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US Supreme Court To Hear Faculty Unionization Case

by Cheryl Ruben

The U.S. Supreme Court has agreed to hear the case of the National Labor Relations Board vs. Yeshiva University, concerning the administration's refusal to recognize the faculty as a bargaining unit. The faculty's desire to unionize arose from their concern over substandard salaries and exclusion from administrative decisions affecting them.

The faculty petitioned to the NLRB in 1974 for certification as a bargaining unit consisting of fulltime faculty at YU. YU denied the request, stating that all faculty members were managerial and supervisory personnel and not employees under the Board's code.

In July of 1978, the U.S. Court of Appeals ruled in favor of the administration, stating that the faculty is a partner in running the institution. The NLRB appealed the case to the Supreme Court. No court ruling is expected until the end of this year. This decision will set a precedent for all private college unions.

"If we are partners in running the institution, then why is there no faculty member on the Board of Trustees or executive council or the salary committee of the administration?" wonders Dr. Manfred Weidhorn, Professor of English at SCW and YC, and a primary force behind the unionization movement.

How does the administration account for deciding faculty policies without consulting the faculty? "The same way academic decisions are made without the administration," answers Dr. Sheldon Socol, vice president of business affairs at YU, when questioned by the *Observer*. Dr. Socol stated that even the establishment of one new class affects the administration, since that class needs a room, an instructor, money to pay the instructor, and so on.

The YU faculty is paid the lowest salary in the metropolitan New York area. Their *minimum* salaries are a full \$2500 below Fordham's salaries in comparable positions, and \$4000 below the full professor's salary. The University's answer to the faculty in this matter is the lack of funds.

The faculty contends that in 1975, when faculty salaries were frozen by the administration, administrative salaries continued to rise. It would appear to the average layman when scanning YU's IRS Form 990, a form non-profit organizations must complete to be exempt from income tax, that one administrator in those same years took a raise of 8 percent. "Why can't salary increases come out of the administrative budget?" questions Dr. Weidhorn. "We're not convinced that there is a financial crisis."

The figure stated on the form, however, represents the compensation of the administrator, not his salary. Dr. Socol explained that compensation not only includes his salary, but pension benefits, social security, and life insurance. Therefore, compensation can be listed as \$50,000, but that is not the actual salary. Compensation and salary, according to Dr. Socol, "are not synonymous."

The same layman would then be baffled upon looking at the 1976 Form 990, where the compensation of the same administrator (under a different title) is listed as "none." The faculty sees this as withholding information from the federal government, but Dr. Socol explains, "this is more consistent with what other universities are doing."

Dr. Weidhorn cited examples of the "arrogance of the administration" in making decisions regarding the faculty's retirement, pension, and fringe benefit plans. Dr. Weidhorn feels these decisions should be made by "the faculty and students as well."

He backed up his contention with the case of Dr. Samuel Blackman of YC, who is popular among YC students, and has been voted teacher of the year. Dr. Blackman reached the age of mandatory retirement, and although he was asked to stay on as an adjunct professor, is leaving at the end of this academic year because the salary offered him was not substantial. "They'd rather throw money away on lawyers than on their own faculty," Dr. Weidhorn stated.



Senator Ellen Kaufman, in the idea of the Judaic Studies minor. Instead, she proposed an automatic requirement in Judaic Studies be granted to graduating students, and a minor to appeal to their transcripts.

Senate Tables JS Minor; Votes For Alternate Plan

by Ellen Baer

The proposed automatic Judaic Studies minor was tabled in Senate on March 28. Instead, a proposal was passed granting the graduating student a document to recognize her achievement in Judaic Studies. In addition, upon request a sticker will be attached to a student's transcript emphasizing the demands and goals of Stern College and its Judaic Studies program.

This proposal, which still must be approved by the faculty before it is implemented, was raised by Senator Ellen Kaufman, who decided to change her original proposal which dealt with a possible minor.

Senator Kaufman explained that after speaking with both students and members of the Judaic Studies Department, she realized that students merely want some type of recognition, not necessarily a minor. She added that in other subjects a student must take courses above the requirements in or-

der to receive a minor. This should be true of Judaic Studies as well.

Some Senators pointed out that the proposed document is meaningless and useful only to hang on one's wall.

The proposal passed, nevertheless, with only one objection, Dr. L. Hartway.

Senate also discussed the student court, and again tried to resolve problems of jurisdiction and enforcement.

Note was taken of Yeshiva College's student court which is virtually inactive, according to some Senate members. To prevent Stern's Senate from creating a useless body, some Senate members suggested that the court's jurisdiction include plagiarism and other such academic offenses.

