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THE OBSERVER

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Electric Game Ordered

by Renee Strauss

An electronic game machine has been ordered for Stern College, announced Student Council President Betsy Mondshein at the November 19 meeting. The game, Breakout, will be located in the back lounge and 50 percent of the profits will go to the Student Council.

Ms. Mondshein announced that YU is willing to allocate paint to those students who wish to paint their dormitory rooms. Although YU is willing to contribute the paint, they regret that they cannot supply the manpower, so students will have to paint their own rooms.

Julie Beyer, vice president of the SCWSC suggested that a survey of what students like and dislike about the cafeteria should be formulated. Marla Sherman and Yael Schacter will head the poll which will give Mr. Sam Klein a better idea of what Stern students want.

Other Student Council business included the establishment of a guidance and career center in the Stern library, an appeal for visits to the Zaidi family in Bellevue Hospital and a request for volunteers to work on a one to one basis with students through The Flame.

At a Student Council meeting held on November 5, business included the announcement that the size of posters used to publicize club functions will be limited to one half the normal poster size of paper. This will help prevent blocking and crowding of posters on the walls in the



SCWSC President Betsy Mondshein discusses the establishment of a guidance and career center in the library.

dorm lobby. The meeting concluded as Student Council voted on establishing the Historical Society as a club at Stern.

There are many upcoming Student Council events. On November 28 the Sociology Club is sponsoring a lecture on rape, presented by a member of N.Y. Women Against Rape. Mr. Emmanuel Federbus of the Columbia Test Preparation Institute will speak on preparation for and the taking of GRE's, LSAT's and GMAT's on December 4. The SC-YC *Shabbaton* will be held December 7-8 at Stern College. Tentative plans include a demonstration for Yosef Mendelovitch and a *Chanukah* bazaar to raise money for the Student Council.

Discover Your Roots

by Annie Charlop

Geneologist Arthur Kurzweil, author of *From Generation to Generation*, conducted a workshop and lectured on "Tracing Your Jewish Roots" in Koch Auditorium. According to most of the participants the lecture and workshop proved to be a new and enjoyable experience. The audience was shown the impact that geneology has on one's present life.

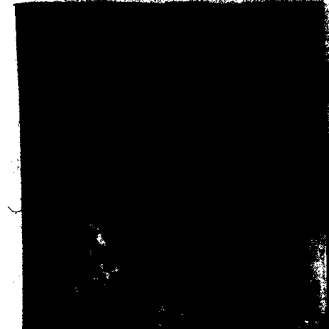
Indeed, when explaining how tracing one's Jewish roots can influence and enrich one's everyday existence, Kurzweil described how he became aware of his living relatives by tracing his family tree. When tracing the roots of his mother's supposedly assimilated family, Kurzweil found that, much of her family was not assimilated, rather, they are Satmar Chassidim! He has also traced and now corresponds with his newly discovered relatives living in Poland, Hungary, Australia, Israel, South America, and the United States.

After retelling his own personal research, Kurzweil explained to the audience how they too can trace their roots. "You have to begin by talking to people in your family—get specific names of towns that your family came from," he suggested. Furthermore, one may contact the United States Immigration Service and obtain records that it may have regarding immigrant ancestors. Kurzweil also discussed the passenger lists that are on file in the National Archives. If one knows the name of the ship upon which his ancestors sailed to America, he may acquire information regarding the ancestor whose name appears on the passenger list. For instance, he will learn the age and occupation of his ancestor at the time of the trip and the amount of money he took for the journey. Kurzweil also pointed out that contrary to popular opinion, Nazi records were not destroyed, and he himself was able to obtain his great grandfather's birth certificate from City Hall in Poland!

In his closing remarks, Kurzweil mentioned that his students at Queens College learn Jewish history not only from history text books, but by tracing their own family ancestry. He emphasized that studying Jewish history in this way leads to a surge in Jewish identity: "the students realize that they are the result of Jewish history

and are a link in the Jewish chain."

The program was made possible by a grant from the Aber Foundation, and was



Tracing your Jewish roots was the topic of the SAF lecture and workshop led by geneologist Arthur Kurzweil on November 18.

coordinated by Professor Peninnah Schram, Marla Silver, Tova Unger, Phyllis Dubinsky, Felice Bienenstock, Linda Ostrow, alumna BatSheva Wernick and alumnus Richard Joel.

Bereavement at Brookdale

by Adina Sullam

"You Are Not Alone: Coping With Life-Threatening Illness, Death, and Bereavement," was the topic of the Sixth Annual Interdisciplinary Educational Conference on Life-Threatening Illness, Bereavement and Grief. The conference, sponsored by Yeshiva University, was held on Sunday November 11, at YU's Brookdale Center.

