

The Commentator

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New Proctor to Crack Down on Cheating

by David J. Kay

Dr. Robert Moss, Professor of Biology, has recently been appointed by YC Dean Rosenfeld as the new Director of Examinations. Moss replaces Mrs. Dobkin, the former head proctor and organic chemistry laboratory instructor who retired at the end of last year.

Moss has immediate plans to reduce the amount of cheating

during final examinations through a series of new examination rules. As before, no books or coats will be permitted in examination rooms, and additionally no books or calculator watches will be allowed in. Any exam which permits the use of extra materials beyond a paper and pen will be administered in a separate room, with its own proctor. Students must sign in before and after their exam, and must have their I.D. with them to be shown on request. Moreover, students will not be permitted to re-enter the examination room if they leave before sixty minutes into the exam. Note that this includes trips to the bathroom: After an hour, students may leave for the bathroom only if accompanied by a proctor.

These new regulations come as a response to allegations of widespread cheating during final exams. Most students in the school can attest to having witnessed, or at least gained knowledge of, specific instances of infractions of the examination rules. Many students are said to enter an exam room with

Laying Down the Law

- * Only a writing implement may be brought into the examination room.
- * No admission after 30 minutes.
- * No assignment may be submitted at the exam.
- * Seating assignments are to be strictly observed.
- * Proctors may request to see ID.
- * Students may not leave the exam during the first 60 minutes. Anyone needing to use the rest rooms must do so before the exam begins. After the first 60 minutes, students wishing to visit the bathroom may do so one at a time, and only when escorted by a proctor.
- * Violation of any of these rules will be reported to the Director of Examinations and the Dean, and may result in disciplinary action.

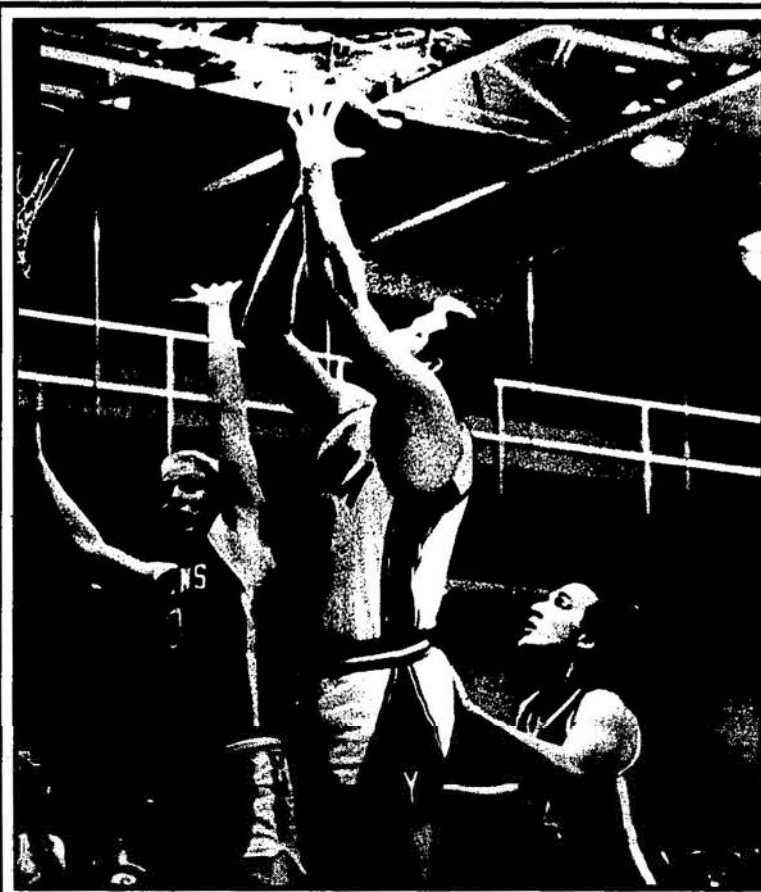


Photo by Josh Sandler

Macs Soar Through Home Opener

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answers written on crib sheets or even on their hands. It is the intention of the new proctoring rules to both intimidate students from cheating, and to increase the frequency at which violators are detected.

The problems of cheating and poor proctoring are not new issues. They have been annually discussed in the Yeshiva College & Sy Syms School of Business Uptown Senate for several years. The Senate is a forum consisting of administration, faculty, and

students who discuss academic issues relevant to the two undergraduate campuses. Last spring the Senate passed a motion recommending "that faculty take their proctoring seriously." However, during the final exams that followed, poor proctoring continued to be a problem. According to Dean Rosenfeld, "Many faculty members don't take proctoring seriously and do not approach it diligently." Many teachers

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NY Blood Services Awards YU

by Daniel Schloss

YU was honored recently by the New York Blood Services for the overwhelming success of the 1989-1990 blood drives held at the uptown campus. After combining the numbers of donors from all three of last year's blood drives, the organization arrived at a final total of 712 donations, yielding an impressive 79% rate of participation by YC students. YU received official recognition at an October 30th reception hosted by NYBS at the Midtown Gallery of the International Center of Photography. NYBS presented YU representative Marc Gurell with the Chairman's Pacemaker Award, which is given to groups whose donation rates range from 75% to 99%.

Gurell, a senior, has served as coordinator of the blood drives for the past three years. He and Alan Sorscher (YC '90) headed last year's highly successful drives.

According to Gurell, "No other college puts as much into their blood drives." Student volunteers who work with the NYBS employees are crucial to the success of the drives, says Gurell.

"The volunteers make donors feel more at home, and their help with the paperwork helps everything run more smoothly."

Although he is pleased with past successes, Gurell emphasizes that he hopes to see even more student participation in the upcoming December blood drive. The December drive will be held this year on the 25th and 26th. Gurell emphasizes that the unique timing of this blood drive is very important, says Gurell. Blood can only be used for a short time after it is donated, and hospitals invariably experience a tremendous increase in demand for blood during the holiday season. Student participation, therefore, is critical. ○

RIETS Students to Teach in Russia

by Joel Haber

New Program Needs \$95,000

Yeshiva and University Students for the Spiritual Revival of Soviet Jewry (YUSSR), a newly created program founded and headed by YC student Hillel Novetsky, plans to send three YU students to the USSR this January. The students will teach in a Jewish day school in Tallinn, the capital of the Soviet Republic of Estonia. In July, the program plans to expand its efforts to

Odessa. YUSSR needs to raise \$95,000 to fund the two projects.

The school in Tallinn, already attended by 240 students from a community of merely 4000 Jews, is an outgrowth of a Jewish camp run there this summer. The camp was coordinated by David Debow, a YU semikha student currently studying in Israel. The school program is the only one of its kind in the

entire Soviet Union.

Novetsky says he was struck by the plight of Russian Jews after teaching this past summer in three Soviet communities on a program arranged by YU. Strong Soviet nationalism in conjunction with rising anti-Semitism has created a strong desire among Soviet Jews to learn more about their Jewish roots. At the same time, Jews are emigrating in great numbers, with the most knowledgeable ones being the first to leave. There is only a smattering of qualified teachers left in the Soviet Union. As a result, the vast majority of Jews arriving in Israel have little or no knowledge about Judaism.

Soviet Jews have a yearning to learn about their heritage. In the Soviet Union, it has become almost fashionable to express one's religion. Nationalist pride is sweeping through the USSR, especially through the Baltic States (of which Estonia is one)

and the Ukraine. However, upon arrival in Israel the Olim realize that they are no longer different; everyone is Jewish. As they adjust to life in Israel, they forget their religious cravings.

According to the Israeli Ministry of Education, only 3% of all Soviet olim have enrolled their children in religious schools.

Novetsky contends that assimilation is a genuine threat. He points to the large Soviet community which has immigrated to Brighton Beach over the past twenty years. For the most part, Brighton Beach residents have become secular Jews.

"In the past, we had to wait until Soviet Jews arrived in the West to educate them," says Novetsky. "But we have recently acquired new opportunities and must now teach Judaism in the Soviet Union itself."

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MIRED IN MIDTERMS

Mid-terms "week" began sometime in October and will end in early December. Some students will continue to have tests up until finals. For IBC and JSS students, this arrangement means that for a four week period, approximately nine mid-terms disrupt their schedules. In all Jewish studies programs, students find it necessary to skip classes, seder or shiur to make up the time required to study half a semester's material.

The current system, which can result in four mid terms in any given week, is unsatisfactory. Mid-terms week should be just that- a week. Furthermore, If mid-terms are indeed as important as finals, the time allocated for study must correspond to the time allotted for finals. This means a mid-terms week where most classes are cancelled or made voluntary, as well as at least a reading "day".

This issue has been discussed numerous times by the Senate. But every year, the senate arrives at the conclusion that there is simply no alternative to the current system.

Certainly, there are obstacles to any proposal for change. A different method needs to be thought out for science courses where three mid-terms a semester are the norm. To meet Middle States standards for minimum number of class days, the calendar will need to be rearranged. Winter break is already too short, but starting the semester a few days earlier would be no cause for panic.

THE COMMENTATOR believes that dealing with a problem means coming up with a solution. Senators and administrators should realize that class, shiur, seder, and student sanity will all continue to suffer if the status-quo remains unchanged.

MAC-A-MANIA

This Monday, hundreds of students witnessed another thrilling victory by the high flying Yeshiva Macabees. The Macs are hot: 2-0 against IAC teams, and including last year, undefeated in their last seven games. The Macs did not disappoint their fans in the home opener, thrashing a hapless Stevens Tech team, 95-70.

Macs games are a great opportunity for the entire student body to come together and root for YU. Hundreds came out Monday night, but there was still plenty of extra room in the MSAC. This year's stalwart team deserves a full house.

YCSC had the right idea with its Big Mac "rah-rah" hand promotion and eggroll give away. The giant foam hands were a classy addition to Macs paraphernalia. However, the decision to charge for the hands was misguided. Stands that should have been an ocean of frantic blue, were instead only dotted with token spots.

Tonight, students have an opportunity to honor two venerable Yeshiva sports institutions at one time. The Macs will be looking to extend their winning streak against a tough CCNY team. YU will also be paying homage to its new Assistant Athletic Director Stanley Watson. Fill the stands for the Macs, put on those glasses for Stan and bring some excitement back to YU.