Dean Bacon commented that it may not be appropriate for students to judge a

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Rav Lichtenstein Speaks at Gottesman Lecture

by Disa Brodie

On March 21, SCW was honored to have *Harav* Aharon Lichtenstein, *Rosh Hayeshiva* of *Yeshivat Har Etzion* in Israel as a speaker. Rav Lichtenstein's address was the first in the Gottesman Memorial Lecture Series. Approximately 400 people attended, filling the Koch Auditorium to capacity.



Rav Aharon Lichtenstein

The topic of Rav Lichtenstein's lecture was "Individuality vs. Individualism: A Jewish Perspective." There is a dialectic between man as a singular being, and a metaphysical reality, and man as a part of a collective, with collective responsibilities. Prayer, from a Jewish perspective, reflects this very conflict. There is an important public aspect to prayer; it is not mandatory, nonetheless it is a norm and an ideal. Yet prayer has a solitary component as well. The *Zohar* contends prayer must be silent in order to maintain its intimate character. This concept of congregational silent prayer reflects concern for communal and private needs in religious experience.

Individualism is reflected in self-determination. It is purely up to each individual to define his own limits, as long as he does not impinge on the lives of others. This leads naturally to self-assertion. Optimally one should press one's abilities to the limit. Individualism's primary thrust is theological. As long as one does not harm

others, the world is one's castle-one's only duty being to advance one's own needs. The *Mishnah* in *Sanhedrin* states: "*leifchach chayay lomav; b'chayav niava haalam*" therefore one must say; the world was created for me. This is only valid if one realizes that the world and hence man exists only to enhance the glory of G-d. Man-kind must shape society and history to reflect *Kvod Shamaim*. On the personal level as well, the individual's development must be an extension of G-d's domain. "The world stands upon these things: the *Torah*, the *avodah*, and upon *gnilat chasidim*." The first two, *Torah v'avodah*, reflect the egocentric individual, the third reflects man's obligation to the community. The individual's life is only meaningful in community obligations.

Rav Aharon stressed that here in America, it seems that concern for *knesset yisroel* is not as keenly felt as is the concern for one's self. He concluded by saying that community feeling needs to be felt "fully, strongly and profoundly."

Women in the Creative Arts spotlight
Ita Aber, Wed. April 25, 7 pm, Koch
Auditorium. Reception will follow.

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The Quest For Quiet

Midterm season is upon us and with it the air of intense study pervades Brookdale Hall. The school library serves as a haven for some students, but more often than not, after library hours end, countless students engage in that fruitless task known as searching for a quiet place to study.

Once upon a time every other floor was supposed to contain an empty room known as a study hall. This room was to be set aside for the sole purpose of quiet study. Fortunately for the University, enrollment has gone up. Unfortunately for students, this means that former study halls are now occupied and students must look elsewhere for places to

study.

It is perhaps too late to remedy the situation this year. However since now is the time when room assignments are made, the *Observer* strongly recommends that all dorm rooms be filled to capacity to ensure the existence of study halls once again. It is precisely because two students inhabit a room intended for four that their fellow students must roam the halls looking for a quiet corner of a hall or stairwell.

We feel that in assigning students to dorm rooms for next year more consideration must be given to the academic atmosphere at SCW.

What's Ticking With TAC

by Marsha Wolkowicz and Robin Klein

The *Hagaddah* tells us that we must eat "Pesach, Matzah and Maror" during the *Seder*. The entire concept of the creation of *Am Yisroel* is discussed here, how the nation began and what keeps us going.

The *Korban Pesach* relates the idea of *Hashgacha* (divine providence): "*Al Shoom shepasch*" - because *Hashem* passed over the Jewish houses with careful deliberation. He chose only those who were deserving of the punishment in the last plague, that of the killing of the first-born.

Matzah conveys the idea of freedom which was pressed upon *Bnei Yisroel*. As

the *Torah* says, the Exodus was made "*B'chipazon*"—in haste. But this liberation was, simultaneously, tainted, because *Matzah* is also defined as *Lechem Oni*—poor bread. We must be aware that the freedom experienced at the time of the exodus is not the ultimate freedom which will bring us to our "true" goals. The Jews were compelled to leave Egypt before their egos became inflated, before becoming masters over the Egyptians. Freedom to possess material wealth is worthless. To remain subjected to our own pride, possessions and ambitions is tantamount to being subjected to eternal slavery—we will never be satisfied. *Chametz* indicates the swelling, the inflated ego. *Matzah* illustrates that the physical rise is not crucial, because it is the spiritual elevation independent of any foreign compelling force. *Matzah*—the lowliness of one's ego, the bits and pieces which are put together to create a personality - this is the real freedom which will ultimately thrive.

Maror represents the hard, bitter aspect life—we need it, essentially, to immunize us to life, so that we may succeed in overcoming what life has in store for us. We need the challenge in life and this always implies some kind of *maror*-bitterness.

