

THE OBSERVER

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Students toast the opening of the studio art exhibit in the cafeteria. For story, see p. 7.

Stern Seeks State Approval for Nursing Program

Stern College has sent a proposal for a Nursing program to Albany, which could mean a Nursing program will begin at Stern in September, 1979.

If the proposal is approved by the State, "upper division" junior and senior year) courses for registered nurses will be offered at Stern. The curriculum includes courses in gerontology and ontology.

Nursing students will obtain clinical experience at New York health care centers. Beth Israel Hospital and the Bureau of Public Health have committed themselves to offer their facilities to Stern students. Cornell University-New York has made a tentative commitment. Dean

Bacon pointed out that Yeshiva University's Albert Einstein College of Medicine will be available as a resource, but "Stern will try to minimize using AECOM because of the distance between the two schools." Nursing homes, day care centers, and in-home nursing care will provide the nursing students with experience as well.

The curriculum of the program is subject to the approval of the faculty as well as the State. If the faculty makes any modifications, its suggestions will be forwarded to Albany for evaluation. Dean Bacon does not anticipate any problems in having the program approved, and expects an answer from Albany in mid-March.

The purpose of the program is to train nurses who will be sensitive to the needs of the Jewish patient. One-fifth of the population in New York City is Jewish, and at least one-half of these 1,500,000 individuals are traditionally observant or from traditional backgrounds. A number of these Jews are in health care facilities, and the program will give students a greater understanding of the cultural attitudes affecting the care of a significant percentage of the clients they will serve. In addition, the program should encourage more young women with Jewish backgrounds to go into nursing.

Stern anticipates that the nursing program will be well attended when it begins. SCW has received approximately fifty inquiries about the program already.

Y.U. Switches to New Security Service

Stern College students could have witnessed the changing of the guard in their own lobby on February 12, when Atlas, a new security service, began protecting Yeshiva University.

Colonel Marmorstein stated that the University decided to change to Atlas because it was dissatisfied with Bell Se-

curity's overall performance.

"It was not any one specific incident that made me unhappy with their service," explained Colonel Marmorstein. "It was a combination of factors. A good service should exercise a certain amount of supervision, such as seeing if a guard is sleeping. Also, there was a point where we had a new

guard every Friday and Saturday. If my assistant has to reinstruct a new guard about procedures every week, it's not worth it. It gets to be ridiculous."

Mrs. Milner said she was dissatisfied with Bell Security's guards because "they just did not know the girls." Knowing who lives in the dormitory and who does not is important so that the guard can screen out unwanted visitors.

Colonel Marmorstein feels the new security service will provide better protection for the members of the Yeshiva University community.

'Lights of Jerusalem' to Dance in Festival

The 28th Annual Israeli Folk Dance Festival, sponsored by the American Zionist Youth Foundation, is scheduled to take place on March 11, 1979, at the Beacon Theatre, Broadway and 74th Street. Performances are scheduled for 3:30 and 7:00 p.m.

As in previous years, hundreds of young people from major national youth movements and Jewish schools in the Metropolitan area will participate in the program. Stern College is sponsoring its own dance group this year for the first time. The participants in this year's dance, entitled "The Lights of Jerusalem," were

chosen by Mrs. Schmidek, the dance instructor at Stern. In addition to the scheduled dances, a city-wide choir consisting of students from a number of youth movements and yeshivot will add a new dimension to the Festival. Multi-media effects will be used to integrate all aspects of the program.

Tickets are now on sale for the Festival. Further information can be obtained by contacting the American Zionist Youth Foundation, at 515 Park Avenue, New York, New York 10022; (921-8060) or, at Stern, Judy Miller, room 3G.

SCW Serves Tennis Intramurals

by Maria Silver

Stern College has added a new sport to its intramural program.

The first tennis intramural was February 18, and the next is scheduled for February 25. The matches are played at Crosstown Tennis Courts between the hours of 9:30 and 12:30. Twenty six ambitious girls have signed up to participate in the matches. Each match is divided into average and advance class players. A six dollar participant fee is required and the remaining cost is supplied

by the Student Council with its allotment for intramurals.

The co-chairpersons for the event, Esther Isaacs and Rebecca Subin, initiated this intramural because, "an interest was shown on the part of some of the students to have it. This is experimental, and if it is successful it will become an integral part of Stern's other intramurals."

A word of gratitude goes to Sharon Markowitz and Coach Taubet for their encouragement and constant availability in making this intramural possible.

Symposium Scheduled on Women in Creative Arts

The Speech Arts Forum and the Observer of Stern College for Women of Yeshiva University will present a symposium entitled *Women in the Creative Arts* on Tuesday, March 27 at 7:00 p.m. in the Koch Auditorium.

The branches of the arts to be discussed will include writing, fashion design, graphics and illustration, and music composition. One of the participants will be Judy Applebaum, managing editor of *Publisher's Weekly* and co-author of *How to Get Happily Published*. The moderator will be Peninnah Schram of Stern College's speech department, who serves as the faculty advisor for the symposium series.

The formal presentations will be followed by an open forum during which the audience will be invited to participate by asking questions. There will be a reception after the program. As a follow-up to the symposium, a workshop will be presented on April 25.

This symposium is the fourth in a series of "Women in..." programs. The other symposia were "Women in Politics,"

"Women in Communications," and "Women in Business." The goal of these symposia are to acquaint Stern College students and alumnae with careers available to them; to inform them as to the best preparation they can provide for themselves; to provide role models of women who have entered certain fields; and to provide a forum for the students to air their ideas.

Student coordinators include Sharon Perin, president of the Speech Arts Forum, Sharon Efraymon, editor-in-chief of the *Observer*, Maria Silver, Shelley Shulman, Roberta Bornstein, and Sandi Biller.

Interested persons may contact Peninnah Schram at (212) 481-0687 or Sandi Biller at (212) 889-7326 for further information. The entire Yeshiva University community, as well as the public, is invited to attend.

Staying for Shabbat? Come to:
World Jewish Shabbat Feb. 24-26
YC-SCW Shabbaton Mar. 2-4

THE OBSERVER

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Frumah Nightingale '79

The practicality of a B.A. can be argued in today's difficult quest for employment. In recognition of this fact, the administration of Stern College has been instrumental in organizing a Nursing program for students of our college.

A religious nurse adds a new dimension to understanding patients' needs. It has always been difficult for a religious student to complete a nursing program. Now, with the new program set to begin in the fall of '79, these obstacles will be overcome.

The editorial board of the *Observer* would like to extend a hearty *kol ha'kavod* to the administration on recognizing the need in our school and fulfilling it. In addition, we would like to wish *hatzlacha rabah* to those students who will be undertaking the Nursing program.

Saving Iranian Jewry

The *Torah* teaches us that we of Israel are responsible for each other. History has also taught us that in times of danger we as Jews must care for our own. The Allies in World War II stood quietly by while our brethren were slaughtered. As Jews we must ensure that a holocaust will never happen again in any part of the world.