The Commentator

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"לֹא רָעַב לֶלֶחֶם וְלֹא צָמָא לְמִים כִּי אִם לְשִׂמּוֹעַ אֶת דְּבָרֵי ה' "

Yeshiva and University Students for the Spiritual Revival of Soviet Jewry

Operation Exodus has given us the opportunity to win the battle for the physical survival of Soviet Jewry.
Yet, while we may indeed be winning that battle, we are losing the war.

Soviet immigrants arriving in Israel find themselves engulfed by an overpowering secular society. Furthermore, previous spiritual yearnings of these new olim dissolve during the search for homes and jobs. Over *ninetypercent* of the children of Soviet olim receive no form of religious education.

We must not wait for Soviet Jews to arrive in Israel. We must initiate religious education programs in Russia.

In August, 1990, several students coordinated a Jewish camp for three weeks in Tallinn, Estonia. Inspired by the experience, Tallinn's Jewish Cultural Society established a Jewish school in which 240 children are presently enrolled. The school, however, has no Jewish teachers, leaving its future in serious doubt.

We must provide these teachers!

Pairs of RIETS students will teach in Tallinn, as well as in other Soviet cities for one month shifts. Our teams of teachers will institute and maintain the following programs:

- Formal classes, as part of the school curriculum, in Torah, Hebrew language, Jewish history, and study of Israel.
- Informal sessions on the same subjects for the broader Jewish community of Tallinn, including both adults and children, in individual, familial and communal formats.
- Special Shabbat and Yom Tov programs which will bring to life the themes and mitzvot of the Jewish calendar.
- Jewish cultural workshops, concerts and social gatherings to unify and inspire the Jewish community of Tallinn.

Our program in Tallinn is tentatively scheduled to begin in January, 1991. RIETS students have already committed themselves to provide the educational component of the program.

We appeal to the broader Yeshiva community to furnish the financial support essential for this endeavor.

All those who wish to assist should contact the program director:

Hillel Novetsky (212) 740-5956

From the Editor's Desk

Daniel Oshinsky

Without Honor

Would-be cheaters may find earning an easy A more difficult come January. New Head Proctor Dr. Robert Moss plans to institute a slew of testing regulations designed to thwart even the most determined charlatan. Dr. Moss will also increase the number of proctors for final exams and broaden their range of supervision. Cheating has long represented a blemish on YU's reputation in both the academic and yeshiva world. Cheating runs counter to all that Yeshiva University stands for. To cheat in YC means to spitefully ignore all the ethical and Halachik teachings preached in MYP, IBC and JSS. Dr. Moss's willingness to confront this long ignored issue should be commended.

However, I would like to suggest that there exists more than one possible method to combat cheating at YC. Dr. Moss and YC have chosen the route of increased faculty supervision. They seek maximum detection and punishment. This is the obvious solution. I believe it is the wrong solution.

There are no required courses on Torah U Mada at YU, no freshman seminars where the role of Torah in the secular world is fully investigated. Apart from an occasional lecture, YU trusts its students to synthesize the two worlds on their own.

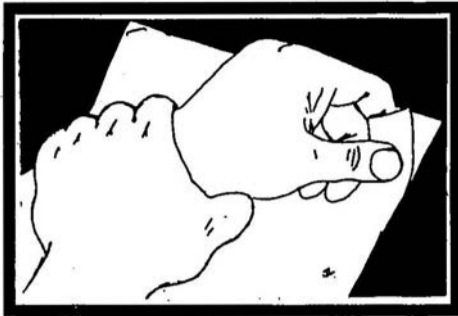
Intensive supervision during exams belies this trust. If we were truly able to bridge the gulf separating Torah and Mada, there would be no need for proctors. We would realize that cheating is antithetical to all that we believe in; we would not cheat.

Presently, the above scenario is more a hope than a reality. People cheat in YU. However, to say that this is a vision we can never achieve is a dangerous admission on our part. Basically, we would be calling Yeshiva University a failure, Torah U Mada an impossible dream, and ourselves, hypocrites. Certainly, we can find a more respectable solution.

In the late 1800's, cheating was rampant at Princeton University. The situation had transformed the faculty into a police force. Student-faculty tensions ran high. Several students began to advocate the implementation of an honor system. They soon received the backing of no less a personage than Woodrow Wilson. In 1893, the student body met to approve an honor code.

The story is told of the first unlucky student accused of violating the honor code. The sophomore challenged the validity of the code and the authority of his fellow students on the Honor Committee. While the Committee was debating how to react, a crowd of students gathered at the sophomore's dorm room. The students informed the accused that there was a 5:00 train heading back to the city and that he would be on it. The deviant student was never heard from again.

A century later, Princeton remains one of many universities to actively employ an honor system. Students at Princeton take upon themselves a twofold obligation: Individually, they pledge not to engage in cheating, and as a community they are responsible to report any testing



infractions they witness to the Honor Committee. There are no proctors during examinations, and teachers remain for only the first five minutes so that they may answer questions. At the end of each examination, students sign a statement affirming that they have upheld the honor code.

Ingrid Eagly, Chairperson of the Honor Committee, claims approximately five students a year are disciplined because of cheating. However, the general perception among members of the Princeton community is that cheating is a rare occurrence. Assistant Dean of Students Kathleen Degman says the faculty is satisfied with the honor system. Editors of the daily Princetonian and the weekly Nassau can recall no articles or letters where the honor system's effectiveness was challenged. As Ingrid Eagly explains, "Students here truly feel a sense of honor...cheating is simply considered unacceptable."

A soon to be published report gives the honor system statistical validity as well. Donald McAbe, Assistant Professor of Management at Rutgers University, recently surveyed 500 seniors in 30 colleges across the country on the issue of cheating. Half the schools he investigated employ the honor system.

Mr. McAbe continues to analyze his data. However, he maintains that information garnered from a subset of 12 schools demonstrates that cheating is in fact most pervasive in schools that do not employ the honor system. The lowest proportion of seniors admitting to cheating on examinations from a school without an honor system was 50 percent. The highest figure was 78 percent. In schools utilizing the honor system, Mr. McAbe found that only 20-25 percent of the seniors said they had cheated. Of these, 15 percent said they had only cheated once. In schools without the honor system, most seniors recorded multiple occurrences of cheating. Mr. McAbe says these figures mirrored those obtained from questions on the behavior of classmates during tests.

The honor system is the right choice for YU, not because statistics prove its effectiveness, nor because it is successfully employed in prestigious institutions such as Princeton, West Point, and Barnard. The honor system is right because in its essence, it reflects the goals of our university. YU trains us to be Torah Jews in secular society. There are no proctors in the outside world to insure we maintain Halacha. Beyond the yeshiva, we must rely on Yirat Shemayim and self respect.

The success of an honor system hinges on these same basic qualities. If we can not be trusted to behave ethically within YU, we certainly stand no chance in the outside world.

RESPONSE

Nickels and Dimes Add Up

To the Editor,

This letter is in response to the letter from Steven Stadtmauer, which appeared in your November 14 issue. I find his comments about THE COMMENTATOR's "insane quibbling over nickels and dimes" to be most disturbing. Since when did THE COMMENTATOR become a newspaper catering to the rich, so that honest straightforward editorials dealing with important student concerns are labeled as being "tiresome and unbecoming." As we get closer and closer to being out in the "real" world, planning and dealing with budgetary matters should become a primary concern. For those not born with silver spoon in hand and who operate on a finite budget, even small reductions in price become important. A lot of nickels and dimes added up over the course of four years equals a considerable amount, one definitely worthy of mention.

Concerning Mr. Stadtmauer's comments about environmental awareness, I would like to point out that recently the voters in New York State voted down a proposal which would have dealt with environmental issues in the state at the expense of greater debt for the state. I too am concerned about the environment, yet I am equally concerned about the financial burden of paying for college. I have to vote no towards Mr. Stadtmauer's proposal and wish THE COMMENTATOR continued success at keeping abreast of important student issues.

Avrohom Husarsky YC '92

NCSY Unimpressed

To the Editor,

We are writing to concur with the editorial "Waiting for Nothing" which appeared in the November 14th issue of THE COMMENTATOR. Both New England and Upstate New York NCSY arranged for twenty NCSYers to visit YU for shabbos and to attend that Sunday morning's open house. The Admissions Office was gracious enough to sponsor all shabbos meals for all the visiting NCSYers and for their YU hosts. The purpose of the weekend was two fold: To expose non-New Yorkers to the YU experience, and to spend a special shabbos in a religious Torah environment. All involved with the NCSY program were very satisfied with the results it yielded, but we did not expect the cafeteria to lose all our meal tickets, not provide enough seats and settings for us, and not prepare enough food to feed the multitudes of students who were present that shabbos.

We did not expect any of this, but

neither did Jacob Blanshay and Eli Cohen, the students running the cafeteria that shabbos. The two of them and their commendable staff dealt with the problem quickly, and more importantly, with smiles on their faces. They were not responsible for the cafeteria's gross lack of responsibility and disorganization. The waiters rapidly and efficiently provided us with as much rationed food as possible.

On behalf of all the NCSYers and advisors present that shabbos, we would like to wholeheartedly thank the shabbos cafeteria staff, as well as Joan Friedman and the Admissions Office for aiding us in bringing Yiddeshkeit to teens outside the boundaries of the Tri-State area.

Yamin Goldsmith
Upstate New York NCSYElly Krimsky
New England NCSY

No Place to Go

To the Editor,

I glanced at my watch and noticed that the time was 2:50 PM. It was time for my Economics class on the eighth floor, in Belfer Hall. I dragged myself out of my dorm room, and walked to the room that my class was being held in. Approximately forty-five minutes of class time had passed, when nature called. I left the classroom, and headed towards the restrooms. I looked for the one marked MEN, and having found it, I entered. I was shocked at what I saw. This restroom did not resemble the one that I was used to! What happened to the urinals? Why was there only one toilet? Why was there a sanitary dispenser on the wall? I was suddenly overcome by a horrifying thought. Was it possible that I had entered the wrong restroom accidentally? Feeling very embarrassed, I quickly departed, and reread the gender sign on the door. No, I had not made a mistake. The sign did in fact say MEN! As I began to enter the other restroom, I was almost knocked down by a female exiting this room. Now I was faced with a dilemma; which room would I use? As an ample amount of time had passed, and my call from nature had not subsided, I decided to use a restroom on another floor.