In sum, *Pesach* reiterates the external presence of *Hashgacha*-Divine Providence, while *Matzah* reinforces our complete spiritual liberation, and *Maror* reestablishes the constant challenge. *Matzah* and *Maror* are opposites but they serve to complement each other. Whenever there is freedom, it is accompanied with an uneasiness, wherever there is *Maror* there is always hope, freedom and inner satisfaction to temperate it. By *Hashgach*, *Hashem* portions out amounts of both. At the *seder*, we eat the *Korban Pesach* (*Afikoman*) with *Matzah* and *Maror*—all three together. But since the ideal is *matzah* and not *maror*, freedom without obsession, it is written "*Erev tochlu matzot*"—in the night you should eat matzot, when the night may distort things,

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The *Observer* joins the Yeshiva University community in mourning for Mrs. Stanley Stern, daughter-in-law of Mr. Max Stern. May her family be comforted among the mourners of Zion and Jerusalem.

The Miller's Tale

Input Ignored

by Naomi Miller

At the inception of the current administration, and more specifically, the program of University Departmental Deans, the various muted student grumblings regarding the Judaic Studies program were ignored, and rightly so. The student body had not presented any uniform plan of suggestions regarding possible improvements of courses and schedules for the new administration to work with.

With the coming of the mid-year, however, the situation seemed to be changing for the better. I met with Dean Rabinowitz at the end of the fall semester and we agreed that in order for the administration to best serve the students, it would first be necessary to be informed regarding student complaints and viewpoints. To this end, the Student Council Executive Board, Senate and *Observer* representatives

worked on proposals for changes in the Judaic Studies program. Furthermore, a random sampling of student body opinion was conducted to insure that as many suggestions as possible would be given the attention they deserve.

A great deal of effort, hard work, sincere and selfless planning was put into drawing up of these proposed revisions. It was hoped by those involved that now, once student leaders had presented a comprehensive, constructive and well balanced plan for improvement, their efforts and good intentions would be matched by Dean Rabinowitz in keeping with the agreement of the end of the semester. In expecting this, however, student leaders were sadly and most unfairly disappointed. The sincerity of their labor was matched by the purposeful ambiguity of the Dean of Judaic Studies, their hard work was matched by flimsy excuses, and their effort by pretensions and evasive tactics.

"As the twig is bent, so the tree is shaped." The beginning of any new relationship, social, business, or otherwise is a beautiful and potentially rewarding situation but one which carries with it an awesome responsibility. The new administration had been handed a clean slate upon which it could write its own history and develop those bonds of respect and trust so necessary between an administration and its students. In the area of student input and administrative response however, the administration has sorely misused its privilege and ignored its responsibility.

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An Open Letter

The *Lubovicher Revve* shlita sent the following letter to the students of Stern College, thanking them for contributing funds to Chabad Club which will be used for the Torah education of children all over the world.

Blessings and Greetings:

I was pleased to receive the list of participants in the seminar of *Yud-Shevut*, together with the *Tzedoko* contributions on that occasion, which was earmarked for Torah education, to which the *Baal Habailulo* had dedicated all his life, as you surely know.

Our Sages of the *Mishna* declare, "He is wise who learns from every person." Certainly there is much to be learned from such a person as my saintly father-in-law of blessed memory. One of the most compelling and practical lessons that we learn from him is that when a Jew is firmly resolved to work for the strengthening and spreading of *Yiddishkeit*, even in the face of seemingly overwhelming difficulties, such as the *Baal Habailulo* faced under that



Rabbi Menachem M. Schneerson, shlita regime in that country, the difficulties and obstacles can be overcome. How much more so is one obligated to work for *Yiddishkeit* in congenial circumstances such as in this country, especially after he has paved the way for all those who follow in his footsteps and blesses them with *Hatzlocho*, and continues to do so. There is surely no need to elaborate to you on this.

With blessings,
Rabbi Menachem M. Schneerson

Stern's Chabad Club Sponsors Many Activities In First Year

by Laya Rosenfeld and
Mindy Kaufman

Stern College is unique because of its diversity of people, pursuits, and outlooks. This diversity is evident, in part, in the past and present activities of the Chabad Club.

Chabad stands for *Chochma, Bina, and Daat*; Wisdom, Understanding, and Knowledge. The study of *Torah* is an essential element of Jewish Life, and so each Sunday at 7:30 p.m. a group of students from the Lubavitch Seminary of Crown Heights meets with Stern students to discuss thoughts on the weekly *parsha* derived from the *Lubavitcher Rebbe, shlitá*. The women divide into *chovrusa* groups in room 2C to learn.