Harriet Feiner, conference coordinator, stated in her opening remarks that the conference was designed to help those workers who make support systems available to those who must cope with grief. Dr. Israel Miller greeted the audience that filled the school's new auditorium. He discussed his hopes that the conference would do more than help us to cope with grief, but that it would also sharpen our senses and stretch out our souls as well.

The seminar opened with a presentation of *The Shadow Box*, a Pulitzer Prize-winning play, written by Michel Cristofer. The two hour drama takes place in three cottages on the grounds of a large hospital in California. The play focuses on three terminally ill patients, monitoring their thoughts and feelings about dying, and their interaction with family and friends.

Following the performance, Dr. Morton Berger, dean of Behavioral and Social Sciences and dean of Ferkauf Graduate School, led one of the workshops to explore the various facets of *The Shadow Box*. Members of the group related certain themes of the play to their own current fields and work experiences. One participant spoke about his work with the wives of lung disease patients. He paralleled the behavior of the play's

Simon Wiesenthal Speaks

by Penny Kaganoff

Simon Wiesenthal, foremost Nazi hunter, was the guest speaker, Sunday November 11 at a meeting of "The Generation After," an organization of which he is honorary president. The meeting, held at Temple Emenath Israel, dealt with the organization's goals of educating people of the crimes of the past and present holocausts, punishing Nazi criminals, and actively preventing holocausts from occurring again.

After a standing ovation, Mr. Wiesenthal declared that everyone born after World War II is a survivor of Hitler's Holocaust—Jews and Gentiles alike. He further explained that the fact that the Holocaust has been reduced to only a war between Nazis and Jews is "politically false, historically false, and for the future false." This popular misconception facilitates the neo-Nazi fight against the Jews. Mr. Wiesenthal reminded the audience that five million gentiles were also murdered by Hitler. He implored those assembled not to distinguish between Jews and non-Jews. "All together we must fight against Nazism."

Mr. Wiesenthal declared that "there is no difference between the current situation in Cambodia and the Holocaust—both are the results of dictatorship."

The Center for Holocaust Studies at Yeshiva University is named in honor of

Simon Wiesenthal. Before he allowed his name to be used, Mr. Wiesenthal had insisted that Yeshiva University teach about the 11 million Jews and gentiles who perished in the Holocaust. Moreover, he demanded that it be "a center for the living," so that no holocaust should ever happen again.

Mr. Wiesenthal mentioned that he will turn 71 at the end of this year, and thus has limited potential for fulfilling his goals. Everyone was urged to donate their time and money to "The Generation After" which actively supports Mr. Wiesenthal's one-man operation.

Student Admissions Council

by Rachel Raden

The Stern College for Women Student Admissions Council will increase the involvement of Stern College students in the process of new student recruitment. According to Ms. Judy Paiken, the council is being formed not only because there are "not enough professionals at Yeshiva to make contacts," but also because "students could be a lot more effective." Stern women will represent the college at *Shabbatonim*, speak to juniors and seniors at Hebrew High Schools, participate in phone-thon and lead

prospective students on tours of the college building. Mrs. Marla Frohlinger is organizing the committee.

Starting the year off right, on Sunday, November 18, SCW students participated in the largest and most successful Open House ever held for prospective students at Stern College. SCW students functioned in almost every aspect of the day's events: They spoke formally to the group of guests, chatted personally with the visiting girls and their families, and aided teachers in giving interested girls a taste of what their particular departments have to offer.

THE OBSERVER
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The opinions expressed in the editorials are those of *The Observer* and do not necessarily reflect the views of the student body, faculty or administration.

The Children's Hour

As papers rustle and students giggle in the back of the room, or argue loudly about the homework assignment, the professor vainly insists on order so that class can begin. Is this college?

Well, it's supposed to be. Sometimes it's hard to tell. Amid students' complaints that they are being treated like children, or that their intelligence is continually being insulted by patronizing instructors, it becomes a bit difficult to accurately lay the blame.

Clearly a vicious circle is in action here—instructors can only respond to the level of maturity displayed by their students. If the professor finds himself conducting the class after the example of Romper Room, so be it. In response, the typical student may handle the matter by conceding that students of other colleges might behave with more decorum, and respond in a more adult manner to assignments and course material; however, the conclusion is generally that "after all, it's mostly the instructor's fault for treating us like children."

In the end, of course, the issue to be dealt with is the maturity of the Stern student. Too often the appellation "Stern girl" is completely appropriate. Part of the problem is, unfortunately, that several sections of introductory courses have become extensions of Central Manhattan and other sources of early admissions students. It is all very well to encourage bright and talented students to advance to college level work. In many cases, these students are emotionally and intellectually prepared for the demands of the college curriculum; in others they are not. It is in the latter event that difficulties arise. Instead of younger students rising to meet the challenge, they may manage to pull the level of the class down to match their own standards. In this case, nobody wins—trained college professors are reduced to the status of high school teachers, and the integrity of the individual course and of the institution as a whole is damaged.