Although this incident seems quite humorous, it is actually quite serious. After relaying this incident to several of my friends, I found out that they too had similar experiences. At first we speculated that this was a prank committed by a fellow student. However, after reexamining the signs, it was noticed that they were bolted onto the door. This was not the work of a student, but presumably the handiwork of either facilities management or housekeeping. Whatever the reasons for this were, I would appreciate it, (and I am sure so would every other Yeshiva student who uses the eighth floor), if this matter can be taken care of with utmost urgency.

Geoffrey Rochwarger June '92

CAMPUS NEWS

Sidetracked WYUR to Return to the Airwaves

by Moshe Friedman

Yeshiva University's radio station is under new management, and is starting to plan its programming for the 1990-91 academic year.

The radio station, WYUR, held auditions last week at the Joel Jablonski campus for disc jockeys and other programming staff. Auditions were conducted at the midtown campus last month.

Because there had been no word of a starting date for this semester, there was doubt as to whether the station would be running at all this year.

According to Jennifer Wiessen, Music Director of WYUR, this is far from the case. "The deal is, we want to make the station so good that . . . we had to start from scratch," said Wiessen. "We have to start up all over again and build the station up to where it's never been before."

Yitz Treitel, a junior in the Sy Syms School of Business, has been appointed as the new manager of the radio station by Larry Rosenblatt, who resigned from the position earlier this semester.

Treitel said that the station is planning to add new types of shows to its predominantly classic rock format. "We plan to have a wide variety of music and talks shows," he said. Treitel's list of music that the station hopes to program

includes Jewish, alternative, blues, and jazz.

Wiessen also emphasized the need for a variety of programming. "Last year it was always Billy Joel and Phil Collins," she said. "People are really sick of that, especially me."

WYUR, which broadcasts at 640 kHz on the AM dial, should be on the air by the beginning of December, according to Treitel.

Larry Rosenblatt, the former manager, resigned earlier this year because other commitments were keeping him from devoting his attention to WYUR.

"I'm working pretty much full time now . . . and I didn't feel that I was going to be able to give my best effort to the radio station," Rosenblatt said. "I was hard to get a hold of, and it was time for other people who were interested in being involved to have the chance to do things that they wanted to do."

Rosenblatt added that the delay in getting the radio station off the ground this year is understandable. "You have to realize you just can't take somebody and say, 'Okay, run the station,' and expect them to have full programming."

Wiessen concurred. "We're going to have a lot going on," she said. "It's just going to take a little time for us to get it all organized and get it back together again." ○



Empty WYUR studio awaits the new season. photo by Donny Bendheim

Mail Slowdown

by Joshua Pollack

Mail distribution to the residence halls has noticeably slowed this year. Last year, university mail was delivered three times a day to Belfer Hall. However, a change was instituted by the Post Office and mail must now be picked up directly by Productions Services personnel. Manpower in Productions has also been reduced. The result is that only two deliveries a day are made to the Residence Hall Office this year, as opposed to last year's three.

Once mail reaches the Dorm Office, it is sorted by room at the same speed as last year. "Our system has not changed. The problem is not here," says Rabbi Cheifetz, Director of the Residence Halls. He noted that work-study students come in for one hour "on a daily basis" to help

sort the mail. It is then delivered the same night.

The problem was particularly acute after the Holidays, when large amounts of mail had accumulated. David, one of the workers in Productions, said, "we simply couldn't do it in one day. The loss of two workers has hurt us." With this manpower shortage, only four bundles of mail were sent to the Dorm office after a four day Rosh Hashanah holiday.

Students have expressed strong feelings about these delays. Brian Ostrow complained, "I got a scholarship form a week late which I needed to fill out immediately." Yisrael Sundick claims "Mail sent to Columbia and YU at the same time arrives at Columbia three days earlier." ○

Students to Work with Security

by Joel Haber

Harsh accusations were fired at security officials during an open meeting of the YCSC Undergraduate Security Committee (USC) on November 1 for their handling of the BB gun incident, reported in The COMMENTATOR the previous day. However, the meeting may also have paved the way for student participation in ID checks and other security matters.

The meeting opened with a tirade from one student regarding the handling of the BB gun incident. He charged the security department with a lack of professionalism which he claimed was brought about by over-zealousness on the part of the guards to get a promotion.

Other students also questioned the handling of the matter by the supervisors. "If they 'determined immediately' that the BB gun firing was coming from the eighth floor," asked one student, "why did they begin their raid on the sixth floor?"

Another student at the meeting mentioned the problem of random searches. He claimed that two of his friends had their rooms examined for contraband with no probable cause and

questioned the legality of such an inspection. Several students suggested that security be required to obtain a warrant from the student court before conducting a search. This would create the need for presentation of proof of due cause to a neutral body, as the students put it.

To mend hurt feelings over the BB gun incident, students advocated the creation of an independent council to investigate the affair. As envisioned by students at the meeting, the council would consist of a student representative, a YU alumnus, and an administrator. The council would write a report which would be made public to all students of the University.

The Security Committee, along with YCSC president Steven Felsenthal, is currently serving as a conduit for any eye-witness accounts to abuse by security. YCSC says all valid complaints will be forwarded to YU Legal Council Martin Bockstein.

Student assistance with ID checks was also put forward at the meeting as a way to forge trust and understanding between security and students. Many other universities employ students to assist with routine ID checks.

Since discussion at the November 1 meeting, USC Chairman David Silverblatt has met with the President's Council, Safety and Security officials and Dean Nulman. "It was unanimously agreed to have students assist with security matters such as ID checks," Silverblatt says.

Felsenthal also came out in support of the matter. He says he feels that student involvement should take place full-time. However, he adds that joint ID checks would only be realistic for the dormitory buildings.

Chief of Security Don Sommers says, "the feasibility of instituting a system of student involvement," is still under review. The chief says he doesn't want to interfere with classes and that student involvement possibly might take the form of work study jobs. Dean Nulman concurs, adding that another possibility might be the use of dorm counsellors for ID checks.

Both Chief Sommers and Dean Nulman were conspicuously absent from the November 1 meeting. Dean Nulman claims he was notified only at the last moment about the meeting. Chief Sommers says he had a previous appointment he could not cancel.

However, Sommers later stated that he felt that both the security personnel present during the search and the students involved were at fault. He continued by saying that investigations were being made into the best forum in which to make amends. Additionally, he stressed the fact that all security personnel had been instructed to conduct themselves in a businesslike manner with no excessive use of force or abusive language.

Sommers also distinguished between an emergency situation, such as the BB gun incident, and a normal situation. Clearly in a crisis situation, action must be taken without delay, he said. However, in normal situations he emphasized that "No cursory searches will be conducted." He also pointed out that all searches conducted under his supervision were made with the utmost professionalism and discretion. All involved parties were informed of the purpose of the search and were usually satisfied with his conduct and were quite cooperative. In addition, Chief Sommers requested that if a student feels his room has been searched without due cause, he should please see him in his office in Belfer Hall. ○



photo by Josh Sandler

Ambassador Keyes answers student queries at AIPAC retreat.

AIPAC Retreat Promotes Activism

by Haskell Nussbaum

Concerned about US arms sales to Saudi Arabia? Upset at local media or campus anti-Israel propaganda? Worried about the future of US-Israeli relations? During a recent weekend program, AIPAC (American Israel Public Affairs Committee) gave college students the following advice to help answer those and other questions: Don't get mad - get active.

Travelling upstate to Syracuse University, fifty-eight YC and Stern students joined together with two hundred other concerned students. The Sunday program, which was held on November 18, was preceded by a shabbaton. The theme of the weekend was being "proactive."

To be "proactive," explains a booklet by AIPAC, is to "identify events or themes which

can generate positive (pro-Israel) stories." Many of the Sunday program's speakers and sessions dealt with the practical aspects of "proactivism."

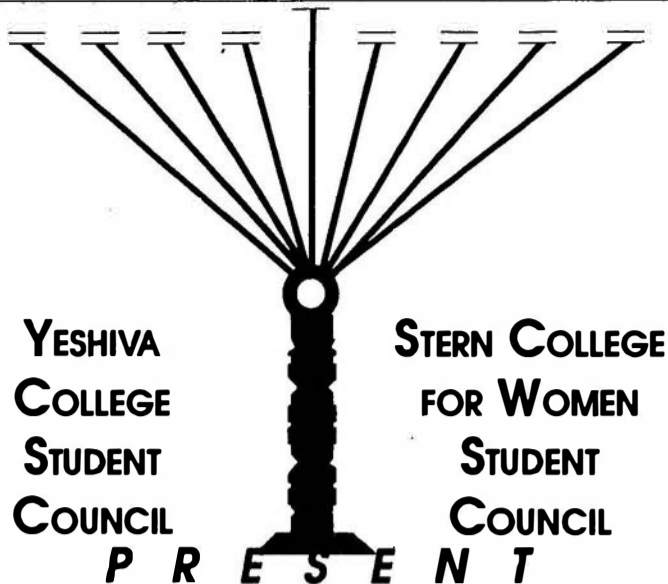
Speakers, including former news director Michael Cremedas, addressed such questions as "Is the media biased?" Cremedas also discussed the importance of ratings to television stations, explaining that bias, by nature of its ability to generate controversy, is often used by the networks as a tool to draw viewers. Jerusalem Post Economics Editor Joel Bainerman indicated that emergency action is needed today to curb the anti-Israel feeling in the press and on campus. He suggested forming groups with objective sounding names, such as a Committee

for Justice in the Middle East, in order to gain credibility. This is necessary, he explained, because statements from conspicuously pro-Israel groups carry very little weight with the media.

Bainerman, whose approach to solving problems was described by students as "innovative and creative," noted that offensive action should be taken in the propaganda battle. He stressed the effectiveness of "short simple images" in swaying public opinion, adding that there is no lack of material available for students to utilize.

As the program continued, students were addressed by Congressman Kostmeyer of Pennsylvania who praised Israel in glowing terms, but noted that criticism of it, primarily from American Jews, is healthy for any democracy. Students also tuned in to Ambassador Keyes, who spoke on Black-Jewish relations, mentioning the growing class schism within the Black community as a source of tension in that community's relations with the rest of the world.