There are three *mitzvot* that are specifically designated for the woman. They are *hadlakat neivot* (lighting *Shabbat* candles), *challah*, and *niddah* (family purity laws). By combining the first three letters of these *mitzvot*, one obtains the word *HaChain*, meaning grace or charm. The performance of these and all other *mitzvot* given to a woman acknowledge her attribute of grace.

Members of Chabad were able to perform such a *mitzvah* when they baked

challas one Thursday afternoon in Mrs. Reichart's apartment. Not only was it an eventful culinary experience, but the *mitzvah* of *hafshat challa* (separation of the dough) was completed. While inspecting the tantalizing results, Mrs. Reichart commented, "I think it's commendable that girls can overcome all obstacles of school and work in order to do such a significant *mitzvah*."

This past semester, a "Chanukah toys for Hospital Children" drive was undertaken by the Chabad Club, courtesy of the Lubavitch Women's Organization. The club was supplied with an array of toys and games to share with the children and add to the celebration of the *chag*. Toys were distributed, the story of *Chanukah* told, and all were invited to try their luck at a game of *dreidle*. Through the fulfillment of the *Mitzvah* of *bikur cholim* (visiting the sick), both students and children enjoyed sharing experiences, *divrei Torah*, and songs.

For more information on Chabad activities see Laya or Chana in room 18C, or Merril in room 5G. "Lo *hamedrash haikar, ellah hamaaseh*." "It is not the learning that is central, rather the action taken as a result of what one learns."



At Chanuka time, Chabad Club sponsored a program where Stern students brought gifts to hospitalized children.

Students Demonstrate Against Sharansky's Imprisonment

by Naomi Mark

March 15th marked the second anniversary of Anatoly Sharansky's imprisonment, and his wife Avital continues to

struggle for her husband's release. In order to encourage further efforts on behalf of Anatoly, Avital has travelled throughout the world. On Sunday afternoon, March 18th, five hundred supporters assembled at the Park East Synagogue, directly opposite the Soviet Embassy, to show their continued support of Avital and Anatoly.

Two United States Congressmen, Representatives Ted Weiss and William Green, addressed the crowd, and stressed the Soviet injustice and the innocence of Sharansky. Following a moving plea by Avital, an attempt was made to deliver a gold wedding band to the Soviet Embassy, with a request that the ring be given to Anatoly. Upon his incarceration, Sharansky's wedding band had been confiscated in an attempt by the Soviet officials to destroy his morale. The ring, explained Rabbi Avraham Weiss, is symbolic of the eternal love that exists between Avital and Anatoly, despite the distance between them. The round band also illustrated the cyclical pattern of history, and is symbolic of our hope that just as our people were redeemed in the past, so will we be redeemed in the future.

Despite a court order obtained by the Student Struggle for Soviet Jewry permitting demonstrators to approach the street of the Soviet Embassy, the police refused to allow more than three people to deliver the wedding band. The demonstrators, while restrained by the police barricades, effectively succeeded in conveying their message to the Soviet officials within the embassy.

Though worn and weakened from her extensive travels, Avital optimistically retains a unique inner strength and courage. She optimistically believes that with increased government pressure, her husband will be freed. "If he remains in prison, Avital explained softly, "it would be a great injustice. And I do not believe there is such injustice in the world."

Avital thanked the crowd for their support and urged the American Jewish Community to take full advantage of Brezhnev's upcoming visit to Washington to plead for Anatoly's release. "With your help and with the help of G-d, we can fulfill our dream of 'next year in Jerusalem.'"

Students Take Part In Contemporary Art Experience

by Alice Cohen

Contemporary artist Helene Aylon scheduled a series of lectures, tours and workshops during a two-week period for the Y.U. community. SCW students were shown slides of Helene Aylon's works which were discussed on March 21, and later worked with Ms. Aylon on self-expression. Ms. Aylon proved to be an interesting artist and ideal speaker for Stern College Women. Her art is influenced by her Jewish background, especially the Jewish mystical tradition, and she is concerned with women realizing their potential and expressing themselves in whatever

field or media they choose.

During the lecture Ms. Aylon read views of the woman artist written by various women writers and artists. In an interview following the lecture, Ms. Aylon said she was discriminated against in the beginning of her career because she is a woman. "I went to galleries and they said, 'I'm sorry, we have our quota of women artists.'"

Ms. Aylon also feels that artists need a great deal of self-confidence, and must believe that they are unique. This confidence, as well as perseverance, is needed even more

by women artists since they must encounter more obstacles than men. These obstacles begin in school. Ms. Aylon explained that the majority of the 'masters' are very "macho" and are not interested in women as artists. They will teach the fundamentals such as composition but cannot help women realize themselves. "I was lucky because I survived. There were no other women that studied with me who survived as artists."