American Jewry is not in danger of being physically destroyed. Unfortunately the same cannot be said for Iranian Jewry. During any political upheaval Jews living in the country are in constant danger. It is our duty as Jews living in a free country to come to the aid of the Iranian Jews. We are proud of Yeshiva University for working to help these Jews.

Yeshiva University has done a great service by signing blank I-20 forms which assure Iran that YU will take full responsibility for students released. Rabbi Miller is to be applauded for his efforts on behalf of Iranian Jewry.

Two women were released from Iran on these student visas and are currently enrolled at Stern College. The editorial board of the *Observer* would like to extend our welcome to these students and wish them *hatzlacha rabah*.

The Talmud teaches us that saving a life is comparable to saving a world. We hope that we will be able to help many more Iranian Jews emigrate so they may lead the lives of *Torah* Jews without danger.

The *Observer* Staff wishes Typing Editor Roselle Socol a hearty *Mazel Tov* on her engagement to Phil Kasztl.

The *Observer* Staff wishes Business Manager and Typing Editor Judy Miller a hearty *Mazel Tov* on her engagement to Jay Kalish.

Letters to the Editor

Women's Services

To the Editor:

I am not a "halachic feminist"; I have never been to a "woman's service"; and I try to avoid religion and politics. But, after supporting Angela Davis and Richard Nixon, I have developed a tendency to lean towards the unpopular and seemingly underhanded side of things. I have no desire to be unpopular, yet the "Coriolanus" in me will not tolerate the mild mannered and obsequious position of Clark Kent. That proud general demands the voice of "Uberwoman"! So stay tuned.

There are seven dirty words which cannot be said on television. When traveling in some Jewish circles, add "feminism" to that list. I am upset by some of the things I am taught about women and must read about women (particularly in the area of prayer).

As a young child, I first experienced prayer under the folds of my great-grandfather's talis. I was very small and underdeveloped enough to sneak past the *Mechitza*. I remember the way he shuckled and swayed next to me. I stood straight and quiet listening to his words with awe and admiration. I remember feeling close to G-d.

I also remember when prayer stopped bringing me close to G-d. It happened in a most unlikely place. Like most Jewish mothers and fathers, my parents wanted me to have everything they never had; including an education at the *Bais Yaakov* School for Girls. The first morning of class, all the students gathered in the auditorium to *daven Shachris*. It was a beautiful and touching experience. I was so inspired by it that at lunchtime I again opened my prayerbook to *daven Minchah*. I remember feeling close to G-d and praying with *kavanah*. I guess the *Zeyde* in me came out and I began to shuckle and sway. I distinctly remember being tapped on the shoulder by a Rabbi of Hirschian persuasion. He promptly informed me that shuckling was *untzunist* (immodest) and a woman should take on a less expressive way of praying. He then urged me to continue and walked out.

I was, in Mick Jagger's words, SHATTERED. I stood there speechless, and in shock, no longer able to go on with my prayers. I felt embarrassed and humiliated in front of G-d. I felt unholy, as if I had done something wrong. I was ashamed and speechless.

Today, Uberwoman is angry and wants to respond. Uberwoman must question that Rabbi's view on "shuckling women." Uberwoman must point out that *Chana*, "who is noted by the Gemarah (31a) for her private and elevated *tfilah*"

was once mistaken for a *shikor* (drunkard) while praying. I only remember my *Zeyde* praying. My *Bubbe* was always in the kitchen cooking matzohball soup. Unfortunately, I did not inherit this ability, but

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Torah or Mada

To the Editor:

Stern College women are faced with many requirements: Biology, Western Civilization, *Chumash*, English Literature, French, *Halacha*, Psychology, etc. The structure of our school is such that everything becomes a requirement regardless of whether it is Shakespeare or *dinei Elokim Chayim*. Our *bechira* (free choice) is virtually taken out of our hands.

Stern College should be the place for a *dati* girl to get a good education without sacrificing her religious values. Should a student want a secular major, she should not have to sacrifice her *limudei Kodesh*. Should a student want to emphasize her *limudei Kodesh*, her *limudei chol* should not suffer.

The present structure of the school requires that a sacrifice be made in one or the other area. These sacrifices are changing the motto of the University from *Torah U' (and) Mada* to *Torah O' (or) Mada*.

This situation is not conducive to

promoting *ahavat Torah*. One cannot be expected to have *ahavat Torah* if no such feeling is apparent. *Halacha* and Western Civilization are equated. Choices are not made on the basis of personal priorities, but rather because of time slots, credit value, or whether the course is an easy "A."

How can a student have the proper feeling for *Torah* when it is equated with Art or Music? *Torah* should not be a course that fits neatly into a time slot and tallies up credits. *Key to davar rak hu midem, ki hu chaychem*. "This [*Torah*] is not just a thing for you—this is your life (Deut. 32:47)." There is a proper method for teaching *Torah*, a proper mode for learning *Torah*, and what is most important, a proper manner for living *Torah*.

Stern College was established to perpetuate *Torah* and provide for quality secular education. Viable solutions must be found to enable the University to live up to its motto. *Torah U' Mada* sounds good as long as we remember that *Torah* comes first, *Torah* must precede everything. Hashem looked at the *Torah* and from it created the world. We must be aware of what is of primary importance and what is secondary. *Baruch hamavdi bein Kodesh U'chol*, "Blessed be He who distinguishes between the Holy and secular."

Respectfully,
Menucha Quint '81
and Pepi Kest '79

Faculty opinion

World in a Grain of Sand

by Manfred Weidhorn

Students tend to take a neutralist stand towards what they see as an unseemly intramural fight between faculty and administration. They do not realize that in this struggle the administrators are arrogant and callous while the faculty members, although by no means perfect or innocent, are at least trying to hold on to their traditional mission of running a liberal arts college. Student welfare hinges directly on the outcome of the struggle.

Take one seemingly minor but symbolic example; the cost of the duplicating machine's copies. The cost per copy up-town (and at SCW) rose two years ago from 5¢ to 10¢; those at Columbia remain 5¢. Why?

The case is even worse than it would seem. At Lexington and 39th Street stands the Lightning Copy Center. It charges 5¢ per copy. Note the differences: the Lightning Copy Center (a) is a profit-making business; (b) stands on expensive real estate and has high overhead; and (c) uses high-quality Xerox copiers. By contrast, uptown YU (a) is a non-profit educational institution (except for the overpaid top administrators); (b) stands on relatively cheap real estate; (c) uses the ill-smelling, wet, poor quality Olivetti machine. Yet the bottom line is 5¢ at the Lightning C.C. (and at Columbia), 10¢ at YU. Student leaders should be demanding an end to such shabby dealing, and all students can understand from this particular example what the faculty is up against. "To see a world in a grain of sand."