This is not to say that all of the blame rests on the shoulders of freshmen; upperclassmen also often fail to realize that college is a state of mind. Students should be able to expect a certain amount of respect from their instructors; in a school the size of Stern, teacher-student interaction on the basis of mutual respect is one of the greatest advantages. Still, respect must be earned—not by an artificial display of exaggerated dignity, but by behavior that demonstrates an understanding of what a college should be, and belies the image of the "Stern girl."

Busing Problems

While the November 15 Diaspora Yeshiva Band concert proved to be both a successful and enjoyable event for the Yeshiva University community, it presented one major problem for Stern students who wished to attend. Transportation from Stern to the uptown campus proved to be a source of difficulties for those who had counted on travelling on the bus, which is generally provided when large numbers of Stern students are expected to attend an event uptown.

The sign-up sheet for the bus, which traditionally appears in the main lobby of the dormitory a few days before an event, was suddenly filled on the day of the concert with nearly double the 50 places allotted for one bus. This clearly indicated the need for two buses instead of the one which had been ordered. Student Council President Betsy Mondsh...n became aware of this problem and attempted to contact Colonel Marmorstein, the person authorized to order buses for student functions. The Colonel could not be reached that day, leaving President Mondsh...n unable to order an additional bus.

Although it should have been eminently clear that a distinct problem existed with regard to the bus, students were not informed of it. In fact, many students finally learned that they would not be able to ride the bus only a half hour before the concert was scheduled to begin. They were left with very little time to arrange alternate means of transportation.

To further add fuel to the fire, students were seated on the only available bus on a first-come first-served basis, instead of being seated according to the order on the sign-up sheet. Such a practice was clearly unfair to those students who had taken the trouble of signing up in advance only to learn that their seats had been usurped by those women who decided at the last minute to ride the bus. One can only wonder whether there is any purpose at all to a sign-up sheet.

We trust that in the future such mistakes will be corrected far enough in advance for students to make their own travel arrangements. It is generally a good idea to make a bus available to students wishing to attend uptown functions—however, when such well-intentioned plans backfire, the resulting confusion can only cause unnecessary student resentment and irritation which may well affect support of the next attempt to offer "mass transportation" uptown.

The Observer apologizes to Dr. Ernest Loebel for misspelling his name in the November 8 issue.

The Observer congratulates Executive Editor Barbara Michael upon her recent medical school acceptance.

Letters to the Editor

Middle States

Dear Editor:

I was very pleased to see the article written "From the Editor's Desk" concerning student involvement in the self-study in preparation for the Middle States Association evaluation. I share your disappointment over the fact that students did not take advantage of the opportunity offered them to voice their views and demands, and to offer suggestions for the improvement of our programs.

Fortunately, the opportunity is not yet completely lost. The Middle States Association has decided to postpone the visit of the re-accrediting team until the next academic year. We thus have more time to carry out our self-study and file our reports. I do hope that this time students will take full advantage of this opportunity and conduct a full student self-study. If this is done, I can assure you that I am prepared to help in any way I can, and student findings will be taken into account when the final report of the University to the Middle States Commission on Higher Education is drawn up.

I should also point out, in all fairness to the leadership of this year's Student Council, that they responded very quickly and forthrightly when I called to their attention the renewal of this opportunity. I have met with Betsy Mondsh...n (and also with Mark Schneider, President of the Yeshiva College Student Council) and we have worked out plans to revive the student self-study, as well as for increasing the number of responses that we have received to the

Student Reaction Questionnaire which was distributed last year. I am waiting to hear from them about their final recommendations. *cont.: on p. 10 col. 4*

Victimizing in Dorm

To the Editor:

I am a victim. I have lived in the Stern dormitory for three years. I have appreciated the experience of living and studying among women, while making friends within an atmosphere of religion, combined with all the fun we are promised during college years.

Unfortunately, with the good there can also be found bad. Living conditions are not the best: We are crowded and our privacy is non-existent, yet we make the best of all situations because we chose to live a dorm life. However, when the obscene occurs, we are forced to vent complaint.

On November eighteenth my room was broken into. Of all the valuable objects only a necklace of mine that has tremendous sentimental not to mention monetary value, was taken. I do not understand how an incident of this nature could occur and for this reason I am bitter. I take this opportunity to assert that only a very sick and immoral mind could think of taking a treasured item that belongs to someone else. I hold whoever that mind belongs to responsible for making me feel like a victim in my own dorm room.

From now on, my life in the Stern dormitory will take on a different point of view. I will remain suspicious, will maintain a grievance, and hold a grudge for the rude lesson I have learned.