Ms. Aylon began as a very realistic artist who painted portraits of her grandmother, herself and of brides. The brides became transparencies and eventually ambiguous, elusive images. Ms. Aylon is constantly experimenting with art. Now she is primarily concerned with surrendering to the external world. She steps back from the canvas and allows nature to create the forms.

Ms. Aylon began studying art at Brooklyn College as a part time student when her youngest daughter started kindergarten. She graduated seven years later, in 1960. She then studied at the Brooklyn Museum and the Art Students League until 1965 when she was commissioned to do a mural for a chapel at Kennedy Airport. In 1967 she was commissioned to do a mural at N.Y.U. Medical School. She has remained an active artist and wants to discover where her art will take her next.



Helene Aylon's 'Formations Breaking' is one of many works the artist is currently exhibiting in New York at 325 Spring Street.

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Anorexia Nervosa Strikes Young Women

by Rachel Katsman

The summer before Leah Stern entered high school, she decided to lose some weight so that she could enter a new school with a new figure. As time went on, her diet worked too well and within a few months her five-foot-plus frame was reduced to about 70 pounds and her developing adolescent body wound up suffering from malnutrition.

What Leah was experiencing is called anorexia nervosa, a self-inflicted starvation. It is a relatively common disorder which usually hits adolescent girls. For various reasons, looking thin being the conscious motive, the girl will refuse to eat

Many doctors feel that the disorder is brought about by a major event or change in a young girl's life which entails new responsibilities that are difficult to cope with. This can be the case with the onset of menstruation, when the girl must confront womanhood, or even a change such as starting a new school. The girl may seek her solution in extreme dieting.

Although the disorder usually strikes young teenage girls, some become anorectic when they are a little older, but nearly all cases occur with girls under 25. A college girl who feels the social pressure of dating has the idea drummed into her that "thin is beautiful," or that "you can never

would feel so guilty about her indulgence that she'd take Ex-lax to clean out her system.

Leah's anorexia manifested itself around the same time she began to menstruate. Her period came once, but then ceased because she was undernourished. During her harsh dieting, she also became uncontrollably hyperactive. Unable to sit still, she would go on cleaning binges, when she might start vacuuming the living room at 11 pm.

Her reason for dieting was not totally unfounded. At the beginning of the summer she was about ten pounds overweight, yet she had a distorted perspective of herself and could not tell that she was becoming so underweight.

"This was the first time that weight loss ever worked for me," Leah commented, "and I was so happy every time I stepped on the scale and saw that I'd gone down a few pounds."

By this time Leah had all the symptoms of an anorectic, although she didn't realize it yet. Her symptoms conformed to those that doctors use to indicate the disorder.

- The girl usually starts out overweight and is teased or talked into dieting. She goes on a strict food avoidance ignored or not recognized by her family.

- The girl stops menstruating as a result of malnutrition.

- The girl loses at least 25 percent of original body weight.

- The girl has a negative attitude toward food, hunger, and eating.

- There is no other medical or psychiatric disease which accounts for the weight loss.

- Although she denies it, the girl has hunger pangs and goes on secret eating binges, afterwards using laxatives or self-induced vomiting.

listen to her, any more than I'd listen to my parents about anything then. In fact, when my mother left the room, I'd feed my dinner to the cat. This was the first time I'd ever lied to my parents about anything."

"Their criticism of my figure did not really have any impact on me, because I was looking for peer approval. But when my friends started to tell me I was too thin, I began to get worried."

Leah then tried to gain some of her weight back but every time she tried to feast, she would feel horribly guilty and take some Ex-lax. Her mind was set against eating.

The turning point came that December, when Leah came down with the flu. Because her resistance was so low, she became very sick and went to see her doctor. By now she was down to 70 pounds.

"After getting over his initial shock at how I looked, he told me I had this thing called 'anorexia nervosa.' The first thing he did was to try to convince me that I wasn't fat. He figure out that apparently I had a paranoia about looking like my father, who is extremely overweight. I guess this was a subconscious reason for my compulsive dieting," Leah said.

The road back to health was a difficult one for Leah. Even after she was convinced that she wasn't fat, she still felt guilty and paranoid of getting fat again when she began to eat and gain weight. Faced with threats of being hospitalized if she didn't eat properly, she began to gain back the lost weight, but it took more than a year for Leah to get up to over 100 pounds again.

After the initial weight problem was in control, Leah faced the repercussions of her flirt with starvation. Her period didn't resume until two years later, when she was sixteen, and even then, she had to have

"Many Doctors feel that the disorder is brought about by a major event or change in a young girl's life which entails new responsibilities but are difficult to cope with."

nearly everything and limit her caloric intake to one or two hundred calories per day.

