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SCW Senate

Resumes Meeting

Nursing Program with Beth Israel,
Student-Teacher Evaluations Among
Topics Discussed

by Heidi Tenzer

The Stern College Senate has resumed its regular meeting after a six week gap. At their recent Dec. 14th and Dec. 28th meetings, various important issues were discussed. Chairperson Karen Eisenberg opened the Dec. 14th meeting by apologizing for the long delay between Senate meetings. She claimed that this was partly due to Dr. Blanche Blank's inability to meet with Senate as scheduled, and partly due to conflicting Club Hour activities.

Book Lists

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

Possible Joint Nursing Program with Beth Israel

Dean Karen Bacon introduced the possibility of a joint nursing program between Stern College and Beth Israel Nursing School. This program would hopefully begin in September 1978. Students would apply to Stern and live in the dormitory, while taking courses at Beth Israel for two years and summers. At the end of this two year period, the student would receive an associate degree in nursing from the highly accredited Beth Israel school. The student would then be required to finish her last two years at Stern College, taking a revised set of requirements geared towards fulfilling the needs of an Orthodox Jewish nurse. The student would graduate with a B.S. degree from Stern, along with the Associate's degree in nursing from Beth Israel.

Such a program is already in existence between Hunter College, whereby students are able to receive both a B.S. degree and a nursing degree in four years. This new program with Stern would make it possible for Beth Israel students wishing to obtain a B.S. degree to attend either Stern or Hunter. The program, if materialized, would be beneficial to both schools.



Senate Chairperson Karen Eisenberg
Evaluations Analyzed

The third issue discussed at great length throughout both the Dec. 14th and Dec. 18th meetings was the availability of the 1976-77 student-teacher evaluation results, available for student review in the library. Senators Karen Eisenberg and Peninah Segal both explained the need for freshmen and transfer students to receive student feedback about instructors before registering for courses.

Faculty members were strongly opposed to the publication of the evaluations, claiming that they were inaccurate. They only solicited the responses of a small majority of students who attended the classes. The results of this kind of an evaluation cannot be properly monitored. Rabbi Aler Metzger pointed out the ethical implications of faculty evaluations by the students, and asked that Rav Soloveitchik be consulted in this matter.

The results of this issue will be looked into and discussed further at the next meeting of Senate. Student participation in Senate is strongly urged. Senate optimally meets every other week on Wednesday during club hour in Room 816.

CLEP Examinations

Suspended by Dean Bacon

Cheating, Lax Procedure Cited
as Reasons for Suspension

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

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

Another significant problem with the CLEP examinations is that few or no precautions are taken by E.T.S. to insure the identity of the student involved. It is therefore not difficult for one individual to go in and take a test instead of the individual registered for the test. In addition, it was discovered that the same

examination is administered successively several times a year. Thus, answers which are illegally smuggled out of an examination may be circulated for up to a year among students planning on taking that examination.

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

SCW Students Rally to Aid Soviet Jewry

by Helene Fragman

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

There was also a rally held in front of Madison Square Garden to protest the Moscow Circus and to show support for Soviet Jews. Approximately 800 people attended the demonstration and approximately 502 were Yeshiva University students.

The latest action taken by the S.S.S.J. was another demonstration on Sunday, January first, in Midtown Manhattan for Soviet dissident Edward Kuzntson. He is one of ten people accused of attempting to hijack a plane to Israel. All

ten were sentenced to death, but the sentence was committed to fifteen years' imprisonment due to Western pressure. Kuzntson, who has been in prison for eight years, and whose wife has been living in Israel for three years, feels he is doomed. He has gone on a hunger strike, refusing to eat since December 29.

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

Although Stern has a large population of Russian immigrants, Ms. Schwartz stated that her biggest problem was fighting the apathy. She added that support is the most important factor and that "we as Jews are our brothers keepers".