Reactions of YU students to the weekend were generally positive, although one student who wishes to remain unidentified noted that students "got out of it what they expected." Despite an appreciable absence of many YU students at the sessions on Sunday, NYSIPAC campus liaison Jonathan Greenblatt labeled the weekend a success and indicated that he was pleased with the turnout of students for such an event. ○



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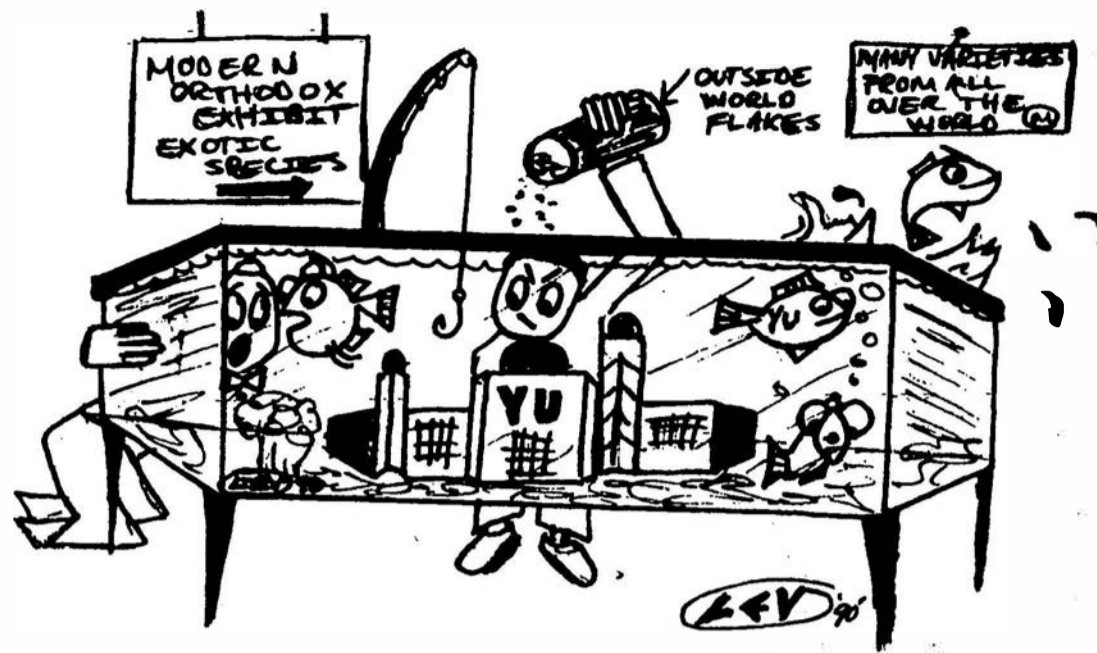
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by Dov Chelst

Supporting Staff:

Caught in the Middle

Students at YU constantly interact with maintenance men, security guards, and office secretaries. But do these hard working staff members really like us? Yeshiva College students may be reassured. Most of the supporting staff at the uptown campus consider YC students to be a polite and courteous group and, in general, have no problems interacting with them. Of course, every bunch has its bad apples, but the staff realizes this fact and doesn't hold the student body accountable.

However, an element of friction still exists. The student body often finds itself at odds with YU policies. While students should direct their arguments

at those who formulate those policies, sometimes they misdirect their anger at campus personnel. The most frequent targets are cafeteria and security employees. They are the ones who receive complaints about diminishing food portions.

While many of the employees express a desire to please the students, they value their jobs and justifiably fear losing them. Safety and Security frequently fires guards for disobeying its policies. In the case of both security and the cafeteria, Big Supervisor is watching.

Security guards have more problems with students than others supporting staff members, due to their role as authority figures. One guard speaks of a general student "attitude", a resistance, that he experiences whenever he requests something from a student. Another still feels that he cannot fully trust them. He finds that he must remain forever vigilant to discern their various schemes.

One guard complains that while he has had few problems with most students, he has received his share of profanity. The words "F--- you!" once resounded from within a closed

dorm room, when he politely, yet forcefully, requested entry, and they still echo in his memory. Although the student had probably mistaken him for a friend playing a practical joke, when the resident recognized his error there was no apology.

An element of friction also erupts in other instances which University employees generally attribute to impatience and to the pressure that the YC atmosphere exerts upon students. The clerks at the Office of Student Finances generally classify the students as courteous and appreciative. But if a student is in a rush, courtesy may evaporate. The secretaries say that a student will often fail to merely wait the few seconds necessary to hold the door open

for them as they exit. As a result, the door closes in their faces. The secretaries in the Office of the Registrar also characterize the students as generally impatient. Similarly, one cafeteria worker notes that when a student attempts to snatch a meal in between classes, he sometimes neglects to order his food clearly. If the employee has difficulty comprehending the order, the student becomes frustrated and loses his composure.

To improve YU employee-YU student relations, staff members suggest students deal directly with the administration on problems of policy, and show a little more patience. O

Making the Grade

by Donny Posner

Yeshiva University is often compared to Yale and Harvard... by the administration of YU. How many of us heard at Freshman orientation that Yeshiva University is as good as any school in the country? I did. How many of us believed it? I didn't. Living in our sheltered university environment, we tend to lose sight of how our school is looked upon by the outside world. Is YU really considered "Ivy League material"?

Dr. William Lee, professor of English at YU, has also taught at Yale, Colby, Tufts, and Harvard. He comments that "the overall quality and quantity of education compares with other leading schools in the country, including Harvard and Yale." Lee does admit that the course load in YC might be thinner because professors realize that students take on a double load.

Dr. Noyes Bartholomew, born and educated in the Midwest, teaches in the Music department. He feels that the students might be losing out on certain integral parts of a broad liberal arts education because they are involved in Jewish studies for much of the day. Bartholomew claims that the liberal arts courses at Columbia "are quite a bit heavier. Our load is about three quarters of the load at Columbia University."

Dr. Bartholomew adds that "the year in Israel is detrimental to a student's Liberal Arts education." Students who spend a year learning in Israel get a full year of credit at Yeshiva University. In turn, they have less time to take electives which would broaden their horizons. Students are forced to complete their coursework in three years instead of the normal four years.

Dr. Lee echoes Dr. Bartholomew's concern over a

shallow liberal arts education. "Students at Yeshiva have taken fewer courses, have done less reading, and in that narrow sense, they graduate with a thinner education," says Lee. However, he adds that "you can not exclude the Jewish studies factor." Lee claims that while the amount of material covered in his classes is less than at other schools, it is covered in much greater depth. "Students do less outside of class, but more inside the classroom."

Ms. Becker, professor of Art at YC, would like to see an increase in the number of advanced art courses offered at Yeshiva. She feels that such courses would be more appealing to students than the Survey course that she teaches. While her Art History course covers a great deal of material, she is unable to cover the more interesting areas in greater depth because of time constraints.

Becker claims that she does not alter her course at Yeshiva College because of the religious philosophies of the University. "It is not possible to leave out nudes and Christianity when covering certain periods of art." Becker is aware that certain members of the University have religious concerns about the Art History course, and finds that "it makes it more difficult to operate freely." She also feels uncomfortable teaching certain subject areas because she knows that there is some opposition to portions of the material taught in the course.

Ms. Becker finds the students here to be "a special group, extraordinarily bright, and very concerned with achievement." Nevertheless, she feels that "Students are more interested in grades rather than being involved in the material."

Dr. Bartholomew agrees that the concern to get good grades

has adverse affects on the students. "Students do not think hard enough about other things that have a lot to offer because they are so focused on getting into top professional schools."

Most of the faculty agree that students play an active roll in the classroom. "Students have a good attitude. They are very opinionated and no one is afraid to speak up," says professor Rothkopf of the Music department.

Dr. Kanovsky, a visiting professor of Economics who lives in Israel, claims that trying to get students to participate in other schools that he has taught at was at times "like pulling teeth." The active role that YC students play in classes might stem from the active role that students have become so used to when learning Talmud. Talmud is often taught as a give-and-take debate to find answers to complex problems. Professors who find this methodology interesting as an enhancement to classroom discussion praise it highly.

Professor Bartholomew contrasts YU students to those at Columbia, who "want to seem so bright and intellectual that they are often afraid to ask. Many of them want to find the 'right' question that will make them look good in the eyes of their classmates."

So is YU as good as Harvard and Yale? It seems Yeshiva University should not even be compared to the likes of other Ivy League schools. A college with a dual curriculum has to have a different type of liberal arts focus and a different type of student. The merging of the two curriculums creates problems in both areas that are difficult to overcome. As Dr. Lee says, "The liberal arts education that the students get is at about 75% and the Judaic studies education is about 50%." If you can add those two fractions together, you come up with a pretty good education. O

In Their Eyes:

Alternative Views of YU and its Students

artwork and photography by David Leventer

Our Home Town

by Ezra Kahn

of the 34th Precinct had only words of praise concerning the students. "The students at Yeshiva are disciplined, dedicated, and just all around nice guys. I do not want to compare them to students at other schools, but I wish that all students could act like Yeshiva students." He also added that "patrolling this area is a pleasure because I never have a problem from the students. The officers also realize that students have a difficult curriculum, so we try not to give parking tickets during the day."

Along "mainstreet" are the different eateries where those



Walking the YU Beat

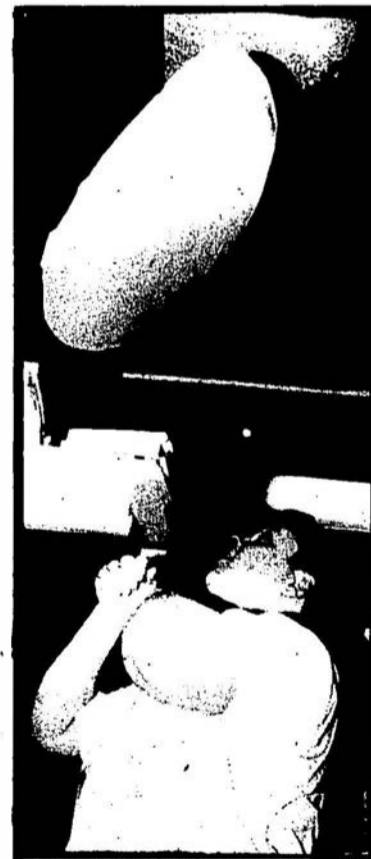
Norman Rockwell never included Yeshiva University in one of his famous drawings depicting small town, USA. But while Yeshiva is located in the big city, there are certain characteristics that give our school a small town flavor. Everybody seems to know one another. We have a mainstreet, complete with friendly shopkeepers and a police officer on the corner. To top off our small town, we even have a version of the Hatfield's and the McCoy's, better known as the students and the administration, or the students and security, or perhaps the students and the cafeteria.