Experts agree that the disorder is psychological but don't agree on the nature of its causes. One theory is that the girl has a fear of developing breasts, a menstrual cycle, and sexual urges. In other words, she is afraid, or doesn't want, to transform from child to woman. By not eating she may cease, or may never start, to menstruate, and her physical growth will be stunted.

Tied to this theory is the possibility that when she was little, the anorectic was told that babies come from a seed in the mother's stomach. Thus, the child fears oral impregnation through swallowing, say, a watermelon or orange seed. When the girl begins to mature, these fears subconsciously return.

Others propose that the foundation for anorexia nervosa is laid at the toddler stage when the little girl begins asserting her independence from her mother. The mother, naturally having anxieties about this, may tend to be overly protective of the child. Therefore, she may unintentionally convey the feeling that she'll withdraw her love if the child develops on her own.

The little girl may begin to fear abandonment not directly under her mother's guidance. With this fear comes a rage at her mother and the weapon with which she fights back is food. By not eating she can arrest her development and express her rage at her mother.

This theory explains why boys are rarely found to be anorectic. It is harder for the mother to undermine the boy's independence, because the boy is supposed to grow up and break away from his mother. Although he can be very attached to his mother, he is not as likely to feel abandonment because he usually has some sort of father image to emulate. (These theories were documented in *Ms. Magazine*, Aug. 1976 in an article by J. Ramsey.)

be too thin." Consequently, she may diet severely and wind up anorectic.

Statistics seem to indicate that anorexia nervosa occurs predominantly in middle and upper middle class families. One reason for this is that especially with severe cases, treatment such as hospitalization and psychiatric care runs into thousands of dollars, and only this income bracket can afford the treatment. Naturally, only treated cases are reported cases.

Another theory is that middle class families tend to be achievement-oriented and one way or another put pressure on their children to be competitive. The girl may feel that she is letting her parents down and will show her strength in her dieting.

Not discounting these psychological motives, Leah said she clearly recalled the social reasons for her starvation campaign.

"I remember having had a crush on this boy for about five years, and he liked a girl who was thin, so I told myself that if I was ever going to have boyfriends or be popular, I'd have to be skinny. I was starting a new school and meeting new people, and I thought I'd have to be thin if I wanted to be happy."

That summer Leah literally didn't eat. She limited herself to about a hundred calories a day, eating, for example, a carrot for breakfast, only eating half an orange at a time and saving the rest for a treat, and limiting the number of pieces of gum she chewed, since each stick has about ten calories.

Although Leah so strictly regulated her caloric intake, she had an obsession with food. Sometimes she'd get up at 2 AM to bake a batch of cookies, but not touch a single one. She would constantly plan out daily menus to figure what she would be eating.

Sometimes she would starve herself the whole day and then at night she might devour a whole turkey or a cake or two loaves of bread. Afterwards, however, she

"This was the first time that weight loss ever worked for me...and I was so happy every time I stepped on the scale and saw that I'd gone down a few pounds."

- The girl doesn't see herself as others see her. She sees herself as fat even while becoming emaciated.

- The girl is hyperactive and participates in strenuous activity until her starvation makes her ill.

Around the High Holidays, Leah noticed that perhaps she was getting a little too skinny. At this point, she weighed about 85 pounds, having taken off close to 30 pounds. When she went to buy a dress for synagogue, Leah, who usually wore pants, was shocked to see how bony her legs looked under her skirt. Yet she didn't do anything about it.

"About then my mother was really starting to worry about me, but I did not

hormones at first to induce her menstrual flow.

After about two years, Leah also had to admit to herself that she was addicted to Ex-lax. Her system had become so used to the drug that she couldn't eliminate without it. It took months of exercise and medication to re-normalize her system. Leah was lucky that her anorexia was not so severe. Many girls require psychiatric treatment and/or hospitalization, and if the anorexia progresses far enough before it is caught, the girl can die of malnutrition.

Although experts don't agree on its causes, the disorder is a very real problem and should be looked on as such, not simply as a conquest of will-power.

MU6 Says No Shticks

by Lexa n. Rosean

Dear Rabbi S—

It is with deep (deeper and deepest) regret that I must call your attention to the *unzestistic* and furthermore tasteless advertisement featured on the back page of the *Commentator's Purim* issue. Doubtless, a man of your scholarship and good taste failed to recognize the exact meaning behind this ad. The *Commentator*, like the *Torah* is full of *nistarot*. Shall this filth be allowed to continue just because most people are too naive to understand its implications? And how long shall this naive prevail as I am getting sick and tired of having to explain implications?

This woman of Stern College is appalled and feels that some sort of action must be taken. You have defended us against "Behind Dorm Doors" allegations in the past and once again we must call on you for help.

Purim is, of course a lively holiday advocating mockery and satire. However, there are limits. *Purim* is no excuse for and does not justify such blatant debauchery. Is there no innate quality of modesty up-town? It also seems that these men have their holidays mixed up. *Chanukah* took place in Greece. The story of *Purim* is set in Persia.