Sincerely,
Mina P. Edelstein

Accounting

To The Editor:

I was glad to see your November 8 cover story on the institution of a Major in Accounting at Stern even though the

headline, "B.S. Offered for Accounting," has long been maintained by critics of accountability.

As a 1973 graduate of BTA, I attended Yeshiva University in my freshman year, but was forced to transfer to Brooklyn College to pursue a degree in Accounting. As explained in your article, 60 credits are *cont. on p. 9 col. 3*

From the Editor's Desk

Freedom of Views

by Ann Tennenberg

While we were home for Succot, a four block radius surrounding the Cuban Mission to the UN in our Murray Hill community was under police surveillance. *The Times* reported neighbors complaining about constant searches and restricted movement on the streets. One woman commented, in retrospect, that during those few days when Fidel Castro stayed at the mission, she experienced what it is like to live in a military state. She expressed the realization that only by the denial of her American rights for those few days did she come to truly appreciate living in a democratic country. Now, she says, she will never take her freedom for granted.

Freedom of the press, ensured by the constitution, is a right that *The Observer* has never been denied. *The Observer*, as a student-run newspaper, has no outside advisors or censors. All decisions concerning articles, editorials, columns and letters to the editor are reached by the editorial board, according to a standard of responsible journalism. This freedom to make such decisions is one which we cherish as if we ourselves had been denied it and had consequently fought for its reinstatement.

The Observer provides Stern College for Women with news and opinions. News is presented in articles dealing with and of interest to the Jewish community, our university, faculty, student council and student body, and ideally is written objectively. Opinion may be presented in the form of editorials, representing the majority views of the editorial board, and staff columns presenting the personal opinions of particular editors.

In addition, we offer our readers the opportunity of submitting opinions to *The Observer*. The "Outside Observer" is a regular column which may be written by any student on any subject. Another way for any reader to express his or her views is through a letter to the editor. The editorial board reads each submission and attempts to determine which views fairly represent reader input. While we are aware that some readers may disagree with some or all of the points stated in columns and letters, we reserve the right to print them in the interest of offering a true and open forum.

Many of our readers, however, do not appreciate the freedom afforded in what is essentially their newspaper; they do not use their right to express themselves and censure others for speaking out. In answer to complaints concerning columns and letters we must point out that problems cannot be solved if the persons able to alleviate them are not told they exist, and improvements will not continue unless they are commended and encouraged. Feedback is essential for growth and improvement; without it one cannot judge one's success or failure.

It is the prerogative of each individual to

remain silent on an issue, or to agree or disagree with the opinion of another. Similarly, it is the right and duty of *The Observer* to provide a forum for even the most controversial of views. That view belongs to someone strong-willed enough to express it publicly. It is disappointing to hear readers comment that it should not be printed. Any reader disagreeing with a column or letter is free to present his or her ideas to us, rather than attempt to under-

cont. on p. 11 col. 2

From the Dorm Parents

Dorm-Ez View

by Mordechai and Sema Reich

The focus of this article is DEPRESSION. I am not referring to pathological depression, but rather to depression with the lower case 'd' which the student, the career person, and the common person off the street experience.

Consider for a moment the individual who truly has a 'right' to be depressed. Here we have Deborah, a 21-year old female, with a 3.8 index who has applied to and been rejected by 25 medical schools across the country and abroad. Along with her grades she possesses good looks and a charming personality. Nevertheless, due to the fierce competition, this qualified young woman was not accepted to medical school.

Contrast our first case with Dateless Doreen. D. D. is forlorn, 'down', depressed. She's a young woman who usually puts things in the proper perspective; however, she has not dated for three to four months, which is causing her great anxiety. It's Thursday evening, which only makes things worse. But Doreen is also not helping herself. She never attempts to go to any 'mixers'. They are not her style. She will not enjoy a night out with her female friends for fear of broadcasting her status. She'll never go to a museum or bicycle-riding on a Sunday afternoon. In short, Doreen is a depressed person who has no 'right' to be feeling sorry for herself, because she is not attempting to climb out of her rut.

To the person with the 'right' to be depressed, I say—Enjoy a depressed evening. You deserve it! There's nothing wrong with an occasional night out with Stella D'oro. Sooner or later it will become apparent that depression is getting you nowhere, and that it doesn't even help for everyone around to say, "Gee, she really has something to cry about!!" At that

From the President's Desk

Criticism and Praise

by Betsy Mondsbem

It is a human trait to criticize that which we know best. We are all accomplished at judging and evaluating the worth of a particular person or thing, especially those with whom we have come in contact. Introspection and self-examination can be a useful endeavor for all of us if they result in the improvement or amelioration of specific problems. However, unbridled criticism and self-analysis may result in a distorted view of ourselves and the world around us. Because we know ourselves best, we are hardest on ourselves.