It often appears that the McCoy's have it in for the Hatfield's. I was therefore, pleasantly surprised to find that we Hatfield's are quite popular among the other members of our small town. Police Officer Carlos Morales

of us who have been allotted freedom of choice by not being restricted to a meal plan can go to eat. We can faithfully depend on Asher Glass and his crew at Time Out Pizza to provide us with breakfast, lunch, or dinner. Since the demise of Habodega, Time Out Pizza has become the caf's chief competition. As one YC senior explained, "Eating at the caf is a real hassle. Lines, prices, and poor food quality have forced me and my friends to look for a new place to eat. The pizza store is where it's at."

Asher's store does get busy during the day, but he, Dasi and Donna make sure that the students do not wait for long periods of time. The three of them enjoy serving the students, and they should, for as Dasi pointed out, "the students make up ninety percent of our business. Without them, we would not be here." Dasi was also pleased by the way the students conduct themselves both in and out of the restaurant.

But for breakfast, the place of choice is still Grandma's Cookie Jar. The name alone suggests a small town. How many of us have relied on their coffee to wake us up for shiur, or to give us a boost before an exam. Grandpa is quite fond of the students at Yeshiva. "The past seven years have all been good. Students are polite, and friendly, even when the line



The pizza store is where it's at.

stretches out the door." Again, as much as we depend on Grandma and Grandpa, they too depend on us, for we supply the majority of their income.

When the semester begins, the YCSC Bookstore looks like an OTB from the outside. Myron Zwerin and Eddie Fischer do their best to see that the students get all of their textbooks. Myron, the one with the grey hair, and Eddie, the one with grey hair, had only positive things to say about the students. Eddie was

amazed that "I can actually go to the back of the store to check something, and leave students up front by the cash register. It is wonderful that in this day and age, I don't have to be worried about theft. I have also had students who were a few pennies short return and pay me. Such honesty is a rarity nowadays." Eddie did add that the only problem he has is with the professors who do not hand in their book requisitions on time. According to Eddie, "This results in my not being able to get an ample amount of used books, and unfortunately, the students are the ones that pay in the end."

The students do pay. It is our money that keeps the stores on "mainstreet" open, and it is the Yeshiva that keeps the community together. According to Officer Morales, "The people of Washington Heights appreciate that Yeshiva is here. Appreciate they should, for the University provides jobs for many of the local residents, and the campus enhances the appearance of Washington Heights."

As Jews, the way we act in the community is quite important. It is not only a compliment to the students, but also a tremendous kiddush Hashem when the people of our small town, both Jewish and Gentile, speak with praise about us and Yeshiva. O

What Will the Neighbors Think?

by Jonathan Tropper



Keeping an eye on us

Often it seems that the student body spins a large, protective cocoon around the few blocks that make up the Joel Jablonski campus. The students have as little contact as possible with the surrounding area.

There are two reasons for this phenomenon. The first is for safety purposes. Students try to keep themselves within the limited scope of the YU security staff, employing these of shuttles, vans, or privately owned cars when straying any significant distance off of the immediate campus.

The second reason is the never-ending battle to make YU seem as much like a "real" college as possible. Students attempt to disassociate themselves from the grimy neighborhood, which is as far from the ideal of sprawling lawns and massive oak trees as a college campus can possibly get. These two factors lead students to place themselves in a self-induced state of oblivion.

Although, metaphorically speaking, the student body may be averting its eyes from its environment, the converse is definitely not the case. YU is the largest and most prestigious institution that exists in Washington Heights, and it has had a tremendous impact on the neighborhood in which it has grown for the greater part of this century. As one Yeshiva College graduate puts it, "The reason this neighborhood hasn't totally gone to the dogs yet is because of YU. The people of Washington Heights know that the safest place for them to hang out is on the YU campus."

Many students fail to realize that YU is under a great deal of public scrutiny, both by the many Jews that still live here, and by the much larger gentile population. To the residents of the area, YU is an intrinsic part of daily life.

David Backer, who lives on 495 West 186 Street, has been a part of the Jewish community of Washington Heights for many years. "I like this neighborhood," he says. "But without the Yeshiva, there wouldn't be any Jews left in this neighborhood."

According to Mr. Backer, the University makes the neighborhood a much more pleasant place to live. "I like it in the spring when they plant the flowers, and all the nice boys sit outside at the tables." Mr. Backer remembers when the Pedestrian Mall was built. "All the people from the neighborhood came to picket, because they wanted a place to park their cars. Now, when summer vacation comes and the students leave, the place

gets filled up with all those people."

Ironically enough, Mr. Backer enjoys the infamous YU Cafeteria. He says he comes to eat there once in a while and was looking forward to this past Thursday's Thanksgiving meal.

Very often, young boys from around the neighborhood can be seen playing in the mall with skateboards and other sporting equipment. Three such boys are Jose Dotel, Raymond Jose, and Davey Dias. All three boys live on 184 Street and Amsterdam. When asked what he thinks of YU, Dotel says, "I like it. Some of the people are very friendly, and I like to walk here every day." Davey Dias says, "It's nice. I like to bring my stuff and play here. Baseball and football."

Raymond Jose had this to say: "I think this school is better than any other school." Then, pointing to a Burns security guard, he adds, "I'm going to be one of them when I grow up." The other boys solemnly nod in agreement. The three boys get up and head down the street, giving each other "high fives" for having made it into the newspaper.

Some older boys on skateboards were much less interested in being interviewed. They refused to tell their names or give any comments, but simply continued searching for more innovative ways of cracking their skulls on the mall pavement.

Another interesting perspective came from Pat Tomasello, the bricklayer foreman at the construction site of the new swimming pool. In the short time that Mr. Tomasello has been here, he has been fairly impressed with the students he sees walking by the site. "They seem to be very nice boys. I haven't seen anything since I'm here to make me think that they are anything but nice boys."

It is indeed ironic that the students would not miss the neighborhood if it disappeared, because what these interviews indicate is that if YU disappeared, it would, in fact, be sorely missed by many people living here in Washington Heights. O

—SEPHARDIC SHORTS—

Gaon Accepts Spain's Highest Honor

by Michael Z. Kellman

Representing world Sephardic Jewry, Dr. Solomon Gaon, Director of the Jacob E. Safra Institute of Sephardic Studies at Yeshiva University, was presented last month with the annual Prince of Asturias Concord Prize by the Spanish Royal Family. Dr. Gaon accepted the five million peseta (approximately \$50,000) award from Prince Don-Felipe in Oviedo, Spain on October 18.

The Prince of Asturias foundation conferred the award, which it describes as "the Spanish Nobel Prize", on Sephardic Jewry, in recognition of their preservation of Spanish culture and language over the last five centuries. The foundation called the Sephardim "a cherished

part of the great Hispanic family," and added that "the doors of their former homeland will always be open."

Dr. Gaon, Chief Rabbi of the World Sephardi Federation, delivered the acceptance speech in Ladino (Judeo-Spanish). Spanish television broadcasted the entire ceremony.

In his speech, Gaon noted that Sephardic Jews continue to consider Spain a second homeland, and Ladino a language second only to Hebrew in sanctity.

"Although we were expelled, wherever we went the Sephardim continued to love Spain," he claimed. "It is a marvelous thing to see Spain realize this as we approach the 500th anniversary of the expulsion. It is a great honor to accept this award." ○

Club Visits Gomez House

by Jacob Benzaquen

The Sefardic Club sponsored a trip on Sunday, November 18th, to the Gomez House and the Kedem Wine Company.

Gomez House, which is located in Marlboro, New York, was once the property of Louis Moses Gomez, a refugee from the Spanish inquisition. A designated Historic National Trust site, Gomez House's importance lies in the fact that it is the oldest surviving structure built by Jews in North America. The structure was built in 1714.

After exploring Gomez House, the YC and SCW students visited the Kedem Wine Company. As the students sampled Kedem's large selection of wines, they were entertained by a Yokel band.

Sephardic Club President Abraham Benchamu said that the club was trying to sponsor "a different type of event, where we could combine some sightseeing with [Sefardic] culture." Sol Bitton, who went on the trip, noted, "[Gomez House] is a source of pride for the Sefardic community. It was a unique experience that one can only find at a Sefardic Club event." ○

Opinion**Sephardim and Jews**

by Hayyim Angel

I once heard a Shiur given by a rabbi whom I admire immensely. In his discussion of the laws of Pesach, he mentioned that no Jew has the custom to physically simulate the exodus from Egypt. The fact is that most Sephardim, myself included, do have various customs which physically re-enact the exodus from Egypt. "So I guess I'm not Jewish," I muttered.

This rabbi certainly did not mean any harm with his statement. However, his statement reflects an approach which is prevalent in modern Jewish society. Jews often lose sight of the fact that different valid positions exist within Halakhic Judaism. This approach often starts as a harmless, subconscious sentiment; however, enough of these feelings can develop into a nation-splitting crisis, where Jews treat other Jews in less than friendly terms. Other Halakhically valid positions are ignored or even rejected.

A shocking example of such rejection is that my father was once asked to be a witness in a wedding conducted by a leading rabbi of our generation. It happens that some Sephardim use their last names when signing Ketubot (Ashkenazim do not), and my father did. The rabbi saw the signature, and

bluntly informed my father that "Jews don't have last names." Although my father explained that some Jews do use their last names, the rabbi rejected my father as a witness, and proceeded to call an Ashkenazic Jew to sign.

If you think that most Jews are more enlightened and do not share these attitudes, just look at our biased education and vocabulary which shape and reflect our thought. Do we learn that Rav A.Y. Kook was the first Chief Rabbi of Israel? Rav Moshe Angel Galante was the first Rishon L'Tsion (Chief Rabbi) recognized by the Ottoman government, hundreds of years before Rav Kook! Our books on Jewish history seem to be lacking rather important data. By ignoring the Gedolei Sepharad, our education teaches us that Sephardim after Rav Yosef Karo must have been basically ignorant, and had little to add to Jewish history. Hareidim are often referred to as "Edot HaMizrach (congregations of the East). Presumably, that is because many Sephardim come from "Eastern" countries such as Morocco, as opposed to the many Ashkenazim who come from "Western" Russia and Poland. We need not mention that Morocco, as well as most of the countries from where Sephardim can trace their origins, is thousands of miles

west of Eastern Europe. The geographic distinction is in reality a North-South one, but Ashkenazim cleverly called themselves "Western," which implies modern.