In more important matters, the administration has done no better. Laughable claims are made in court concerning the faculty's "managerial" attitude, even while

new programs such as Nursing are introduced without faculty participation. The administration fires tenured professors without following the guidelines set forth in its own handbook. Professors in Judaic Studies—the *raison d'être* of YU—have long been deprived of promotion, tenure, and meaningful salary increases. Dr. Patt is given a Soviet-style treatment. Every proposal affecting student or faculty welfare, or academic standards, is emasculated by the real bosses, Socol of Finance and Schutz of the Legal Department. In addition, everyone knows by now that administrative and faculty salaries at YU are like the buckets of a well—one goes up while the other goes down. (To keep that hidden, the administration has even taken to withholding information demanded by the Federal Government!) Student leaders have indeed remarked in recent issues of the *Observer*, *Commentator* and *Homemaker* on the blatant moral failings of the administration.

What can be done? Perhaps if the Trustees were apprised of how bad things really are, something might move. It behooves the faculty and students to insist that their leaders meet as soon as possible with the entire Board or a select committee of it in order to lay before it the numerous grievances. Nothing may come of such an action, but at least students and faculty will know that they tried everything to keep YU from going under.

The Miller's Tale

Is the Office of Student Finances 'Financially Cleared'?

by Naomi Miller

Many, if not all of us have at one time or another come in contact with the Office of Student Finances. Not only does this office handle the collection of tuition, but they also deal with the allotment of funds to both the Student Councils of Yeshiva College and Stern College.

At the beginning of each semester, a \$10 student activity fee appears on the tuition bill, which must be paid along with lab fees, computer service fees and the general tuition cost. After the university subsidy is added to the student activity fee, the Stern College Student Council receives approximately \$25 per student, allocating us about \$12,000 for the year. Because of the rising expenses in all areas the student council presidents of YC, SOY, EMC, JSS, and Stern College requested that an additional \$10 charge be added to each student's tu-

tion bill for the second semester, thus increasing SCWSC's budget by \$4,000.

One would suppose then, that with an annual budget of approximately \$16,000 the Stern College Student Council could adequately meet its expenses. Unfortunately, as of February 16th, over half the academic year having passed, Stern College has received only \$5,200 from the Office of Student Finances.

After speaking to this office upon five separate occasions, beginning in mid-January until now, I have been told time and time again that "the check will be coming" — but of course, no such check has arrived. I feel that the Office of Student Finances is committing a gross injustice by delaying this payment; I am sure that they are well aware that any university, business, private organization, or student

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From the Editor's Desk

Changes

by Sharon Efroymsen

Stern College is in the process of changing. To what, I do not know.

At first, I thought that nothing at Stern changed. Looking through old *Observers* dating back to the early 1960s, it seemed that student concerns have remained the same. Editorials harangued about too many requirements, intolerable living conditions, in the dorm, and insufficient available majors.

While the complaints in general have not changed, the specifics have. Today's Senate discusses the possibilities of an automatic minor in Judaic Studies, but yes-

terday's students fought to have a Judaic Studies major at all.

Some problems have been solved. Yesterday students organized a strike to get a new school building. We, today, are using it. Our predecessors struggled against a 10 pm curfew. We live free of it.

Yet Stern is changing in other directions now. I have asked many Stern alumnae what they think is the major difference between Stern students in their time and now, and virtually all say today's Stern women are more professionally oriented. Indeed, orthodox Jewish women in general are entering the job market. The trend is probably due to two factors: First, women as a whole in America are more professional and their influence inevitably has reached orthodox women. Second, the Civil Rights legislation in the 1960s brought laws protecting Sabbath observers. Jobs are now within the reach of orthodox women.

I am pleased to see that Stern is moving to meet new student needs. The accounting and nursing programs developing now will expand the options available to students here. Though this marks a departure from the past, I do not think it need abnegate what was here before. I do not see anything wrong with a woman coming to Stern for her MRS, or for a liberal arts education or for a strong foundation in Judaic Studies. I think Stern can provide women with all these needs, and the diversity can only add to the college.

My only concern is that one goal not be sacrificed for another. If developing superb pre-professional programs means cutting down on the Judaic Studies curriculum, then it's not worth it. We would be sacrificing the essence of Stern College, the factor that makes it unique.

We are living through experimental times. For the first time, the orthodox working woman is a reality. If Stern is going to provide programs to develop working women, then it must continue to strengthen the Judaic Studies curriculum and religious guidance. Otherwise, the orthodox working woman will become merely the Jewish working woman, and then what will happen to the Orthodox Jewish family?

What's Ticking with Tac

by Marsha Wolkowicz and Robin Klein

During the 1950s it was decided that the Jewish woman should have a place where she could study both *Torah* and secular studies; so, Stern College for Women opened its doors in 1954. Stern College was the only one of its kind, offering a curriculum designed to prepare the young Jewish woman for careers, graduate study, and increasing responsibilities in the community. The unique concept at the foundation was that the values of Judaism have meaningful relevance to the general culture of Western society.

Over the past 25 years, the college has established itself as a highly respected institution, truly living up to its goals. However, we have reached what appears to be the apex of our growth. We currently find ourselves in a steady decline. We are losing sight of everything Stern College has stood for, for the past quarter of a century. Over the course of the past semester we have seen a decline in the Judaic Studies department at SCW as well as in the entire religious atmosphere of the institution.

One can find many loop-holes in the Judaic Studies program. The requirements of the department are very vague. When a student completes her Judaic Studies

courses at SCW she finds that she has only bits and pieces of the information. The student is not left with a concrete block of knowledge.

Women returning from Israel find few courses to take. The tri-level system of the department is a farce; courses are chosen not because they are on the student's level but because they "fit into my schedule."

Stern College is in desperate need of a full-time chairman of the Judaic Studies department. This person must be able to run the program as well as be a religious figure to whom the women of SCW can turn for guidance.

There is a dire need for full-time faculty members in the department. We need teachers who can be role models and not just professors.

Faculty members must be willing to work with the students outside of the classroom as well as inside.

The quality of religious life at the college is taken for granted. For a whole semester everyone has been up in arms with the problems of religious life in the dormitory. But these complaints never extended themselves to the school building just two blocks away. There has been no relationship between the religious life in the dormitory and the religious life in the

college as a whole. To walk into the school building one would never know that it is a religious institution and not just a college which offers Judaic Studies. This religious atmosphere must reflect itself in the way people dress, speak, and act. It should penetrate our entire selves. It should be uniform and homogeneous throughout our lives—whether it be in the dormitory or school building, in secular studies or religious studies, in our daily or *Shabbat* schedules.

TAC has worked very hard this semester to instill a feeling of *Yiddishkeit* in the school. Our attempts, however, have been met with minimal support. TAC should not be THE source of religious atmosphere in the school. The Judaic Studies department must be an integral part of the religious atmosphere at Stern.

We at Stern College are at a very crucial point. We are in desperate need of a self-evaluation and self-study in order to determine where the specific problems lie and where the solutions are to be found. It will not be a simple task. We are going to need the support of the entire student body. The problems we are facing must be solved immediately so that we may continue to live up to the unique goals upon which our college was established.