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**Shomer Ptaim
HaShem**

by Laurie Rosenstroch

Right now, I find myself unsure of what to think. I have just heard of the Knesset's approval of three new West Bank settlements, and statements by Prime Minister Begin implying his intention to maintain a hard line against Egypt's demands. And I have before me an article from the *New York Times* of January 9, which includes a significant quote from Mr. Begin to the effect that if Egypt rejects Israel's proposals, "Israel may decide to inform it of the great general principle of international law, namely that if one party presents proposals for a peace treaty and the other party does not accept it, the proposing party is at liberty to state that its original proposal is canceled and no longer stands."

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

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

Residents of these areas will have the option of applying for full Israeli citizenship, in which case they will have the right to acquire land and settle in all of Israel (as residents of Israel will be allowed to acquire land and



**The Beit Midrash Controversy:
A Question of Survival**

Silver Reflections

by Debbie Silver

The past semester at Stern has seen a great deal of changes, some permanent and some transient. I've been privileged to partake in a number of programs which, when initiated, were new and unprecedented in the history of Stern College. The Beit Midrash Program, which was begun this semester, is one such innovation.

It seems that recently there has arisen a great deal of controversy regarding this program. A significant segment of the Jewish community is scandalized by the idea of women learning Gemara, and has reacted as they deem appropriate. Criticism has been leveled against Yeshiva University in general and Stern College in particular, and the program has unleashed a large amount of anger from the right-wing Jewish community.

One possible reason for this almost violent reaction is the publicity which has been supplied by the various Jewish newspapers concerning the program. One Yiddish journal just published a front-page story on the program, complete with descriptions of how the "nice Jewish girls" at Stern College are learning Gemara "just like the yeshiva boys." The impression which one might gain from this article is that Stern College students are taking courses which will eventually lead them as far as Semichal.

Nothing could be further from the truth. The participants in the Beit Midrash program are women who are dedicated to learning the methodology of Torah Shebe'al Peh (oral law) as a means of strengthening their commitment to Yiddishkeit. We view the learning

of Gemara as the conduit through which we can enjoy meaningful lives as Jews. It is a means, not an end.

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

Commitment to a life as an observant Jew entails acceptance of certain defined life-styles for both men and women. What must be recognized is that the parameters of these roles have undergone significant restructuring during the past twenty years of American Jewish life. The challenges and opportunities which face the Orthodox Jewish woman today are more varied and numerous than they have ever been before. The taking on of halakhic practices which are traditionally male-oriented should therefore not be viewed as an attempt to identify with and emulate the role of the man in Judaism; it is rather a result of the ongoing expansion of the woman's role to a position from which she is better able to cope with what confronts her.

The biggest problem facing the Orthodox Jewish community today is one of survival. The Beit Midrash program attempts to fortify Stern College students in their fight against assimilationist pressures. It is my hope that the program will grow and continue successfully over the coming years at SCW.

The recent controversy over the CLEP examinations, and their subsequent suspension, prompted a great deal of concern among the students of Stern College, particularly among those women who were planning on taking the CLEP examinations this semester with the hope of graduating in the Spring. Dean Bacon and the faculty have expressed their willingness to formulate substitute examinations which will be comparable to and will accomplish the same purpose as the CLEPs. The *Observer* urged student and faculty cooperation so that this solution may be made available as expeditiously as possible.

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

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

Hubert Humphrey was an example of dignity, courage and humility. He was truly one of the *Chasidel Umas HaOlam*.

settle in the liberated territories). While this seems to assure the right of Jews to settle on paper, it does not assure them of this right in practice. New settlements would doubtless require the approval of this administrative council, which is not likely to have a sympathetic majority (One should also keep in mind that Arabs will not sell land to Jews, under threats from the PLO). The provision that Arab residents may acquire Israeli citizenship, and subsequently buy land in the main part of Israel, may at present also be limited in practice by financial considerations, but that is likely to change in the future (besides which the very encouragement of it is ideologically objectionable).