Although I realize that I am going to touch a nerve which is sensitive in many people, I must criticize one of the most questionable words that Jews use. One hundred years ago, when many Judeo-Spanish speaking Turkish Jews arrived in Seattle, they were thrilled to find an already established Jewish community. But the Jews of Seattle would not recognize the Sephardim as Jewish, because they did not speak Yiddish (literally "Jewish"). It took much effort for the Sephardim to prove that they too could be Jewish, despite the fact that they did not speak "Jewish."

The problem with calling this language Jewish is that Jews often forget that Hebrew is our Lashon HaKodesh, our holy language. Too many religious people consider Yiddish to be "the language of the Yeshivot." In order to be creditably "frum," one must use Yiddish words and mispronounce all Hebrew words. The only solution to this problem is to call the language the best name there is to describe it: Judeo-German. Otherwise, the Jewish world will continue to divide itself between those who speak

"Jewish" and those who don't. We will also challenge the authority of Hebrew as our language.

People who find out that I am of Sephardic ancestry often convert me into a museum exhibit, where I must explain what "weird" customs I do. These people ask out of genuine curiosity; however, the wording of the question expresses that Ashkenazic customs are "correct" and "normal," whereas Sephardic customs are "exotic." This is a problem because Sephardim, instead of being given a chance to share equally in the reunification of the Jewish people, often find themselves forced to Ashkenazicize or to stay as museums of a past culture, "preserving a heritage." Why must many Ashkenazim call their way "Judaism" and other ways "weird," or even "wrong?" Also, why do some Sephardic communities isolate themselves from the rest of the Jewish community? One could answer by saying that Jews have seen that the best way to preserve their beliefs is by sheltering themselves from anything different. Some Jews choose to live in physical ghettos; more importantly, however, is that most Jews have built their own mental ghettos.

Rabbi Bentsion Uziel, former Chief Rabbi of Israel, stated that this isolationist approach produces a Judaism of weakness, since those who advocate it do not have enough confidence in their beliefs to bring them into the world. By

distorting our education and using a biased vocabulary, our community testifies to its lack of confidence in its positions.

Since this internal fear has affected many Jewish communities at different levels, Jews of all backgrounds have historically been led to a far greater problem, that of Sinat Chinam, or baseless hatred, towards other Jews. Jewish communities have always found it difficult to fully accept other Jewish ways. As a result, the Jewish world witnessed such horrors as the London Sephardic community in 1766 prohibiting marriage with Ashkenazim and Ashkenazic Israelis in the 1950's kidnapping Yemenite immigrants to Israel in order to raise them as "proper Ashkenazim."

When the Torah tells us that we should love others as we love ourselves, we must be careful; self-hatred will be carried out towards other people, and our history has shown that this usually means that other Jews will be targeted. While it is unlikely that we will resort to such extreme forms of discrimination, anything short of mutual respect threatens the unity of the Jewish people. We might not always reach the entire Jewish world by preaching our desire for unity, but we work on changing ourselves.

"The envy of Efrayim shall depart, and the adversaries of Yehudah will be cut off: Efrayim shall not envy Yehudah, and Yehudah shall not vex Efrayim" (Yeshayahu 11:13).

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Cheating

Continued from Page 1

do not proctor their own exams, a practice that Moss intends to change. "Faculty will be encouraged to live up to their obligations," resolves Moss, "and aggressively proctor during exams." Dean Rosenfeld adds that the problem is compounded because "I have not been able to get outside proctors to help," partially due to the lack of available graduate students on campus.

The problem of cheating is additionally exacerbated because of a degree of leniency on the part of faculty members in levying punishments on apprehended offenders. One student, who wishes to remain anonymous, tells of a retest he took for a midterm he missed. Being left alone in the room, he looked up all the answers in his textbook. It was not until he was finishing the last twenty point question that he was caught. The teacher gave him a zero for that question; he received an 80% on the exam.

Moss himself relates the frustration he underwent after having caught two students red-handed using crib notes on a final exam last year. While he lobbied for maximum punishment, the professor administering the exam decided

to be lenient. Both students received lower grades, but neither failed the exam.

This leniency extends beyond faculty to include students themselves. Last year the Senate passed a motion reaffirming that "It is the students moral responsibility to report all cheating to the Dean." In August, YC published a document on "Upholding Academic Integrity," specifically dealing with the "Definitions of and Consequences for Cheating and Plagiarism." Pioneered by Professor of English Dr. William Lee and the Senate, it had been in the works for the past four years. This document, already distributed to every undergraduate student by the Dean's office, explicitly states on the second page:

"If you witness or have other evidence that a fellow student is cheating during an exam, you are morally responsible for immediately contacting a proctor. If you know of specific evidence that a student is guilty of plagiarism or cheating of any kind, you are morally responsible for contacting the professor, if possible, and in any case your Dean."

While Rosenfeld does expel

about one student per year for cheating, and gives many more F's, he only sees about one student a year coming to inform him about another student. Rosenfeld admitted to the Senate that he has convicted offenders on "the flimsiest circumstantial evidence." He looks into every instance of cheating brought to his attention, but since he "cannot force people to bring me cases," the numbers remain low.

Moss is quick to indicate that the root of the problem with cheating at YC, however, is the general attitude of the student body. While "the majority of students elsewhere do not appreciate it when others cheat," explains Moss, "the majority of students here have come to accept it."

While Moss is technically the Director of Final Examinations for the entire undergraduate uptown campus, these new regulations will apply to Yeshiva College exams only. The Sy Syms School of Business will continue to administer their own exams, being comfortable with their status quo of diligent proctoring. Since it is a smaller school, SSSB has the luxury of having few enough classes not to require one large examination room. Furthermore, all SSSB faculty are required to proctor their own exams, or at the very least to find a replacement to

cover for them.

In addition to final exams, however, Moss wants to include plagiarism in his jurisdiction as well. Moreover, he has heard of cheating that occurs during national standardized tests administered at YU, and next semester will request jurisdiction over the MCAT, currently handled by the Admissions department.

Moss anticipates serious opposition from faculty who have no desire to proctor their own exams and who have not done so for years. He admits that he "will make a few enemies in the faculty, but will get the job done." Additionally, Moss will be putting full effort into "lobbying for maximum punishment in all documented

cases of plagiarism and cheating."

When Moss first started teaching at YC three years ago, he was "shocked at the amount of cheating going on" as compared to the five universities he taught at previously. Moss was especially outraged that such academic dishonesty was occurring at a Yeshiva, where students spend half of their day studying traditional morals and principles. Moss had "expected YU to be a religious and ethical place," and saw the amount of cheating going on as a direct contradiction of those values.

By enforcing rigorous proctoring rules, Moss hopes that he will "not only cut out cheating, but also raise ethical awareness in both students and faculty." ○

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RESPONSA

continued from page 2

Fallen Angel

To the Editor,

Who was Rabbi Meir Kahane (COMMENTATOR 11/14/90)? Either Hayyim Angel has not done his homework, or he is too filled with hate to face the truth.

Meir Kahane was Rav of Yeshivat HaRaayon, an acknowledged talmid chacham. A man of whom Rav Shach said: "If you want to see someone who is Yirei Shamayim, look at Rabbi Meir Kahane." A cohen from a prestigious family linked to the Sanzer Dynasty. And, if you read *Moreh Nevuchim*, possessed with Ruach HaKodesh. His soul is now bound with the tzadikim that died al Kiddush Hashem. Such a man he calls: "lunatic, racist, a terrorist, a human animal"?

Rabbi Meir Kahane zt'l sacrificed his entire life for Torah and Klal Yisroel. Those brave enough to break the wall of hate against him, would see his "childish dream" as the only rational solution. Can you fight guns and stones with "love and kisses"? Think...Now, who's the lunatic?

With Ahavat Yisroel,
Hindishe Lee
SCW '79, TIW '82

Hayyim Angel began his article "Kahane: The Man and his Ideas" with two opening paragraphs which were intended to illustrate the wide extremes of opinion existing on Kahane. The first paragraph brought in the negative opinions and is the one attacked by Ms. Lee above. The second paragraph glorified Kahane as a source of pride for Jew everywhere. What then followed was a portrait of Kahane, based upon the views of people who knew him. Unfortunately, Ms. Lee and several other readers simply ignored all that followed the initial paragraph. They also completely misconstrued the purpose of this paragraph. In fact, an honest, intelligent reading of the entire article will show that the author was both fair and respectful to the memory of Kahane.

-Ed.

Dean Well Not Done Well

To the Editor,

The editorial (October 31, 1990 page 2) on the mandatory JSS minyan has made three crucial errors. Firstly, Dr. Well does not get an "A" or an "F" as he is not subject to any grade system. He is a Jewish educator with far more experience in the educational field than any undergraduate in Yeshiva College. Dr. Well's intent is not to humiliate or treat JSS students like high school students, he is only interested in providing them with a solid Jewish education and a love for Yiddishkeit, which up until this point they may not have had the opportunity to receive. To put Dr. Well on a grading system even facetiously, automatically shows a tremendous lacking of kavod ha'torah as well as kavod ha'rav. If Dr. Well makes such a decision it is with much thought, and certainly with the students best interest at heart.

Secondly, JSS is as serious about students attending minyan and learning about the different tefillos, as they are about all of the courses that are taught in JSS. The motto of JSS is, "to learn it, not just about it." There is no better way for a student to learn how to daven than to go to davening itself. Furthermore, this is an excellent way to make sure that all students go to minyan. Many times a student from JSS (coming from the background that they often do) becomes totally lost at Yeshiva University. The interest and enthusiasm that they have for the study of Torah and Mitzvos are often squelched in the Yeshiva University atmosphere. Finally, minyan is not a club that JSS (or any one of the Jewish study programs) must "make the most popular minyan on campus," in order to attract their students to it. Tefillah b'tzibor is incumbent upon all students in our Yeshiva, and it need not be any more attractive than the fact that it is a chivv to daven with a minyan.

Donald Bixon YC '92

Write an OP-Ed piece for The Commentator.
Contact Dovvy Prince at 740-2285

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Opinion

Keeping Our Heads High

by Jonathan Tropper

It is probably no coincidence that neither in Spanish, nor in English, nor in any other language, has the phrase been coined "as safe as New York City." The plain truth is that the Big Apple is virtually swarming with countless worms and maggots, and that nobody is safe.