Yet Another Look at Women's Role

by Mindy Seiden

Kol Machloket She-he-le shem-sham-angim, s'fat lehitkayem—The Mishna in *Prakei Avot* tells us that any argument whose intent is for the sake of Heaven will be upheld. It is with this humble and sincere feeling that I wish to elaborate on my article "Another Look at Women's Role and Women's Services" which appeared in the December issue of the *Observer*.

Since I was approached by some of my friends as to the meaning of some sections of my article, I will, *beezrat Hashem*, try to clarify some of the nebulous portions.

One person who felt moved enough to confront me, remarked that she was confused by the statement of our Rabbis that women possess an innate quality of *tzniut* that enables them to attain great spiritual levels.

In today's rather boisterous and open society, the term *Kol Kivodah Bat Melekh P'rama*—"all the honor of the daughter of a King is a personal and private one"—connotes an image of a woman who is timid, and who never asserts herself. This is certainly a very negative portrayal of a woman. Our Rabbis, however, have explained the woman in a completely different manner.

The woman was created with higher capacity for *tzniut*—for modesty and privateness—and it is with this *midat* that she can attain higher levels of *kedusha*. We see that she was created from a part of the body of Adam, the rib, which is private in two aspects. It is an area that is generally clothed, and it is an area that is located beneath the skin.

We can look at our own *Imahot* and see this privacy, this modesty. For when the Angels came to Abraham to tell him about Yitzchok's birth, they asked, "Where is Sara?", after which they received the reply, "She is in the tent." *Chazal*, commenting on this *pasuk* say that *tzema he*—that Sara was modest. This modesty, as it is viewed in our advanced society, does not imply a negative characteristic, but rather we learn further in the *Parsha* that Sara was a greater *Neviah* than Abraham was a *Navi*.

For when Sara wanted to throw Hagar out of the household of Abraham, *Hashem* told Abraham to "listen to her voice." Sara, the woman in the tent, was greater in some areas than Abraham, the one who was the public figure. Hence, the term, *tzniut*, does not imply a degraded view of women.

As a matter of fact, the concept of *tzniut* is not just limited to women. The most elevated moments in the lives of many of our ancestors occurred when they were hidden from public view. The *Akeida*, the moment when Abraham and Yitzchok showed their complete devotion to *Hashem*, was not performed in front of an audience, but it was done before *Hashem*. Abraham specifically told Eliezer and Yishmael, who accompanied Yitzchok and himself, not to go with them up the mountain. Similarly, the moral high point of Yosef's life occurred when he overcame the temptation of the seduction of the wife of Potifar. This act of refraining was accomplished in a place where none could see him! The *Torah* emphasizes that no person would have ever been able to see if Yosef had succumbed to Potifar's wife's call.

In a similar vein, the *Kohen Gadol* performed the most awesome service in the

privacy of the *Kadshai Kedoshim*.

Yet, if the woman has this quality of *tzniut*, then how does it manifest itself in her daily observances?

The point upon which most of the feminists base their complaints against Orthodox Judaism, is the fact that women are exempt from *Mitzvot Aseh SheHazimna Granna*—those *Mitzvot* which have a particular time restriction. In citing the *Arudraham*, purposefully or not, these feminists claim that the reason that women are exempt is due to the fact that they have other obligations, i.e. "mundane housecleaning chores, and responsibility of raising children." However, before women begin to complain about their "degraded role

in *Yahadut*," they should realize that the *Arudraham* is the only *Meforash* who has expressed this view.

Other *Meforashim* believe that women are exempt from *Mitzvot* because of the greater ease with which they can attain spiritual perfection. In defining this view, the *MaHaRaL* from Prague states that the exemption from *Mitzvot* is attributable and reflective of the nature of a woman's personality. (Shall we say the modest nature??) He writes that performance of *Mitzvot* is designed to enable humans to achieve spiritual perfection. Man's inherent characteristic of aggression is a detriment, and therefore he needs extra religious tasks. A woman, on the other hand,

who is by nature a more *tzniut* creation of *HaKodesh Baruch Hu*, needs less *Mitzvot*.

Unfortunately, in today's society, the more private and reserved person is laughed at, but to be a member of *Am Mamlechet Kohanim Vigoy Kadosh* means to remove oneself from the contaminating environment. The time has come to re-evaluate the role of the woman from the writings of *Chazal* and not from the writings of the modern feminists.

The *Observer* apologizes to Mindy Seiden for leaving her name off her article, "Another Look at Women's Role and Women's Services," in the December 28 issue of the *Observer*.

And Still Another Look at Women's Services

cont. from p. 2

I do make a pretty mean Caesar salad!

Women are not inferior and I can understand if they are sick and tired of sitting in the back of the synagogue. Perhaps these feelings gave rise to the women's *mingan*. While reading "Women's Service Makes a Unique *Simchat Torah* Experience," an article in the November issue of the *Observer*, I was unaware of the *Gemurah*'s objections to this type of ceremony. Naturally, I was glad to be enlightened by the article entitled "Another

Look at Women's Role and Women's Services," featured in the December issue of the *Observer*. I was dumbfounded by the use of such sixty-four dollar words as *davars shebekedushah*, *kavod hatzibur*, and *Beit Yosef Yoreh Deah* 242. The only *Gemurah* I was taught in *Bais Yankov* was *Sotah* 20a: "Rabbi Eliezer said that he who teaches his daughter *Torah* is considered as if he had taught her *tiflut* (trivia or immorality)." My understanding is that it is an infraction of the law of *kavod hatzibur* (honor of the community) to let a woman "go up" (*ali-*

gah) instead of a man. (Gloria Steinem certainly cannot complain about the Jewish man as he doesn't even open "spiritual doors" for his women.) Furthermore, it is not for "the honor of the community" if the woman (even in the absence of men) "goes up" by herself, because she's not really going anywhere and pretending to do so only causes confusion with the forbidden act, creating something most undesirable. Feminism?

Uberwoman calls this MCP reasoning. Uberwoman, however, recognizes and can accept this as a legitimate law against "women's services." Uberwoman cannot understand nor accept the theory of the innate quality of modesty in the woman. Uberwoman is not sitting modestly, barefoot and pregnant in the kitchen. She is in the "public" payphone changing her clothes. *Nairot*, *challot*, and babies are just not enough. Am I to be content, fulfilled and spiritually uplifted by playing with dough as my male counterpart dances with the *Torah* scroll? I also want to dance!

Is that such an immodest proposal? Is it really so unladylike? In *The Jewish Presence: Essays on Identity and History*, Dr. Davidowicz describes her feelings during a Reconstructionist service on *Simchat Torah*. "Watching these women embrace the *Torah*, I found myself seized by wicked and perverse thoughts. Wicked: How insensible was this movement to the festival's symbolism, to its music and poetry. Perverse: Only here could transvestitism appear as innocent farce."