Vi na hapoch hu is one thing. Greek tutors are quite another. As any self-respecting Phi Beta Kappa member knows, Stern College does not offer Greek. I will not deny the fact that many Stern students are fluent in French, but they rarely practice after 12 PM (Except during finals week). Quite truthfully, the language requirements at SCW, although limited, are quite demanding and many of us experience difficulties in fulfilling them (For the sake of proving this point, I will admit (even if it kills me) that I received two failing notices in Spanish, or so I heard. Actually, I was never there to receive them.)

What does YC want from us anyway? How can I possibly be expected to teach a subject to someone in the late hours of the night when I can't even get it straight myself? And Rabbi-not only do they want us to do their homework for them, but they expect us to go around the world as well!!! Seven days a week! Who is going to pay for all this? I studied the Weidhorn theorem and its corollary and frankly, Rabbi, we just don't have the money for such luxury.

Maybe they planned to go Dutch Treat? Well, I don't believe in going "half and half." By virtue of the *Torah*, we know that things must be either black or white. Left or right. Wrong or correct. Right? This is an old but certainly not a gray issue.

We are not dealing with Richard Nixon, whose actual involvement with Watergate was and is still questionable. (You see, Rabbi, not only Stern women are misunderstood in this world. The man was forced to resign—he was practically pushed out of office. You've got to give him credit though. It was a messy ordeal; he was in a lot of hot water, but at least he was a good sport!)

Stern's situation is quite the opposite. As everyone knows, heat was scarce in Brookdale this winter and it is not uncommon for residents to wake up to cold showers. Believe me Rabbi — not even silence is golden at Brookdale. Many "girls" find it amusing to drop water bombs from windows of high floors. The earth shattering noise is the least serious consequence of this activity. These girls were harshly rep-

rimanded by their dorm counselors after one near death. (A man in a tuxedo was splashed. In his anger he threatened to sue Brookdale Hall and tried to kill the guard.)

It was a terribly embarrassing incident. We are not proud of it and obviously would like to forget the whole thing. But YC had to bring it up in our faces. They had to advertise it in the back pages of the *Commentator*! Did we at SCW ever remind them of their wild toga parties and dinners at Lou G. Siegle's. No — we let Rabbi Miller do that.

The *Commentator* has grossly exaggerated our experience. The suggestion of *Shin & Mem* being tutored at Stern College is outrageous! Of course we frequent T&G's; many of us are saving ourselves and collecting S&H greenstamps. (H&M Skullcap has great buys on *s'forim* and the *kashrut* of M&M's is questionable.) Whoever was responsible should be whipped, karate chopped, blasted with kryptonite, or at least, hung!

I trust you will discreetly carry out some of my suggestions or at least write them a nasty letter.

Thank you,
RAQUEL

Postscript: By the way guys — what is "English"?

TAC: Pesach

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the feeling of freedom in *Matzot* should lift and sustain us. *Chag Hapesach* is not only a reconstruction of the past, of the exodus from Egypt, but an appreciation of the present and a hope for the future.

On behalf of the *Torah Activities Committee*, we would like to wish you and your families a *chag kasher v'samayech*.

SAF Production Does Justice To Chilling Courtroom Drama

by Rachel Katsman

On the Night of January 16, Bjorn Faulkner was, in one way or another, cold-bloodedly murdered.

Sound suspenseful? Well, it was, and Stern's Speech Arts Forum did justice to Ayn Rand's courtroom drama, *The Night of January 16*, from March 17-22 in the Koch Auditorium.

Each evening of the performance, a different jury was chosen at random from the audience to determine if Karen Andre (played excellently by veteran actress Louise Yanofsky) was indeed guilty of killing her boss and lover, Bjorn Faulkner, or whether, as Defense Attorney Stevens (alias Beverly Moskovics) set out to prove, the murderess was really mother-in-law and banking tycoon Joan Graham Whitfield (Stacey Roth).

Lexa Rosean gave an extremely competent and convincing performance as District Attorney Flint, yet she was unable to convince the jury of Karen Andre's guilt. Only on the last night of the play did the jury, selected from the audience, give a guilty verdict. In fact, Ayn Rand herself intended that Karen Andre be innocent.

Members of the audience commented that the script itself had several holes in it, but the two lawyers carried it off so well that people wondered whether Beverly and Lexa were actually planning on going to law school.

The Miller's Tale

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Nevertheless, the tree is not yet formed, and the chance for cultivating a healthy administration-student relationship has not yet passed. The past having come and gone, let us all, administration and students alike, attempt once again to do our very best to attain our common goals, with the hope that now our honest and worthy endeavors will be matched by equally positive actions rather than the shirking of responsibilities and evasion of commitments.