As Jews, the danger for us is even greater. In case you've become too comfortable living in today's liberal society, I've got a news flash for you: Anti-semitism is alive and well and living in Manhattan. And Queens. And Brooklyn. And, yes, even on Long Island. We not only have to watch out for crazed junkies and drunk drivers; we must also be wary of Jew haters. The hard reality is that, despite the great distance we've travelled towards acceptance in the last century, anti-semitism is still a force to be reckoned with throughout the world.

Nobody was more aware of this than the late Rabbi Meir Kahane (may he rest in peace), who was himself a victim of both anti-semitism and Manhattan. If his political radicalism obscured his primary ideals in life, than let his tragic death be a reminder to us of what Meir Kahane stood for, not as an Israeli politician, but as a Jew.

Kahane came of age in the aftermath of the Holocaust, with a fierce pride in his Jewish identity, and a passionate love for his fellow Jew. As such, the victimization of the Jewish people, both on the grand scale of the Holocaust and on the smaller scale of routine Jewish persecution in New York, infuriated him.

Unlike millions of other unjustly attacked Jews, Kahane refused to take his lumps quietly. Whether he was publicizing the plight of Soviet Jews or organizing neighborhood patrols, Kahane's goal was the same. He was teaching Jews that they did not have to live their lives as victims. He taught

us that we had the ability, as well as the obligation, to defend ourselves and fight for our right to exist. He brought to the Jews of the exile a new sense of security, pride, and dignity.

We all support the Israeli Defense Force, and speak of it with pride. What many of us fail to realize, however, is that we, as Jews living in exile, have a responsibility to defend ourselves here as well. Every anti-semitic act, whether it's a slanted article in the New York Times or a physical assault outside a fraternity house, must be challenged or else it is a victory against us. Each Jew must think of himself as a cell in the greater organism that is the Jewish people. The self defense of each individual cell contributes to the general health of the organism. Conversely, a Jew that is negligent in learning how to defend his or her self is contributing to the weakening of the Jewish people.

It is sadly ironic that Meir Kahane caused so much internal conflict among the Jews, because the primary motivation for all his activism was a deep love for his fellow Jews, and a fierce Jewish pride which he simply refused to swallow.

If we are all supposed to be proud Jews, why have so many of us, on occasion, felt so self-conscious about the Yarmulke on our heads? How many of us remember a time when we had to fight the urge to surreptitiously remove it and place it in our pocket? How many of us can say we've never yielded to that urge, whether by taking off the yarmulke, or by wearing the ever popular baseball hat?

This discomfort with presenting ourselves as Jews, in certain environments, does not, in my opinion, stem from a feeling of shame, but rather, from a feeling of fear - fear of not being accepted, or worse, of being attacked, either verbally or physically.

It was this fear that Meir Kahane dedicated his life to destroying. He knew that only by becoming physically and

emotionally secure as Jews could we ever express our Jewish Pride. Standing up for your faith, and fighting for it whenever necessary. That's what Kahane espoused, and what he represented.

I am certainly not saying that every snide comment or mockery be challenged physically. However, it is essential that every Jew do what he must to guarantee that he will never be intimidated into hiding his religion. If that means an occasional confrontation, then it is our responsibility to be equipped to handle that without hesitation.

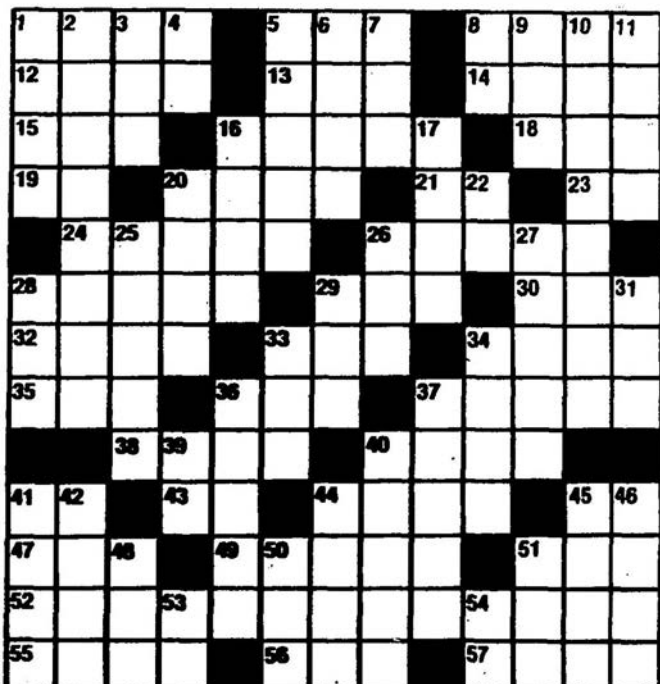
Washington Heights is a hostile and dangerous place to go to school. Surrounding the four or five blocks that make up our campus is a perilous and violent neighborhood. Symbolically, this is the story of our lives, whether it's Israel surrounded by the Arab nations, Yeshiva University surrounded by the Heights, or Jews anywhere surrounded by anti-semitism. Although many of us disagreed with Kahane's politics, we must all learn from his burning desire to see the Jewish Nation become a strong and secure people.

We do not have to accept the radical ideas of Meir Kahane, but we must recognize the forces that led him to these ideas. He will be remembered as a zealot and a fanatic, and that is understandable, if not just a bit sad. But I have no doubt that had he been approached during his lifetime and told that in the future he would be mercilessly gunned down thousands of miles from his home, and remembered as a racist fanatic, he would not have been deterred one iota from his mission.

Hopefully there will be room in our hearts and minds to remember Meir Kahane, not only as a political zealot, but as a man who dedicated his life to the preservation of the Jewish people and as the man who brought us the strength and the courage to declare "Never Again!" ○

COMMENTATOR

Classroom Companion



ACROSS

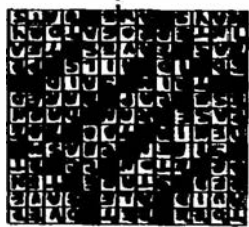
- 1. Merged
- 5. Wags
- 8. Above
- 12. Exacted
- 13. Bar
- 14. Bazaar
- 15. Color
- 16. Final look
- 19. Number
- 19. Either
- 20. Inland
- 21. Chapters (abbr.)
- 23. Night (abbr.)
- 24. Walking stick
- 26. Deep look
- 28. Juice
- 29. Also
- 30. Farmer's tool
- 32. Fragment
- 33. Juggled
- 34. Mound
- 35. Shards (abbr.)
- 36. Hat
- 37. Unkind
- 38. Chip; piece
- 40. Utensil
- 41. Mid-western state (abbr.)
- 43. I had (---g---)
- 44. In fading land (pl.)
- 45. U.S. territory (abbr.)
- 47. Ovens
- 49. Head overhanging
- 51. Bread drink

- 52. Question
- 55. No votes
- 56. Surprise
- 57. Scraps; leavings

DOWN

- 1. Tropical plant
- 2. Ahead
- 3. To five
- 4. Use to form past tense
- 5. Slender wooden stick
- 6. Death
- 7. Indicates three (pref.)
- 8. Bone
- 9. Large vessel
- 10. Forever
- 11. Payment
- 16. Staff
- 17. Reiteration of sound
- 20. Great Lake
- 22. Western state (abbr.)
- 25. Inert
- 26. Prisoner (slang)
- 27. Fragment of pottery
- 28. River in Scotland
- 29. Spout
- 31. Finish
- 33. Male sheep
- 34. Raised platform
- 36. Apple drink
- 37. Tropical Amer. tree
- 39. Southern New England state (abbr.)
- 40. Blackening of a town
- 41. Below the knee
- 42. Authored *Two Years Before the Mast*
- 44. Acknowledge openly
- 45. Bold; amny
- 46. Beans
- 48. Pig pen
- 50. Southern constellation
- 51. Rocks on top of hill
- 53. Ebrahehim symbol
- 54. At

Puzzle #141



Soviet Program

cont'd from p. 1

summer camp, the Jewish community of Tallinn created a government-funded Jewish Cultural Society. The Society this year started a Jewish public school which is housed in a JCC-type building. However, there are no qualified teachers available to fill the one hour per day time slot set aside for Judaic studies. YUSSR plans to fill these vacancies with students from RIETS.

In January, a pair of semikha students will travel to Tallinn to teach. They will remain for a minimum of one month each and then be replaced by new

teachers. In addition to these two, a supervising teacher will remain for a six month period. YUSSR hopes this will help create stability which will further the potential for learning in the program. Regular teachers will also be encouraged to remain on for two or three months, rather than just one, which would cut down on costs, in addition to increasing the effectiveness of the plan. The regular teachers will be provided with room and board. The six month supervisor will also receive a minor stipend.

Travel expenses (international airfare and domestic transportation) and living expenses for the first year are estimated at \$37,000. Another \$12,000 is needed for educational supplies. Stipends, shipping costs, and other miscellaneous expenses will bring the total cost of the Tallinn

Wrestlers Grab Seven Medals

by Eric Melzer

The Yeshiva College wrestling team won seven medals at the Queens Tournament, held at the South Queens Club on Sunday, November 18. Fifty wrestlers attended from Queens, Hunter, and Brooklyn, as well as participants from the West Side YMCA.

Effy Zinken won YU's only gold medal. Fighting in the 134 pound weight class, Zinken pinned a wrestler from Queens early in the second period of the championship match. Dov Bessler also fought in this weight class and won a bronze medal, pinning a wrestler in the closing moments of the third period of the consolation match.

Captain Brian Ostrow fought valiantly in the 142 pound weight class and won a silver medal. Ostrow was defeated in the championship match 6-3 by a 20 year veteran from the West



photo by Josh Sandler

Uri Herzog sets up Joel Haber for a "cradle"

Side YMCA.

In other matches, lightweights Eli Zabib and Etan Goldman won bronze medals in the 118 pound and 126 pound weight classes respectively. Second year member Tzvi Nussbaum received a bronze medal in the 150 pound weight class after losing to a West Side "Y" member in the preliminary match. Rookie Teddy Pearlman fought his first match in the unlimited heavyweight class

and won a bronze medal. Co-captain Yitz Schefres had to settle for fourth place in the 158 pound weight class after losing a nail biter in the consolation round (4-2).

Captain Brian Ostrow displayed optimism regarding the upcoming season. Ostrow remarked, "We have been training five and even six days a week and we work hard each practice. If we keep it up, we can be very competitive." O

program to \$60,500.