To kiss the *Torah* is a beautiful thing; to see and touch it is glorious; to dance with the *Torah* is a joy I cannot even imagine. I believe this experience could only bring a woman closer to *Hashem* and to equate that yearning with those of a transvestite is an outrage—a blast of Kryptonite!

Uberwoman is "Candide" indeed. However, she is not saying *O che scignari d'essere senza coglioni*. No, that is not what she is saying. She is angry, but not from envy. Uberwoman is spiritually starving; and due to the lack of her innate quality of modesty, she has a great need to stand out, stand up, be noticed and counted. Uberwoman is not in the kitchen but up in the sky and it is about time for "and yet another look at Uberwoman's role and women's services..."

Sincerely,
Lexa N. Rosean

Zamir Chorale Enchants Audiences With Variety of Jewish Melodies

by Abby Fodiman

The Zamir Chorale, "America's Foremost Proponent of Hebrew Choral Music," appears annually at the Lincoln Center for the Performing Arts. This year, the choir will appear at Alice Tully Hall on April 1.

The choir is currently composed of fifty college students and young adults from the New York Metropolitan area. Zamir has been experimenting with various forms of Jewish musical expression since it was founded in 1960 by Stanley Sperber. It has developed a widely diversified repertoire of songs involving Jewish themes in English, Hebrew, Yiddish, Ladino and German. Since its early years, the choir has matured and is now known for its grace, precision and exuberance.

Each year the choir gives several concerts at synagogues in the metropolitan area. Zamir has also appeared at the Kennedy Center for the Performing Arts in Washington, D.C., and has toured Montreal and London. One of the most exciting activities of the choir is its trip to Israel to participate in the International Choral Festival, known as the *Zimriya*. Every two years, Israel invites choirs from around the world to be its guests to entertain the people living in settlements all over Israel. The members of Zamir feel privileged to participate in such an event, and to have the opportunity to discover the music performed by the choirs of other countries.

In past years these distinct nations have been united with music in the joint performances of great works such as Beethoven's Ninth Symphony and Choral

Fantasy, Handel's Saul and Jephtha, and most recently, the magnificent performance of Verdi's opera Aida. The choirs and the Israel Philharmonic Orchestra were conducted in this opera by the internationally renowned conductor, Zubin Mehta.

Those members who were in Israel for the 1967 *Zimriya* were able to stand on top of the recaptured Mount Scopus. During this emotional experience, the choir could hear sounds of live mines being deactivated on the mountain. This and other experiences have inspired Zamir's song writer David Berger, who has written several original songs which the choir performs.

In preparation for the summer festival and the concert in the early spring, which partially subsidizes the trip to Israel, the "Zamiriks" work extremely hard through out the academic year. The choir meets every Sunday night for a minimum of three hours of rehearsal, and several extra rehearsals are held during the week preceding the performance at Lincoln Center.

Zamir also holds two weekend convales during which its repertoire is intensely studied under the direction of Mati Lazar, who has been the director of Zamir since 1972. Mr. Lazar received his Bachelor's degree in piano from Ithaca College, and his Master's degree in musicology-theory from Queens College. He has distinguished himself as a pianist-arranger and is on the joint faculty staff of Columbia University and the Jewish Theological Seminary.

cont. on p. 7 col. 3

Good Sense is Best Defense Against Rape

by Rachel Katsman

"Women have got to start being realistic and face the fact that they are always potential rape victims, be it fair or not," said Katie Taylor, a counselor for New York Women Against Rape.

This is valuable advice for Stern College students, in light of the fact that Brookdale Hall is situated in Midtown Manhattan.

Ms. Taylor explained that it is crucial for the woman, once out of the security of the dormitory, to be constantly suspicious and aware that she is a potential target. Women, she said, have been brought up to be helpful to strangers in need, but this attitude can prove quite dangerous.

"What the woman must realize, especially the out-of-towner, is that there is no crime in being rude or abrupt to a stranger on the street. It's a lot better than the possible alternative," she commented.

There are different stages of interaction between the potential rapist and the victim. The first is what has been termed "target selection." At this time, the would-be rapist looks for such vulnerability factors as isolation of the area, no direct means of escape, poor lighting, and accessibility of the victim. As this is the initial stage of the rape, it is usually the easiest time for women to prevent anything from happening. She should not be alone on a deserted street, especially at night. She must not let herself be accessible by not letting anyone invade her space (i.e., not allowing anyone to walk too closely to her).

A problem facing Stern women is that many times it is necessary to travel after dark, and they may feel the safest method of transportation is a taxi. However, statistics show that rapes in cabs occur relatively frequently. Ms. Taylor advised that if a woman must ride in a cab, especially after dark, she should immediately memorize the name and driver's identification number, and if at all possible, travel with someone else. Licensed cabs are generally safer than gypsy cabs, she explained, because the license costs the driver a good amount of money, and he will not be as willing to jeopardize it.

"This is not to say that a subway is safer," Ms. Taylor warned. "It depends a lot on the situation. Plenty of rapes also occur in subways, especially less crowded ones. If a woman finds herself in a sparsely populated station, if she must walk through a dark corridor or around a secluded corner, she should wait for someone else, or a group of people, and walk through with them. Every situation is different and the woman must weigh different factors, such as time of day, neighborhood, etc., and decide which method is safest in her case."

An important factor in a woman's safety is the way she dresses. Although most women dress for style, it is a safe idea to dress for utility—to wear shoes which allow her to run, and clothes which give her freedom of movement. It is also not a good idea to have clothing dangling, such as a scarf, which can be latched onto to prevent an escape.

A woman could be just as vulnerable wearing four layers of snowclothes as

wearing a short skirt, if the rapist *thinks* she is. It is not a matter of attraction, but of convenience.

"This is characteristic of the rapist," said Ms. Taylor. "If he thinks you are a target, then you are."

The second stage of the rape is the "testing stage," during which time the

crowded street in daylight than on a deserted street after dark.

The woman is in much less danger if she appears in control of the situation and does not leave the rapist a chance to get close to her, Ms. Taylor advised. The rapist is looking to see whether she can be intimidated, if she is in need, and if she can be conned. She must therefore keep her dis-

feeds the rapist when he needs to carry out his plan. Women who include personal information on job applications are many times putting themselves in danger. She hands this personal information to her potential employer and the next day he comes to her door and rapes her."

After the rapist sees that his victim can be controlled, he makes his demands known while threatening the victim, usually with her life. At this point, Ms. Taylor emphasized the importance of the woman following her instincts about the situation. She has to check out quickly if she can flee, fight back, buy time, or whether she must submit to save her life.

There are sensitive parts of the man's body where the woman can attack, such as the instep, groin, knee, eyes, and nose. However, the woman has to know *how* to attack these places in order to impede the man. If she doesn't know what she is doing, she may only wind up antagonizing him and will be in more danger than if she hadn't tried anything.