In order to inform the student body more closely regarding the issues and revisions that were drawn up, I have included this list which enumerates them in a condensed form:

- In the area of Course Offerings*
 - On the elementary level, students feel that *Chumash* classes should be provided with more of a language background.
 - More transitional courses are required for those students going from the elementary level of Judaic Studies to the intermediate level.
 - Students would like to have a "Basic Jewish Concepts" course offered on all levels.
 - Basic "hashkafa" is lacking in all areas of the Judaic Studies program.
- Breakdown of Elementary-Intermediate-Advanced Levels*
 - Students feel that the breakdown of levels in the Judaic Studies program needs to be improved. One suggestion was to divide the intermediate level into elementary-intermediate and advanced-intermediate.
 - The intermediate level in particular is not well defined and students are dissatisfied with the intermediate level course offerings. The courses are either too elementary, or too

- advanced.
- Scheduling*
 - Science labs conflict with Judaic Studies courses. Students are almost forced to take courses simply because they fit into their schedule.
- Accreditation*
 - Recognition of concentration in Judaic Studies courses: *Stishleim* are nearly unanimous in their feeling that by taking the required 20 courses, this should qualify for an automatic minor.
 - Many students feel that *Basic Jewish Concepts* should be worth three credits rather than two.
- Staffing*
 - A full time "Mashgach Roshon" has been requested over and over again by students. This is vital to maintain a certain level of adequate religious guidance in our school.
 - We feel very firmly about having one head of the Judaic Studies department at Stern College for Women. This chairperson should not be merely an administrator in name only, but he should have final decision making authority. Until this year, this type of policy was always followed, and the students of Stern College felt that it was very effective. With all due respect to the uptown administration, we feel that they are very remote and far removed from the problems and needs of the students downtown.

Rings And Things
Pepi Keel '79 to Jeff Cohen '79
Polly Rosenfeld to Danny Robinson '79
Morci Greenhut to Michael Jablinowitz '80
Suezy Gross '81 to Elly Libber
Tamar Feldman '78 to Arthur Applebaum
Robin Klein '79 to Simon Kahn

The Observer wishes former Student Council President Sally Bush ('77-'78) a hearty Mazel Tov on her engagement to Arnold Levine.

NUSNUSNUS

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The Observer wishes former editor-in-chief Sharon Yellin ('76-'77) a hearty Mazel Tov on her engagement to Jerry Weingarten.

Student Council Collects Funds In Memorial Drive

by Cheryl Ruben

The establishment of a memorial fund for Steven Gladstein z"l was proposed by President Naomi Miller at the SCWSC meeting on March 19.

Steven Gladstein z"l, a YC student, passed away March 16. A room-to-room fund drive will be conducted and the money collected will be either set aside for a scholarship fund or used to buy *seforim* for the *Beit Midrash*.

Spring is here and that means warm weather and elections. The Elections Committee announced that candidates' speeches will be delivered on April 30 and elections will be held on May 7. Those stu-

dents interested in running for the executive board of Student Council or class office must submit petitions with 25 names to Naomi Miller by April 25.

For the warm weather, SCW tee shirts are being sold in 6A. The tee shirts, available in white and navy blue, display the YU-Stern insignia and cost \$5.50.

President Miller commended Beth Hoch, recording secretary of SCWSC, who served as chairperson of the YC-SCW Shabbaton held at Stern March 16-17. The Shabbaton ran concurrently with the Admissions Office's *Shabbat* program for prospective students. Two hundred and fifty students attended, including several featured guests from the administration.

Senate

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case in which another student's personal record must be opened. But, she added, Senate should not let minor logistical problems keep the student court from being formed at all. She said that many students think that actions taken against them are arbitrary. They need such a panel to approach with their grievances. Mr. Dubitsky suggested that Student Council organize the student court, but others reminded the Senate that Student Council turned the creation of the court over to Senate in the first place.

Senate will continue debate on a student court at its next meeting.

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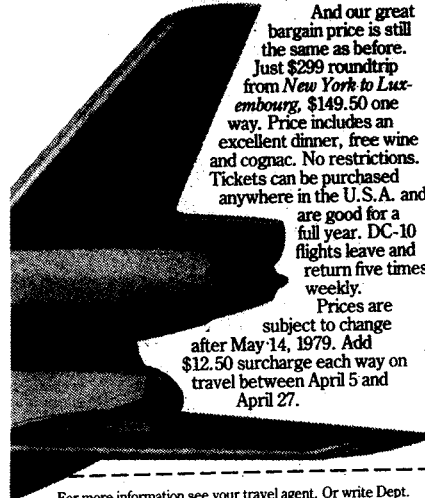
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