After introducing the program in Tallinn, YUSSR plans to duplicate the program in other Soviet cities. The first new program is planned to begin July 1 in Odessa, a city in the Ukraine with a Jewish population of approximately 60,000. The program will begin with a summer camp similar to the one held in Tallinn and will then incorporate a school of similar style to Tallinn's. YUSSR estimates costs for the first six months of the Odessa program at \$34,000.

YUSSR has already raised \$5,000. But according to Danny Mann, a member of the YUSSR Finance Committee, \$25,000 is required immediately just to get the Tallinn program off the ground and pay for the first two months.

"This is a tremendous program that our yeshiva is doing in contrast to the rest of the world," says Mann. "Ultimately, the money we raise has to come from us."

"If people from the Yeshiva community really take it seriously, and realize that this is their university who is doing this and that it's making a crucial change, then that will make a large difference."

YUSSR faces more than just monetary obstacles. The language barrier has been a dilemma from the start. Although there exists a significant amount of English speaking people in Tallinn, it would be difficult to teach through translators over the long term. "One of two things must be done," states Novetsky. "Either we must learn their

language or they must learn ours. We plan to do both."

The first three months of the program will focus mainly on teaching the Soviet students basic Hebrew. Similarly, the teachers will be instructed in simple Russian before they arrive and the supervising teacher will be fluent. Another important factor in bridging the language gap will be the expertise of Maury Kelman, Chairman of the YUSSR Education Committee. Kelman, spent this past summer teaching Hebrew to children of new Soviet olim in Haifa. He hopes to implement the use in Tallinn of a book used in the Haifa school. The book has thousands of pictures with the Hebrew and Russian words for each concept.

The program in Tallinn will not be restricted to the day school. A host of programs, ranging from informal, camp-style educational activities in the afternoons to adult education program on weeknights are also planned. The adult education programs will cover different fields in Judaism each night. These will include Jewish History, Hebrew Language, Hashkafah, and basic Torah classes.

YUSSR planners feel the program's greatest advantage will be its educational staff. The teachers will be drawn from the best of RIETS. Most will also have had extensive experience with kiruv work in the past.

Gidon Rothstein, one of the first two students to be going in January, has worked in the past on Max Stern Division of

Communal Service's Counterpoint program in Australia and a similar program in South Africa. However, he has never worked with Soviet Jews in the past. "I've recently realized how important kiruv is with the Soviet Jewish community," commented Gidon. "It's also very exciting and new."

By using young people as teachers, the program allows the Jews of Tallinn a chance to relate more with the instructors. In the future, YUSSR hopes to send married semikha students. This would provide female role models for the women in the Soviet community, says YUSSR.

The support for the YUSSR program has been tremendously enthusiastic throughout YU. All Roshei Yeshiva have reacted positively to the program and will prepare a manual designed to address halakic issues which might be encountered. YUSSR has received over 40 applicants for teaching positions.

Since YUSSR is still quite new, it is not yet considered a non-profit organization. However, a large New York law firm has expressed interest in setting up YUSSR as a tax-deductible corporation and it should receive that status within a month. Therefore, to facilitate speedy collection of funds while still allowing the option of a tax-deduction, the Young Israel of Riverdale has agreed to establish a temporary fund for collection. Checks should be made out to them with a memo stating that it is for YUSSR and should be mailed to Hillel Novetsky, Suite 482, 526 W. 187th Street, New York, NY 10033. O

YESHIVA SPORTS

Macs Dump Ducks

by Eric Melzer

Surrounded by blue hands and hot egg-rolls, the Yeshiva Macabees routed the Stevens Tech Ducks in the home opener 95-70. The victory was the Macs' second of the season and it also increased their winning streak to seven (five wins from last year).

The Macs started off rapidly. In just three and a half minutes, they led 10-0 and forced Stevens Tech to take a time-out. At 14:48 of the first half, Gregory Rhine completed a pass behind his back to Miko Danan to make

the score 18-0. Stevens Tech had to take another time-out. For nine and a half minutes, the Macs were able to hold Stevens scoreless, and many of the fans in attendance began to chant "shutout! shutout!" The shutout was finally broken with the score 24-0 at the 11:25 mark.

Yeshiva was never threatened by Stevens Tech and led 48-20 at halftime. In the second half, Stevens began to sink shots from the outside, but the Macs kept pace and never led by less than 20 points. The Macs forced numerous Stevens Tech turnovers with their 1-1-2-1 half-

court trap called the "T". Assistant Coach Steve Podias said, "The T-half really put them on their hands."

The scoring for the Macs was balanced as five Macs scored in double figures. High scorer Eric Davis netted 19 points and also had 10 assists. Miko Danan played an outstanding game, accumulating 18 points, 7 steals, and 5 assists. Jon Rosner played tough on the boards and coupled 11 rebounds with 14 points. Gregory Rhine played a solid defensive game and had 6 steals and 10 points. David Ehrman was able to consistently penetrate through Stevens Tech defenders and chipped in 14 points.

The win over Stevens Tech was also the second victory in IAC conference play. Last week, the Macs clobbered Polytech, 87-65. This win marked the first collegiate victory for Steve Podias, who assumed the role of head coach for the game. Coach Halpert had to attend to his son, Yehuda, who had his

the Lollipops: Yoni Leifer, Gilad Ottensosser, and Daniel Loskove. This trio has height, speed, and excellent penetration abilities. However, the three must prove that they can hit outside shots. A team consisting of Erez Ben-Ami, Ofer Naor, and Saul Stepner is another favorite and might be the top rebounding team of the tournament. Another team that is likely to be a serious contender is the sharpshooting and defensively skilled team of Dov Deustch, Jason Horowitz, Eric Melzer, and Seth Sokol.

Because the Shick Superhoops final is held on a Saturday, the winner of the YU tournament will not be able to participate. However, YU's winning team will have the opportunity of playing against a group that considers itself Yeshiva University's all-star team. Called "Lethal Weapon III," it consists of the best of the YU Athletic Staff: Stan "hands" Watson, Manuel "lightning" Ortega, and Carlton "TNT" Green.

The deadline for tournament entries is Wednesday, November 28 at 9:30 P.M. The lottery for tournament pairings will be held one hour after the deadline in the Athletic Office. O

by Matthew Klein

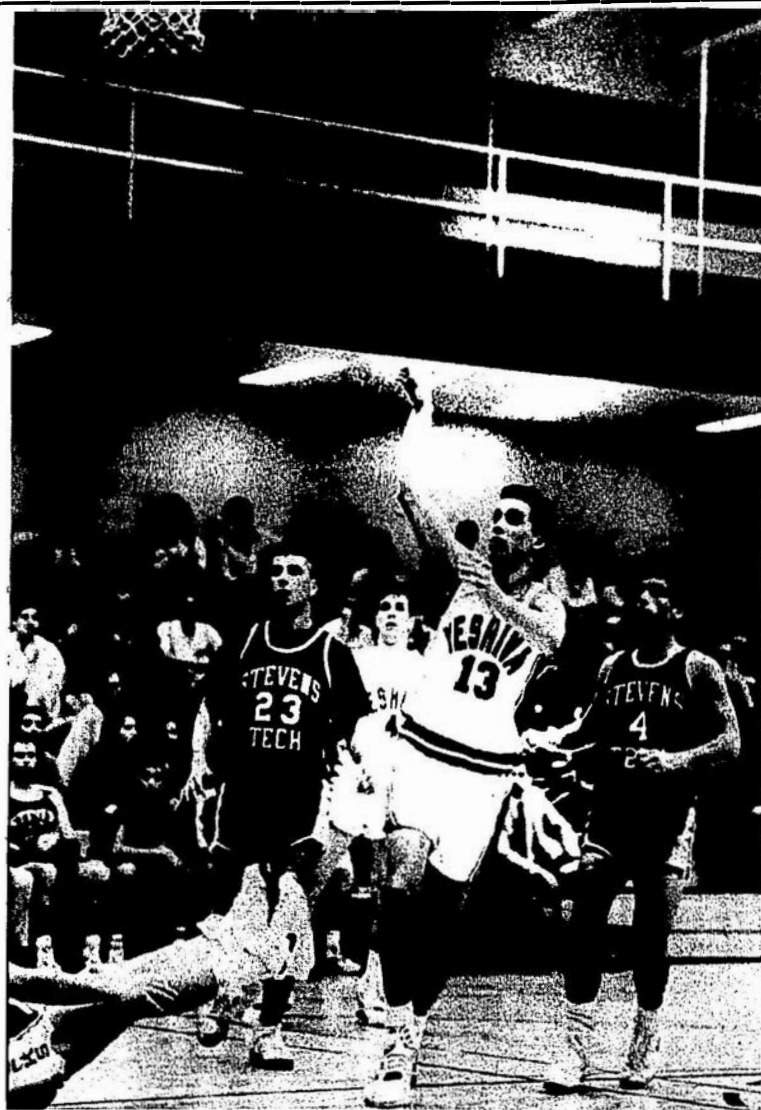
One of the most popular events in Yeshiva University athletics is the annual Schick Superhoops three-on-three basketball tournament. The tournament will again be run by Assistant Athletic Director Stanley Watson, and is scheduled to begin on December 2nd. Each team is allowed to have three players and one substitute. The game consists of two halves, each half lasting for eight minutes, and is officiated by members of the athletic staff. The tournament is single elimination, with a single loss knocking a team out of the competition.

As simple as the rules may sound, the team with the most talent will not necessarily emerge victorious. The game clock does not stop for anything except injuries, and the basketball is put into play by merely tossing it back to the free-throw line. Therefore, stamina and endurance will play a crucial role in each and every game.

This year, the talent and skill of the teams in the tournament has reached a very high level. One of the teams expected to advance in the tournament is

Macs vs.
CCNY
8:00 pm
tonight
in the
MSAC

Stanley Watson
Appreciation Night



Eric Davis leading the Macs once again with 19 points.

appendix removed. Yehuda has since recovered from this operation.

Like the victory over Stevens Tech, their first road win over Polytech was an easy one. The Macs held Polytech to 20 first-half points, and Polytech was smothered by the Macs' half-court trap. Eric Davis was the high scorer with 24 points. Jon Rosner had a "double double," coupling 16 points and 13 rebounds.

The Macs' next game is tonight against CCNY -- tip-off is at 8:00PM. Tonight is also Stanley Watson appreciation night. All fans are requested to wear glasses to the game in honor of our Assistant Athletic Director. O

The Commentator
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