The problem arises when we, the critics, do not really know as much as we think we do. Knowledge and understanding are crucial to the evaluation process; lack of understanding generally has unfortunate consequences. Most people do not know themselves as well as they think they do. Self-knowledge is the awareness of both our capabilities and limitations; not one or the other. It is the acceptance of the fact that certain inherent qualities cannot be

changed and at the same time, it is the realization that there are faults which can be remedied. It is of no value to dwell constantly on negative factors and ignore positive factors. Such actions only serve to act as a demoralizing and destabilizing force for the individual and the object under scrutiny.

Everything I have stated can be applied to Yeshiva University: We are our own worst enemies. Our constant self-deprecation benefits no one. It is self-destruction at its most dangerous point. I am not in any way suggesting that we stop all criticism of the University, but I am strongly proposing that our criticism be tempered with praise. Emphasis on the negative aspects of the University results in just as much of a distortion of the real picture as does an emphasis on the positive aspects alone.

As a member of the Middle States Evaluation Steering Committee, I was quite surprised to hear the reports of the various sub-committees. Up until this point, my impression of the structural reorganization of Yeshiva University along divisional lines was that it was an irredeemable mistake. I had been affected by the malady of self-deprecation so prevalent at Yeshiva University. The reports I heard changed that. There are problems at Yeshiva University, but there are advantages as well. The reorganization may have caused disunity and confusion, but it has also resulted in many new programs and an overall strengthening of the University.

The surprise I felt at such a realization provided a lesson for me and it is one that I think is important enough to share with you. Yeshiva University has problems, as does every other school, but Yeshiva University also has benefits that no other university has. Take time to look at the good points. The feeling of pride and satisfaction you derive from such observations may be surprising but they will be equally appropriate.

point of realization, your outlook will probably improve.

And yet, people often look for excuses to be 'down', and they are not too hard to find. Let's face it. We live during tough times. The cover story of *Time* magazine does not exactly serve to perk us up. New York is far from a sheltering environment. The pressure of academia and social life only add to one's general pressures. No one doubts that there is enough to be depressed about. We all, in that sense, have a 'right' to be depressed. However, the 'downs' we experience are not always imposed from without. Rather, we induce many of our depressed moods when we lack the creativity, inner strength, optimism and love of life that it takes to lead an enjoyable and fulfilling existence.

Jewish thinking teaches us about optimism. *Ivdu et HaShem bisimcha*, as an example, is not reserved for *chasidim* only; nor is *simcha* solely intended for our relationship with G-d. If we have but one life to lead, why not live it with a smile? For the D.D.'s, a twinkle in the eye will suffice for now. The smile will follow in time.

The Simon Wiesenthal Holocaust Center of Yeshiva University of L.A. is compiling information on the holocaust from its survivors. If you know or if you are a survivor please fill out a questionnaire available from the Offices of Student Services.

Audio-Visual Equipment Acquired

by Shari Ehrman

Instead of merely reading Shakespeare in English 3, Stern College students will now have the opportunity to actually see and hear the plays come alive. The Stern College Library has recently added a video-cassette recorder and color television to its facilities, enabling classroom viewing.

According to Professor Lubetsky, the university "recognized the legitimate need to use current technology in support of classroom work." Professor Baum, dean of libraries, was instrumental in arranging the purchase.

The video-cassette recorder is kept under

the library's jurisdiction and is available to University students and faculty for numerous uses.

Besides literature, drama and communications courses, the machine could be employed in history, political science, and natural science classes. Television shows such as "The Adams Chronicles," current events documentaries, and "Nova" could be utilized to supplement traditional classroom materials.

According to Professor Hatvany of the English department, "the video-tape machine will allow the students to learn in a way that is both immediate and exciting; it

will stimulate student interest in the text. The purchase marks a degree of progress at Stern College toward modern methods of visual education."

Drama classes will also be able to view their own productions with the use of the school's black and white video camera.

This purchase is the most recent addition to the school's audio-visual equipment. According to Professor Lubetsky, an audio-viewer and a film strip are also available. The University hopes to be adding more audio-visual equipment in the future.



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A Change in SCW's Image/A Change in Central's Pride

by Emma Bernstein

"Oh, you go to Stern! What are you majoring in, pre-med? When are you getting your M.R.S. degree? If you're not married by the time you graduate, do you get your tuition refunded?"

We have all been exposed to these seemingly amusing "Sternisms" and we have all learned to grin and bear it, but mark my words peers, those days of matrimonial mockery will soon be behind us, for the image of the Stern Woman is changing.

Some of you readers may be wondering exactly how the Stern image is changing when more and more students are getting their fingers and doors decorated. The paradox, my friends, lies in two considerations.

Contrary to popular belief, Stern women are not the only ones getting married. This strange custom has amazingly found its way to women of other universities as well.