The Women's Martial Arts Union gives free courses in self-defense, which, Ms. Taylor stressed, are important. Although a woman may not become a black belt, she will become more confident about her physical abilities and learn basic techniques.

"Every situation is different and must be looked at subjectively," the counselor explained. "I was once involved in a case where the man had a gun pointed at the woman while holding her in his car. She was somehow convinced, perhaps by his mannerisms or by observing a collection of different hints throughout the ordeal, that the gun wasn't loaded. When he threatened to shoot her, she called his bluff and managed to escape. In this case, she sized up the situation and followed her instincts."

The fourth stage is the rape itself.

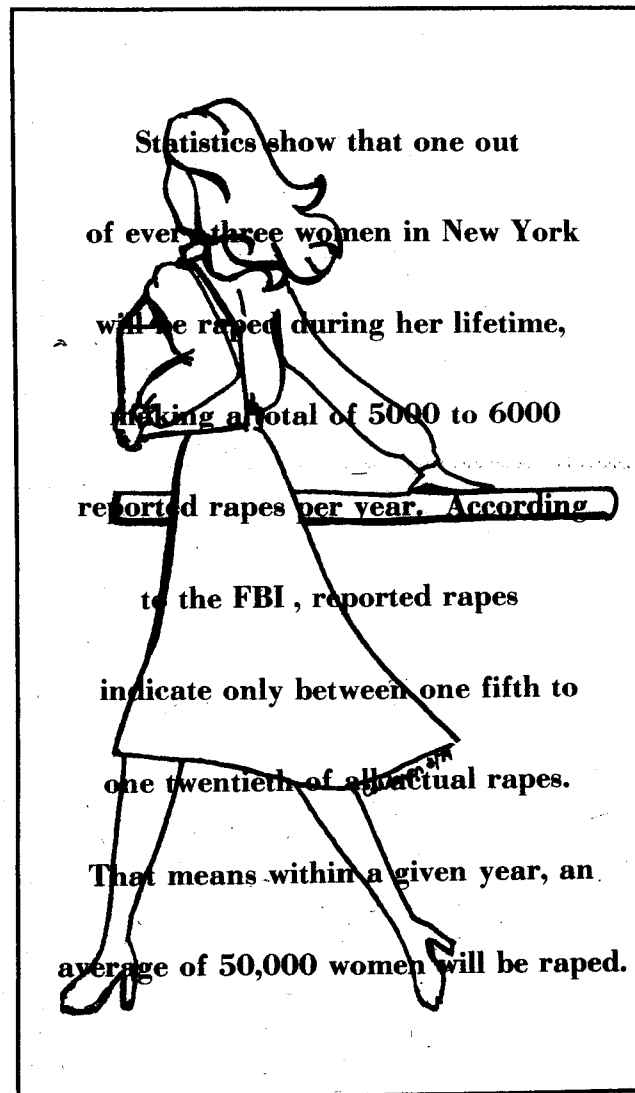
"Many women see this as a sexual act, but I know, and women who have gone through it know, that it is an act of violence," Ms. Taylor remarked.

After the rape itself, the fifth stage, or termination, very often entails an additional threat on the victim's life. Ms. Taylor feels that the safest thing for the victim is to do what she's told. If he tells her not to get up for twenty minutes, she is wisest to listen to him, because at this point, she must primarily worry about getting away with her life.

She explained that a rape is usually pre-meditated, at least to some extent. The rapist may be tracking someone specific over a period of time, or he may just constantly be looking for someone who appears vulnerable—who seems to be an easy target. Largely, premeditation goes hand-in-hand with opportunity.

The best rape prevention comes from the woman herself. "Vulnerability is the key word. As long as the woman does not appear vulnerable and keeps her head level and alert, she has won half the battle."

If a woman has been raped or has suffered attempted rape, she can receive counseling from New York Women Against Rape. The non-profit organization gives legal counseling, holds rap groups for rape victims, and performs a number of other services to help the rape victim.



rapist tests the vulnerability of his victim. A typical example is the man who stops a woman on the street to ask for the time. Depending on her reaction, he will know if he can get away with anything else. If she is very abrupt and keeps walking, possibly throwing the answer over her shoulder, chances are he will not pursue her. If, however, she stops and he manages to engage her freely in a conversation, he immediately can tell that she is more vulnerable, which may ultimately result in a rape. The chances that a rapist will approach a woman are much less on a

tance, be alert to all aspects of the situation, and not worry about being rude or alienating someone. Ms. Taylor also stressed the importance of not giving out any private information about oneself. Women have been raped after answering personal questions to phone surveys and on job applications, she explained.

"A man may call up, say he's representing a certain company, and the woman, who wants to comply with his survey, will divulge all sorts of vital statistics about her age, her marital status, times of day when she is home alone, etc. This information

SCWSC Begins Divrei Torah

by Jill Stamler

A new way to commence the SCWSC meetings was introduced at the first meeting of the spring semester, held on February 5. Menucha Quint volunteered to organize *divrei Torah* to be given at each subsequent SCWSC meeting.

Various fulfilled upcoming events include a Big-Little Sister Appreciation Day and an Old-Time Movie Night, both sponsored by the freshman class. The student council also plans to sell T-shirts later this semester.

Other upcoming events in the student council calendar include:

February 20 Sophomore class
bagel sale
February 25 Dean's List Luncheon
Talent Show (to be
held at Stern)
March 2-3 YC-Stern Shabbaton
March 8 SCW-YC Night Club

'It Ain't Just Pickles'

by Alice Cohen and Dassy Goodman

Recently, the student council presidents of the freshman, sophomore, junior and senior classes of Stern College were interviewed and spoke about past school events as well as plans for the remainder of the academic year.

The senior class, under the presidency of Lisa Treitman, held a pickle sale, a successful *chat* sale, still going on, and co-sponsored a well-attended Coffee House with YCSC. In the future the senior class plans to sell greeting cards, pickles, gym shorts, Purim cards, *Shaloch Manos*, and hold a pre-Purim Masquerade. Ms. Treitman remarked, "Some students are eager to complain or give advice as to what should be done as far as events and things, but when asked to 'put their money where their mouths are' they shy away."

The junior class has organized many events, but according to Judy Miller, junior class president, many of them were not well attended. Very few students participated in a theater party to see "Vainities" and a Knicks game at Madison Square Garden. Ms. Miller said, "People are always complaining there is nothing to do but when events such as these take place no one comes, and those involved in planning them feel bad." Nevertheless, the junior class has held successful poster and cookie sales, and in the future plans to sell *dugma* books, and organize a *Lug B'Omer* day in Central Park and a skating party at Rockefeller Center.

Linda Kuhl, president of the sophomore class, said that her class has held a successful pickle sale, a "small, cozy, and nice" sophomore Shabbat, and is presently selling pens. Events being planned for the future include a bagel sale, another pickle sale, an SCW-YC night out at a nightclub, and a Shabbat program with a distinguished speaker.