Begin's plan further calls for a committee, to include representatives of Israel, Jordan, and this administrative council, to "Determine the norms whereby Arab refugees residing outside Judea, Samaria, and the Gaza district will be permitted to immigrate to these areas in reasonable numbers." (Quote from the official English version of the statement, as published in the *New York Times* of December 29.) And this exacerbates the other problems, for it insures the continuation and increase of an Arab majority, supplementing their high natural rate of increase in these areas, and their eventual diffusion into even the main part of Israel.

And this is only the proposal of the Israeli government which the Arabs say gives far too little, and which must still be subject to negotiations!

At times I feel that Mr. Begin's reference to international law is one of the more hopeful signs to emerge.

It is not a question of who wants peace more, but of what kind of peace. Say "peace", and you have immediate and enthusiastic support. But a government's policies must be grounded in good sense, not mere sentiment — particularly when that government has an obligation to the Jewish people of all generations in all parts of the world. No, we don't want any more soldiers dying *Chas v'shalom*, but at the same time, how can

we seek to prevent that by undoing the accomplishment of those who have already given their lives? Yes, we want peace, as soon as possible, and the present situation holds promise for it to be achieved. But we must be extremely cautious, and not make peace for now at the expense of security five years, or ten years, or two generations from now.

I am hopeful, but worried. And even more so because too many other people are not!

Shomer ptaim HaShem.

Yasher Koach To SCWSC

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

Blood Drive Not In Vein

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

Chassidus and Psychotherapy:

An Overview

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

Ed. Note: We are pleased to present the last two sections of this series which was started in the December 21st issue of The Observer.

III-CHASSIDUS-THE THEORETICAL FRAMEWORK OF CHASSIDISM

Whereas previously, Jewish thinking had stressed the Omnipotence of G-d Chassidus concerns itself greatly with his Omnipresence. This emphasis on Divine Omnipresence is closely related to the concept of Divine Providence. Man is taught that G-d is at every moment totally involved in his destiny and the destiny of the universe. The Divine Presence follows the Jew into the darkness of Golus-The Exile. Golus is not only a geographical or historical concept but refers to the spiritual darkness in which the Jewish people and the world is immersed and for whose end every Jew prays and imminently expects the coming of the Messiah. Psychologically and sociologically the concept of Golus includes the alienation, loneliness, purposelessness, social disorganization and dehumanization which oppresses not only the Jew but the entire human race. Because of his unique spiritual vocation, the Jew is more aware of and more oppressed by the darkness of Golus. The history of the Jewish people is inexorably tied to the tragedy of this fallen human condition; the unique Jewish destiny is directed toward the end of Golus. Chassidus reminds us that G-d is always with us and ready to assist our being uplifted from this state. We are urged not to fall into the trap of despair. If we cling to the Almighty, and respond to his Presence with our own presence, then Golus can be transcended. The Chassidic emphasis is on Simcha, on fulfilling the Torah with joy, instead of with sorrow, out of a heavy hearted sense of duty. Joy is a derivative from Omnipresence. Every obstacle ultimately offers us a challenge to which we can respond with growth. Man rejoices because the lofty King is constantly involved in his destiny and profoundly concerned with his personal good. Adversity, anguish, the darkness of human existence, are the external veils that temporarily cloak G-d's purpose which always has as its goal the highest good that can be accomplished for man. This radical optimism emphasizes that the potential for good and health lies within each of us in every situation. Chassidus affirms that G-d's presence is everywhere and, though often hidden, is accessible to all of us. The Chassidic emphasis is on hope. It offers joy in a living relationship with a Living G-d. Psychologically it is given to each one of us to transform our inner darkness into inner light. We can thus trigger an inward healing which transforms the sick parts of our self into health. Man is called upon to become aware of G-d's continuous awe-inspiring Presence. G-d is at every moment very much involved in the destiny of each man, promoting his regeneration and healing. We can become conscious partners in this process.

