Total	57,617	18,222	75,839	50,446	17,298	67,674	7,148	994	8,142	100.0	100.0	100.0	100.0	100.0	100.0

TABLE IIA

Summary Table

Distribution of Jewish and Non-Jewish Students According to Professional or Vocational Studies Pursued for Scholastic Year, 1918-19, Showing Proportion in Each Department to the Total Enrolment (All Departments)

School or Department	Total enrolment			Non-Jewish enrolment			Jewish enrolment			Per cent non-Jewish to total in all departments			Per cent Jewish to total in all departments		
	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
Pharmacy	1,598	193	1,791	1,132	160	1,292	466	33	499	2.2	.9	2.	6.5	3.3	6.1
Dentistry	4,067	123	4,190	3,131	78	3,209	936	45	981	6.2	.5	4.7	13.1	4.5	12.0
Law	5,085	430	5,515	4,030	291	4,321	1,055	139	1,194	8.	1.7	6.4	14.8	14.0	14.7
Commerce & Finance..	7,863	1,947	9,810	6,297	1,628	7,925	1,566	319	1,885	12.5	9.4	11.8	22.	32.1	23.1
Medicine[1]	8,602	503	9,105	7,135	474	7,609	1,467	29	1,496	14.1	2.8	11.2	20.5	2.9	18.4
Engineering	22,171	103	22,274	20,850	99	20,949	1,321	4	1,325	41.3	.6	30.9	18.4	.4	16.3
Agriculture & Forestry.	4,940	670	5,610	4,825	658	5,483	115	12	127	9.6	3.8	8.1	1.6	1.2	1.6
Education	1,216	8,313	9,529	1,094	8,031	9,125	122	282	404	2.2	46.6	13.5	1.7	28.4	5.0
All others[2]	2,075	5,940	8,015	1,975	5,809	7,784	100	131.	231	3.9	33.7	11.4	1.4	13.2	2.8
Total	57,617	18,222	75,839	50,469	17,228	67,697	7,148	994	8,142	100.0	100.0	100.0	100.0	100.0	100.0

[1] Includes *veterinary medicine*.

[2] Includes architecture, journalism, library science, social work, health nursing, physical training, music, fine arts, household economy, military training, applied optics.

TABLE III

DISTRIBUTION OF JEWISH STUDENTS IN 106 COLLEGES, UNIVERSITIES AND PROFESSIONAL SCHOOLS ACCORDING TO ACADEMIC, PROFESSIONAL OR VOCATIONAL STUDIES PURSUED FOR SCHOLASTIC YEAR, 1918-19, SHOWING PROPORTION OF JEWISH STUDENTS TO THE TOTAL NUMBER IN EACH DEPARTMENT

School or Department	Jewish enrolment			Total enrolment			Per cent Jewish to total in each department		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
1. Arts and Science	4,932	1,762	6,694	44,426	32,820	77,246	11.1	5.4	8.7
2. Agriculture	108	12	120	4,774	670	5,444	2.3	1.8	2.2
3. Forestry	7	....	7	166	....	166	4.2	....	4.2
4. General Engineering	474	....	474	7,134	28	7,162	6.7	....	6.6
5. Aeronautical Engineering	1	....	1	6	....	6	16.7	....	16.7
6. Architectural Engineering	4	....	4	145	....	145	2.8	....	2.8
7. Ceramic Engineering	5	....	5	157	....	157	3.2	....	3.2
8. Chemical Engineering	242	2	244	2,332	21	2,353	10.4	9.5	10.3
9. Civil Engineering	202	....	202	2,794	9	2,803	7.2	....	7.2
10. Electrical Engineering	115	....	115	3,247	1	3,248	3.5	....	3.5
11. Mechanical Engineering	231	1	232	5,131	12	5,143	4.5	8.3	4.5
12. Marine Engineering	2	....	2	61	....	61	3.3	....	3.3
13. Mining & Metal Eng.	26	1	27	855	32	887	3.	3.1	3.
14. Municipal & Sanitary Eng.	5	....	5	36	....	36	13.8	....	13.8
15. Railway Engineering	....	....	....	23	....	23	....	....	....
16. Textile Engineering	14	....	14	250	....	250	5.6	....	5.6
17. Architecture	38	2	40	403	38	441	9.4	5.3	9.1
18. Law	1,055	139	1,194	5,085	430	5,515	20.7	32.3	21.6
19. Medicine	1,415	29	1,444	8,285	503	8,788	17.1	5.8	16.4
20. Veterinary Medicine	52	....	52	317	....	317	16.4	....	16.4
21. Dentistry	936	45	981	4,067	123	4,190	23.	36.6	23.4
22. Pharmacy	466	33	499	1,598	193	1,791	29.2	17.1	27.9
23. Commerce and Finance	1,506	319	1,885	7,863	1,947	9,810	19.9	16.4	19.2
24. Journalism	19	8	27	180	166	346	10.6	4.8	7.8
25. Education	122	282	404	1,216	8,313	9,529	10.	3.4	4.2
26. Library Science	....	5	5	7	262	269	....	1.9	1.8
27. Social Work	1	14	15	36	321	357	2.8	4.4	4.2
28. Health Nursing	....	8	8	....	720	720	....	1.1	1.1
29. Physical Training	....	4	4	....	129	129	....	3.1	3.1
30. Music	18	48	66	331	1,942	2,273	5.4	2.5	2.9
31. Fine Arts	1	15	16	114	720	834	8.8	2.1	1.9
32. Household Economy	....	27	27	....	1,641	1,641	....	1.6	1.6
33. Military Training	22	....	22	994	....	994	2.3	....	2.3
34. Applied Optics	1	....	1	10	1	11	10.	....	10.
Total	12,080	2,756	14,836	102,043	51,042	153,085	11.8	5.4	9.7

TABLE IIIA

SUMMARY TABLE

DISTRIBUTION OF JEWISH STUDENTS IN 106 COLLEGES, UNIVERSITIES AND PROFESSIONAL SCHOOLS ACCORDING TO ACADEMIC, PROFESSIONAL OR VOCATIONAL STUDIES PURSUED FOR SCHOLASTIC YEAR, 1918-19, SHOWING PROPORTION OF JEWISH STUDENTS TO THE TOTAL NUMBER IN EACH DEPARTMENT

School or Department	Jewish enrolment			Total enrolment			Per cent Jewish to total in each department		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Arts & Science	4,932	1,762	6,694	44,426	32,820	77,246	11.1	5.4	8.7
Pharmacy	466	33	499	1,598	193	1,791	29.2	17.1	27.9
Dentistry	936	45	981	4,067	123	4,190	23.	36.6	23.4
Law	1,055	139	1,194	5,085	430	5,515	20.7	32.3	21.6
Commerce and Finance	1,566	319	1,885	7,863	1,947	9,810	19.9	16.4	19.1
Medicine [1]	1,467	29	1,496	8,602	503	9,105	17.5	5.8	16.4
Engineering	1,321	4	1,325	22,171	103	22,274	5.9	3.9	5.9
Agriculture & Forestry	115	12	127	4,940	670	5,610	2.3	1.8	2.3
Education	122	282	404	1,216	8,313	9,529	10.	3.4	4.2
All others [2]	100	131	231	2,075	5,940	8,015	4.8	2.2	2.8
Total	12,080	2,756	14,836	102,043	51,042	153,085	11.8	5.4	9.7

[1] Includes veterinary medicine.
[2] Includes architecture, journalism, library science, social work, health nursing, physical training, music, fine arts, household economy, military training, applied optics.