The freshman class, under the presidency of Elise Slutsky, held a profitable *Channukah* sale and sponsored a successful freshman-sophomore Fund Date Party. The 110 students who participated in the event attended the Broadway play "Runaways" and afterwards enjoyed "good food and music" in Koch Auditorium. In the future, the freshman class hopes to hold a Big-Little Sister Appreciation Day, a Purim Hamantaschen Sale, Pesach Gum

By Haddasa Klavan and Tova Wohl
"In many communications disorders programs, clinical observation reinforces the theoretical material learned in the classroom. This was missing from our program here at Stern," claims Dr. Marilyn Silver of the Speech Department.

This was the reason behind the new communications disorders internship which was launched this past semester. It is part of a joint venture between Stern College for Women and the Department of Otolaryngology of Albert Einstein College of Medicine.

Dr. Silver further noted that having the advantage of being able to utilize the clinical facilities of Yeshiva University's medical school enabled her to "control the program and revise it if necessary to meet the student's needs."

The two clinical facilities where juniors Haddasa Klavan and Tova Wohl intern are Jacobi Hospital and the Rose F. Kennedy Center for Research in Mental Retardation and Human Development.

The students this term have actively

participated in the speech and language evaluation of children by interviewing parents for case histories. The case history consists of obtaining information about the child's developmental stages, medical problems and family. This material is given to the speech and language pathologist who is involved with evaluating the communication problems of the particular child. Whenever possible, the intern observed the evaluation. Thus, she is involved in the entire process which begins with the case history and ends with the formulation of the recommendations for speech and language theory, other evaluations and schooling.

If a patient does not keep his appointments, the intern may watch the therapist working with other people. The observations are useful learning experiences. The

student reviews the background information about the patient before his arrival. While the patient is evaluated the student is given step by step explanations about the diagnosis or therapy techniques being used.

The internship has been a rewarding experience in many ways. One realizes how much can be learned through exposure to the professional world. Classroom knowledge is reinforced when one has the opportunity to relate it to real patients in a clinical setting.

Dr. Silver has spent much time organizing the schedule so that she is available to supervise the student while she is in the clinic. Her guidance has been very helpful in integrating the students in the routine of clinic life.

The Outside Observer

Ethiopians Face Holocaust

by Jill Stamler

As the media, Jewish agencies and rallies focus on the oppression of Soviet Jews, there is another group facing its own Holocaust. These are the Jews of Ethiopia who are on the verge of becoming extinct because of mass enslavement and starvation. Not many people know about these black Ethiopian Jews who call themselves *Beta Yisrael* and who are referred to as *Falashas*, meaning "strangers in their own land."

The origin of the *Falashas* is uncertain. Some historians suspect that the *Falashas* are a sect that separated from the mainstream of Judaism at about the time of the destruction of the First Temple. Another theory states that the first Jews in Ethiopia were refugees from Roman persecution in the period following the destruction of the Second Temple. Whatever the theory of origin of the *Falashas*, there can be no doubt as to their Jewish identity.

Our fellow Jews are being robbed of their homes, enslaved, placed into refugee

camps and killed. Current wars raging in Ethiopia, interference from Russian and Cuban governments, and the chaotic state of the country are all contributing to the extinction of the *Falashas*. Their population has dwindled from 250,000 in the nineteenth century to a mere 28,000 today.

Prime Minister Begin wants to help the *Falashas* emigrate to Israel. Begin is, however, being opposed by a small number of prejudiced, but powerful politicians. This faction claims that they will destroy Begin's coalition should he institute more than a token gesture to rescue these Ethiopian Jews.

It is up to us, the Jews of America, to give Begin the support necessary to stand up to these bigots in order to save the lives of our fellow Ethiopian Jews. The State of Israel was not in existence to save the six million Jews who perished in the Holocaust, but with our help Israel today can help save the 28,000 Ethiopian Jews before another genocide occurs.

Volunteers to Reach Public High School Students

The third annual Hebrew Language Week in the New York City public schools will be held during the week of March 12-19, co-sponsored by the Center for the Humanities and Arts of the Board of Jewish Education and the Board of Jewish

Education of Greater New York. The Hebrew Language Week program is designed to enhance and encourage the study of Hebrew as a foreign language in the public schools.

In commenting on the importance of

Hebrew Language Week, Citywide Coordinator Joel Schwartz stated that "through contact with other students and heightening the awareness of the availability of Hebrew studies in high school and beyond, we are making efforts to motivate students to study Hebrew." Mr. Schwartz noted that the Hebrew Language Week program is interested in attracting Yeshiva students for visits to public school classes. These volunteers would talk with high school students about such topics as: Hebrew language; Hebrew and Jewish education on the college level; personal experiences in Israel and Hebrew-speaking youth groups and summer camps.

The program will attempt to place volunteers in schools which are in close proximity to their homes. All volunteers will receive a letter of recommendation from the Board of Jewish Education, which will be placed in their student files. Students who are interested in further information or volunteering their time during Hebrew Language Week, should contact Joel Schwartz at the Board of Jewish Education, 426 West 58th Street, New York, NY 10019, (212) 245-8200 ext. 328 or 307.



Melanie Wolf, Ellen Kaufman, Betsy Mondschein and Felice Grossman scan the *New York Times* for news of Iran in preparation for the Harvard Model U.N. to be held February 22-25. The women will represent Iran along with eight students from Yeshiva College at the Model U.N., which brings together students from universities and colleges throughout the U.S.



Marian Gross is one of many students who prepare masterpieces in Stern's Studio 54.

The Miller's Tale

cont. from p. 3

council requires funds to operate. By this constant delay in payment of funds the Office of Student Finances is financially strangling us causing the Student Council to be remiss on its bills, thereby destroying our credit.

During my last conversation with the Office of Student Finances on February 14th, I also inquired as to how the additional \$4,000 collected on the second semester tuition bill would be allotted to us, and I was told "you'll be lucky if you see

\$1,500 of that money. Most parents just don't pay that fee." I find it quite unlikely that a majority of the parents would review the tuition bill and deliberately strike just the \$10 student activity fee and pay the rest of the bill.

In the future, I would hope that the Office of Student Finances would be more prompt in its payment of funds duly owed to the Student Councils and that they would also be more careful not to grossly underestimate the additional sum to be allotted SCWSC second semester.

Guest Column

Notes on Dendur

By David Katzenstein

Seeing the Temple of Dendur exhibit at the Metropolitan Museum of Art proved to be a very revealing experience for me. Confronting this monument was a shock. While history is my undergraduate major, I have never actually seen any of the places or documents that I have studied about.

Although I was fully aware that I was not in the temple's historical context (I did not feel magically transported to the banks of the Nile River), I did feel somewhat awed at being close enough to touch and walk around a temple Egyptians worshipped in three thousand years earlier.