Each man's life is of infinite significance. His whole being is in the presence of G-d, his every act, thought and feeling has cosmic implications and either hastens

or delays ultimate redemption. More explicitly stated, the Baal Shem Tov taught that man is not merely in the presence of G-d; he is actually rooted in G-dliness. Man can facilitate or hinder G-d's work in the world by virtue of his good and evil deeds. In the words of the Kotzker Rebbe, "Where is G-d? Where we permit Him to enter."

Modern man's loss of capacity to see meaning and purpose in life has had devastating results. He falls into an abyss of despair. He identifies himself completely with his finite fragile state of being. He is caught in the grip of alienation and loneliness. When he cries out, he thinks no one will hear and no one will care! The therapist who listens and cares is the agent of the All Present One Who Listens and Cares and Redeems. The healing begins with the patient's discovery that he is not alone. One important area in which modern psychiatry has advanced has been in the understanding of communication and the relevance of communication to therapy. This ability to improve the quality of communication among people is an area where psychotherapy and Chassidus interface. Chassidus adds the involvement and loving concern of G-d in human communication and relationships to our more secular psychosocial frame of reference. Chassidus bids us to become aware of G-d's Presence in the therapeutic communication.

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

In this framework, we can appreciate the psychological implications of Chassidus' enormous emphasis on Simcha (Joy), as a fundamental orientation to life, linking man's temporal and immediate existence with his higher Source.

Chassidus brings into sharper focus the classic Jewish idea of man, whose highest fulfillment is expressed through "Dvekut"-attachment to G-d; that for all his mortal limitations, man is capable of being a worthy bearer of G-dliness. Even in this dark and troubled world, social action and responsibility go hand in hand with personal fulfillment in a unitary dynamic psychosocial concept of man. G-d and man are partners in the unfolding of creation. We need not be intimidated by our weakness and failures. These are only twists and turns in the road to fulfillment.

Chassidus and psychotherapy both seek the full mobilization of a person's inner psychic and spiritual resources toward the goal of self-actualization. Beyond this, each of us can find a still higher purpose by awareness of his role in the Creator's universal grand design. Each one of us is granted an opportunity of being a precious link in the work of Creation. The process of growth occurs within the therapist and within the patient as part of the unfolding Divine work.

IV-THE REBBE-CHASSID RELATIONSHIP AS A THERAPEUTIC PROCESS

The Rebbe served a significant role in establishing a higher level of aspiration in his Chassidim. This enhanced their self esteem, stimulated their awareness and aided actualization of their inner potential. The Rebbe's insight and support helped relieve the tension of the Chassidim resulting from their awareness of their own imperfections and helped mitigate the harshness of the external environment.

Rebber varied in their style and leadership, and guidance varied with each Chassid's needs but also reflected the Rebbe's basic approach. Certain Rebber tended to be more supportive; others took a more challenging stance.

The very fact that the Rebbe and Chassid had a life-long relationship exerted a beneficial effect on the self-concept of the disciple. In this way, there was a strong sense of identification by the Chassid with his Rebbe that served as an additional source of courage during times of great stress.

The principle of identification was utilized by a Chassid emulating his Rebbe, especially following his Rebbe's example of altruism and self-transcendence. The Chassid's personal pain became less important when he would help others as the Rebbe helped him. The Chassid leader in his own personal life exemplified the ideal of altruistic self-transcendence.

In Chassidic thought, the Lurianic concept of Komah Shlema stands very much in the foreground in terms of understanding the Rebbe-Chassid relationship. Komah Shlema or "full stature" implied that Jews are not merely a numerical aggregate, but that they are part of an organic corpus, one spiritual body, and that all Jews of all times participate in this unity of souls. The scholars of Israel are equivalent to the head in their relation to the rest of Israel. Thus the encounter between Rebbe and Chassid is not merely the meeting of two persons, but rather an encounter with selfhood. The conflict between self and others was overcome by this high sense of unity.