Nowadays, the popular alternative to marriage is living together, an idea which isn't exactly greeted with open arms in Stern or other religious circles.

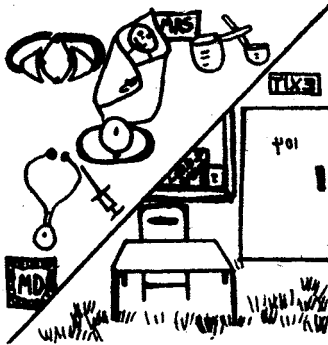
Students are also no longer choosing Stern for that "one reason." Stern College has come a long way from the single lonely education major. With the interesting and challenging curriculum now being offered, no wonder Thursday nights are calming down and no wonder there are more women at Mobil Oil Corporation lectures than Rosh Chodesh mixers. We have much better things to do with our time. After all, there are new theories and cures to be discovered, new books to be written and new businesses to be managed.

With our newly established reputation come new "Sternisms."

"Oh, you go to Stern! What are you majoring in? Arg you pre-med? When are you getting your Ph.D.? If you don't win the Nobel Prize, do you get a refund?"

by Sara Lamm

As a graduate of Central Manhattan High School, I felt it was my obligation to visit the "New Central" on Fifth Avenue and 38th Street. Accustomed to the prison-like facade of the old building (basic brick, black gates and heavy metal doors), I was pleasantly surprised to see a bright yellow building with glass doors! (Are they bullet-proof? No, I forgot—now we're on Fifth Avenue—Lord & Taylors! Wonderful neighborhood...)



Accustomed as I was to come to school and find the floors hard, cold, and uninviting, I was again surprised to find carpeting. Beautiful lush camel colored carpeting. Even in the classrooms! I felt a eerie void when I walked up to the classrooms, let me rephrase that, rode up in the elevator, and couldn't understand what it was until I realized the void was auditory. After being conditioned for years to hearing the loud clip-clopping of clogs on the tile and cement floors, I was now sinking into a carpet with no sound effects—definitely a much warmer, welcoming atmosphere.

When I looked into the classrooms, my eyes were drawn to the big, spacious, modern desks, gleaming with chrome. I remember as we were getting to be big juniors and seniors, we had to maneuver ourselves into the miniscule desks, only to be dismayed that we were unable to write on them—the carve marks in the wood tops were so deep that the desk tops became uneven. What was worse was when we finally stood up, so did the desks. But these new desks are truly beautiful. No more fancy maneuvering to stand up alone (actually it really was funny—poor kids, they don't know what they are missing).

As I stood in the middle of a vast corridor, I chanced to look upon the walls. They had been painted in bright colors of yellows and browns! The reader must understand, I was used to dirty pink walls with graffiti on them. (Does Mark still love Suri? I wonder...)

The last and most important thing is pride—we really never had it. True, I do have warm recollections of the friends I made there, but never did I have a real school spirit. The physical setting in which learning took place was not conducive to school pride. But now I see a school that girls can be proud of. I see a learning center that we can show off with dignity. Lastly, I also see a source of income for Lord & Taylors! And why not? My father says our girls are equally deserving of both—a new school building and a place to spend their lunch break.

Feature a Teacher: Dr. Havazelet

by Leza Rossen

This issue's "Feature a Teacher" is Dr. Havazelet, professor of Biblical and Rabbinical literature.

Certainly not an unfamiliar face to Stern College, Dr. Meir Havazelet is enjoying his twenty-second year with Yeshiva University. He began teaching at Yeshiva College as an assistant professor in 1957, and in 1970 he took the pilgrimage "downtown" as professor of Biblical and Rabbinical literature.

In 1957, Dr. Havazelet made his first pilgrimage, about which he remarks: "I'll

scholarship. And much of this is new to me."

Dr. Havazelet praises "the universal man who does not put limitations upon himself." "Maimonides was the ideal man," he says. His own scholarship ranges from modern Hebrew literature to *Halaacha* and Biblical history. "Ibn Ezra was the greatest of intellects," he adds before going on to praise more modern scholars. "The four luminaries of our century are Martin Buber, Yehezkel Kaufman, M.Z. Segal, and Cassuto." He mentions these men with deep pride and conviction as they were his own *rebayim*.

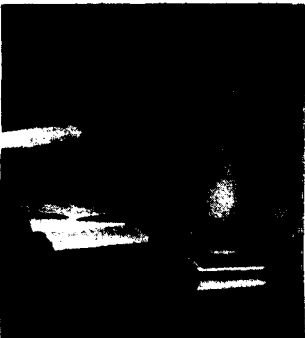
Dr. Havazelet received his early education at Yeshivat Etz Chaim (Jerusalem), Beth-Ha Kerem High School, and Hebron Yeshiva in Jerusalem. In 1951, he earned an M.A. from the Hebrew University of Jerusalem in Hebrew literature and Biblical studies. He has a Doctorate from the Jewish Theological Seminary of America in rabbinical literature (1963), and in 1967, he went on to earn a Ph.D. from Yeshiva University in *Midrash* and Arabic.