The temple's history pointed out that the Egyptians were not the only ones who visited the temple site, as evidenced by some later Coptic inscriptions which indicated that the temple had been dedicated as a church in 300 A.D., and some American graffiti circa 1882. It seemed to me that these later inscriptions were desecrations of the Egyptian temple. As I looked over the various hieroglyphics and the graffiti, I began to ponder the transiency of religion, and the relative delusions of grandeur from which men suffer.

I imagined a whole bustling culture of men who believed in the gods and spirits

inscribed by them on the sides of this temple. It occurred to me that now, not only are the men and their civilization dead and gone, but also their spirits and their gods have long since passed from power. Even their temple did not prove to be a permanent monument as intended. Carved in stone as it was, it had suffered the ultimate desecration; that is, to stand removed from its roots and to be ogled by unknowing masses in New York City, in the United States of America.

These observations caused me to contemplate a more frightening proposition—could the world and its future as I understand it today (especially in the religious Jewish context) ever wind up as an exhibit in a museum some thousands of years into the future? I had to answer: "I hope not."

* * *

David Katzenstein is head of the kitchen at Stern on Shabbat.

Party Marks Start of Art Exhibit

by Marla Silver

What do Hemingway and Robin, a four-year-old who dabbles in fingerpainting, have in common? What does Nureyev have in common with Mick Jagger? Each person has an individual style which can be expressed through some form of art, be it writing, dancing, singing, or painting.

The art exhibit, featuring a semester's worth of painting created by Stern College students, opened on February 5 with a flurry of toasts and cheers. The show was arranged by Stern's art department, headed by Mr. Richard Cantor, and students who participated in the studio art program last semester. The paintings range from abstract to realist styles.

Mr. Cantor, a veteran artist whose work has appeared throughout the United States, feels that an art department is an integral part of a liberal arts curriculum. He is happy with the studio program at Stern which "offers the student a chance for self-expression in a medium such as painting or drawing. Studio is different from the majority of courses offered here that deal with the written and spoken word."

Later this year, the widely acclaimed American artist Helen Aylon will give a series of lectures and demonstrations. The presentations are set for Tuesdays and Thursdays toward the end of March.

According to Mr. Cantor, growth is always beneficial to any educational experience. "Given Stern's size and resources we've done a lot, but there's always room for improvement, and I welcome any new ideas. In the future I hope the upcoming visiting artists program, started under the sponsorship of Dean Ackerman and Dr. Blank, will lead to more contact between Stern and the rich and diverse art community here in New York City. We also hope that such a show might stimulate students to visit art galleries and see contemporary works by professional artists."

The studio art exhibit, which runs until the end of March, may be seen during business hours in the cafeteria.

Zamir Chorale

cont. from p. 4

This year the choir's repertoire ranges from several Israeli tunes to a selection from the *Ma'ariv* service by the sixteenth century Italian composer, Salomone Rossi. Also included in the concert will be a German selection by Johannes Brahms to the text of Psalm 51 (*Lee Tzohor*).

The Zamir Chorale will appear at Alice Tully Hall on Sunday evening, April 1. Tickets are available through Abby Fodiman or Barbara Michael in room 5H.

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Bulletin Board

- In order to provide students with better periodical service, a telephone has been installed opposite the periodical room. In the event the room is closed, the user should call the library at extension 570 or 571 and someone will provide the necessary service. This service is available whenever the main library is open.
- The Office of the Registrar reminds all students to sign their computer print-outs at once. This is an exact copy of the student's schedule and assures students that they will receive grades for all the courses in which they have registered.
- Last day for upper seniors to apply for June Degree is March 1.
- In order to give better service to Stern students, the library extended hours on Friday to 2:00 p.m.
- All reserve books will be due at 9:00 a.m. instead of 9:30 because the library now opens at 9:00 a.m.
- Stern's Literary Magazine is now accepting submissions. Students should bring short stories, poetry, essays, etc. to Heidi Tenzer — 7B, or Sharon Frager — 18B.
- Yeshiva University is now participating in the 1979 Federal Summer Intern Program, and will be nominating outstanding students for specially designed intern positions at Federal agencies this summer. Last summer, 935 students were selected for Federal summer internships. They worked in 26 different Federal agencies, with engineers, research scientists, attorneys, accountants, computer specialists and officials in many fields. The first opening is for a business or liberal arts major to work at the Occupational Safety and Health Administration in Washington, D.C. Salary: \$180-202 per week, depending on qualifications. Minimal requirements: 60 credits by June 1979, upper one-third of class; demonstrated leadership ability (class officer or leadership in some organization). Yeshiva University may nominate two candidates for each position, and will select its nominees by committee from among those students asking to be nominated. The Government reports that there will be only four to six students competing for each job, so the chances of a nominee are very good. In general, this is an excellent opportunity for students. For further information and to apply, see Dr. Connolly (Furst 413, or from Stern call Ext. 483 on MW 11:30-1:30, 5:00-6:30; F 9-10, 12-1) or Dean Kurtzer or Dean K. Bacon immediately. Deadline: February 26 (Monday).

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Women Make Striking Addition to Bowling Team

by Amy Schwartz

One of the more recent Yeshiva College-Stern College extracurricular activities is the bowling team. The team originated in the 1960s at Y.C. and just last year began accepting Stern students. This year's team includes two women, Annette Weisman and Sheila Pepose.

When asked how the men feel about having women on the team, team captain Norman Shapiro explained that the women are doing very well and are equal to the men in skill. Sheila Pepose is in the top 5th place as a starter. Annette Weisman is in the 2nd string, the top 10.

The team competes against other colleges involved with the Eastern Intercollegiate Bowling Conference, which consists of approximately sixteen colleges.

According to Mr. Shapiro, the team as a whole ranks in last place. The average in the top 12 teams is about 175 and the Y.U. team average is about 155. Limited practice time is a major reason for the team's low average. The captain noted that in the past years the team has been improving. Captain Shapiro said that in the team's history only Marc Breslow could compete well, averaging over 150. Now the highest average on the team is Bill Sharfman with 168.

A major problem the team faces is practicing in the neighborhood at night. At Stern, the area is much better, and the

women can go to Madison Square Garden during the week when they need practice. The team practices as a group about twice a month.

When asked to describe their feelings about bowling on a previously all-male team, Annette and Sheila said that being women on a men's team causes them to get teased quite a bit, but they enjoy the team just the same. Being treated "like one of the guys" has its drawbacks, especially where "friendly little wagers" are concerned. After the five members bowl with a high scoring frame, the lowest scorer has to buy each team member a soda. A couple of times, the women have had to pay the bill just like "one of the guys."

An arrangement for academic credit has been made with the physical education department in both Yeshiva and Stern Colleges. All team members get one full

credit for participating in the team, based on attendance.

To recruit more team members, Yeshiva and Stern Colleges held bowling parties at Madison Square Garden earlier this year. At the first party, there were approximately 140 students, and approximately 90 students attended the second party.

Anyone wishing to see the bowling team in action is invited to come to Bowlmor at 110 University Place. The team meets at 1:00 p.m. every Sunday afternoon.

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