Existential psychology has been exploring a secular version of Komah Shlema by delineating the need for the therapist's total identification with the unique identity of his patient. The therapist is enjoined to get inside of the patient's skin and experience the patient's world. J.L. Moreno utilizing psycho-drama developed the concept of role reversal and doubling as specific techniques for the therapist achieving this level of empathy with other human beings. Both the Existentialist and Psychodramatic schools of therapy have demonstrated what Chassidus has long known from its vantage point, that such a capacity to transcend oneself into another is not only enormously rewarding and enriching but also can contribute to the psychological health of both parties concerned in this process.

Modern psychotherapeutic theory has come to realize that it is important for the patient that the therapist genuinely care for his welfare. This represents an important advance from the earlier Freudian prototype of an uninvolved, detached therapist. Another important consideration in a therapist's effectiveness with the patient is his ability to accept his patient if not for what he is, then for what he can become. The therapeutic relationship is utilized to overcome the patient's feeling of isolation and loneliness, his self-hatred

and multitude of negative feelings and attitudes that contribute to his illness.

The growth-producing process of the Rebbe-Chassid relationship requires the proper social milieu for its fulfillment. The Chassid's family, the Chassid's community and the entire people of Israel all must be part of each Chassid's growth. The social contact must embody and reinforce each Chassid and the work of the Rebbe. In this respect, the Baal Shem Tov's social psychiatry lives on.

The therapeutic experience of Chassidus is related to man's neglected need for values and direction in life. A deficiency in many modern schools of psychotherapy is an aversion to the assertion of specific value and a caution with the whole question of values. Yet it is increasingly evident that conflict of values can be an important factor in the production of mental illness and that insight into our own and our patient's value systems is an important part of the therapeutic process. Psychotherapy needs to be ready to enter the spiritual realm with a willingness to cast away all the prejudices of our outmoded materialistic age.

Bookends

by Barbara Michael

In recent months, the library has received several gifts aimed at augmenting its collection. One such gift has come to us from the Morris Benothau Collection of books and archives. The books received are now being added to the library shelves, and the archive materials have been turned over to Dr. Leibtag of the Yeshiva University Archives. The Steinberg Library has also received the Kallen Collection of curriculum, which represents a significant addition to the library's holdings in the field of elementary education. Dr. Adelaide Jablonsky, chairperson of the Ed. Department, has generously consented to donate her time and expertise and will sift through the materials in the Kallen Collection to determine which are appropriate for Stern. The materials chosen from the Kallen Collection will soon be available, along with other teaching aids and curriculum materials in the library's resource center.

Library acquisitions have also been used to benefit other areas of Stern College. Many books received by the library as gifts have been found to be unnecessary to the library, and have been handed over to the student bookstore. The proceeds from the sale of these books will go to Student Council. The library has also donated language materials to the language lab, in the hope that they will be used by a greater number of students.

cont. on page 4

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

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

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



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**LeMaz Method
of Natural Childbirth Discussed
by Biology Club Speaker**

In the past ten years, the Le Maz method of natural childbirth has gained popularity throughout the country. More and more couples are participating in

natural childbirth classes and refraining from the use of anaesthesia and other drugs during labor and birth. The trauma normally associated with labor pains and childbirth is no longer a reality for a mother in Le Maz. Mrs. Natalie Cohen, a Stern graduate, was the guest speaker on the Le Maz method at the Biology Club's second program.

Bookends

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

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

In response to complaints that the periodical room has been inaccessible due to its use as Beit Midrash, all Beit Midrash classes have been moved elsewhere. As a result, the periodical room is open for general use during the day. Students are reminded that the periodical room and not the library, is the place for group study, as talking is permitted there. Due to the small number of students using the periodical room in the evenings, the late hours which have been instituted may be cut short; however, messenger service between the library and the periodical room will still be offered. Any students who need periodicals after 5:00 P.M. should request them at the front desk of the library.

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

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

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

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

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

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

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

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