Obviously an educated man, Dr. Havazelet is far from arrogant. His modest nature was revealed in a rather interesting way. When asked to illuminate on his favorite *talmudic* scholars, Dr. Havazelet expounded so, that the interviewer literally almost missed her *Shabbos* gefilte fish. But when asked about his education, the same man merely handed over an impersonal resume. It was only through the help of one of his colleagues that the immense and intense nature of his education was understood. Dr. Havazelet is indeed a universal Jew as his learning experience ranges from the rigid atmosphere of the *chassidisha cheder* to the more loose atmosphere of YU.

His *talmudic* skills were developed at an early age. At 13, Dr. Havazelet received a certificate for memorizing 400 *blottim* of *Gemora* (about 800 pages). His colleague was quick to point out how astonishing and scholarly this feat was considered: "In America, to learn twenty or thirty *blottim* is par for the course." At this, Dr. Havazelet smiled rather shyly and shrugged.

At times, however, his pride is very fierce. Dr. Havazelet constantly reminds his students that Judaism is the only religion based on historical monotheism. "We are our past. Our future is unsure." His arrogance is seen only in regard to the *Torah* and the Holyland. When he talks of Joshua's war tactics at the Battle of Jericho, it is as if they were his own.

Dr. Havazelet is no stranger to war. He served in the Israeli Army from 1948-1951 and belonged to the *Irgun*. He is a great admirer and personal friend of Menachem Begin, Prime Minister of Israel. Dr. Havazelet's love for Israel is most likely reinforced by his knowledge of the land. He demands this from his students as well. (He believes every *Tanach* should include a map of *Eretz Yisrael*.)



Dr. Meir Havazelet

make no excuse. It was a mistake to leave Israel. I haven't seen one Israeli really happy here." As a seventh generation *Sabra*, Rabbi Havazelet has more roots in *Eretz Yisrael* than the average Jew and eventually he plans to resettle in his homeland.

At present, Dr. Havazelet lives in Queens, where he has been fondly nicknamed "the Roving Rabbi," because he leads a Bible and Talmud discussion group in a different home every *Shabbat*. For seven years now he has been leading a Friday night Bible class for young orthodox couples and his Talmud class on Saturday afternoons has been in existence for fifteen years. "He's added a new dimension to learning," says Dr. Abraham Bensch, who has been a participant in the *Shabbat* classes for four years. "He's in the traditional camp, but he's added modern

Kashrut Status of Greener Pastures

by R. Mordechai Reich

Many questions have been received by the Torah Activities Committee Kashrut Committee concerning the kashrut of various foods, and the reliability of different hashgachot. These questions are in the process of being researched by Rabbi Reich, and those most asked questions will be published with answers in The Observer. All other answers, will be printed on sheets and then distributed to the students.

What is the status, in terms of kashrut, of Greener Pastures?

After speaking to the manager of Greener Pastures, the following facts have emerged.

In my opinion, although the manager was friendly and informative and did evince a concern for kashrut observance, the fact remains, that a present his restaurant is open on *Shabbat*. This detracts from his status as a *n'eman*, one who can be relied upon in matters of kashrut observance. Furthermore, his insistent negative attitude toward allowing a *meshgiach* leaves one feeling uncomfortable.

1. Greener Pastures is a vegetarian restaurant, with fish included on the menu.
2. At present, it is open on *Shabbat*.
3. There is no *meshgiach* in residence or otherwise.
4. The manager assured me that he uses tuna fish, oil, only kosher fish, kosher wine, *Stretl's* jello, and makes his own yogurts since yogurt mixes contain gelatin. He says that many rabbis eat there, and that he is sensitive to all kashrut issues.
5. The manager sees no possibility of hiring a *meshgiach* in the near or distant future. He is opposed to the idea of having a *meshgiach* on his premises.

It is therefore my recommendation that at the present time Stern College students not eat at Greener Pastures. Perhaps a letter-writing campaign to the manager might soften his attitude toward securing a *hashgacha* for his restaurant.

Song for Gluzman

Oh L-rd—
 I sing thy praise in the turmoil and darkness of the heathen Temple.
 Thou art O L-rd indescribable, incomparable, invisible and omnipresent.
 And here am I who speak of meaning—the meaning of my life in thy world.
 Mine is the right to decide—
 Choice and action.
 Thou art word and meaning.
 Thou—the observer—
 I love thy grass Oh L-rd—
 The sun and murmurs in the night.
 The woman I have yet to meet
 The book I have yet to write
 I love the fragrance—
 the sounds—
 the colors—
 the flowers,
 of the sea
 of birds
 of freedom.
 But still more I love meaning—
 That the tree may grow from the earth—
 man from boy
 and word from truth.
 The meaning of the sweet grape, the salt sea, the bitter cloud
 but not
 of the sweet lie and bitter freedom.
 I've learned to see sweetness in barbed wire thorns, in Ural snows
 in smiling prison guards—
 I've understood that even four months' fast may be sweet
 without grapes, without the sea.
 In the smells, sounds, sights of the concentration camp—I have felt and understood
 the sweetness of my freedom.
 My word, grow from my truth—my truth from my meaning.
 Word, truth meaning
 And I myself from thy world, Oh L-rd.—

Mine is the right to decide
 And I have chosen
 Without having met woman
 Without having written the book

In the cold—amidst violence
 I have chosen, oh L-rd—
 The meaning of freedom.

Persecuted Jew Survives

by Joyce Lempel

"I have learned to see sweetness in barbed wire thorns, in Ural snows, in smiling prison guards."
 These words are part of a poem composed behind prison bars by psychologist Seymon Gluzman. After being incarcerated in a Soviet prison for the past seven years, Gluzman has recently begun a three year sentence of internal exile.
 Gluzman's crime seems to have been holding his professional, and more importantly, his personal integrity in too high esteem. He witnessed a mentally sound friend declared insane and placed in an asylum following a political bout with the government. In reaction, Gluzman anonymously co-authored a book condemning the Soviet misuse of psychiatry in "treating" political dissidents. When the government discovered their identities, the authors were convicted.
 In prison, despite the tremendous emotional, psychological, and physical torture to which he was subjected, Gluzman held fast to his principles and con-

tinued his involvement with the struggle for human rights. A leading advocate for prisoners' rights in his own Perm region and throughout the Soviet Union, Gluzman was also a vociferous opponent of the arbitrary cruel treatment of the prisoners and the inhuman conditions in which they were forced to live. In 1974, Gluzman participated in a collective month-long hunger strike of the prisoners in camp number 35 of the Perm region. Throughout his imprisonment, Gluzman was constantly persecuted for having medically treated other prisoners.
 Despite great pressure from his torturers, and pleas from his parents to recant and deny his beliefs for an early release, Gluzman refused to succumb.
 The meaninglessness and hypocrisy of the Soviet System is reflected in his poem where he describes "the sweet lie and bitter freedom." Here Gluzman expresses his feelings about G-d, nature and true inner freedom. "Freedom, as the song goes, is a state of mind."
 The above is the poem in its entirety.

The Biblical Heroine as Role Model

by Rabbi Yosef Blech

The famous question raised in the first *Rashi* in the *Chumash*; "Why doesn't the Bible begin with the first commandment given to the Jewish people?" can be answered that we need human models to emulate, and not merely rules of behavior. The heroic figures of the biblical narrative personify the qualities that give dimensions and meaning to human existence. Striking is the wide diversity of personalities described, all of whom nevertheless equally manifest full expression of a proper religious life.
 In attempting to find role models for the Jewish woman, analyzing the Jewish heroines described in the Bible is an invaluable technique. Immediately we realize that one concept of role cannot simultaneously incorporate Sarah, Miriam, Devorah and Esther, just to mention a few. Without considering her as the only appropriate prototype I would like to focus on Sarah and attempt to portray the qualities which have given her the title of the mother of the Jewish people.
 On the surface Sarah is the traditional

wife and mother figure, supportive of her husband and deeply involved in the upbringing of their son. In fact, Abraham is deeply dependent on her and his spiritual creativity ends with her death even though he lives on for many years, remarries and has a new family. Sarah is properly seen as modest and self sacrificing. Yet, she is also independent and the better judge of character.
 Sarah is capable of giving Hagar to Abraham so that he should have a child from her, and is also strong enough to recognize that Yishmael is a negative influence on Yitzchak and to demand that he be sent away. The Torah stresses Abraham's telling Abraham to listen to all that Sarah says to him. The midrash describes Sarah as a greater prophet than her husband and as converting the women of her time to monotheism.
 Truly we see an unusual blend of modesty and assertiveness; of family loyalty and independent accomplishment. Sarah is one of many different Jewish women we might strive to emulate.

Ticking with TAC Overwhelming Response

by Sherri Sussman



"Where have all the students gone" is a familiar echo that bounces off the walls after yet another well planned activity bites the dust due to lack of student participation. Apathy is another well known term often used to depict the prevailing attitude of the student body here at Stern.
 I have been co-chairing the Torah Activities Committee for only three short months, and already I am prepared to accuse the students of being apathetic and insensitive. Attendance at lectures is poor, 25 dollars is considered a successful *zedakah* collection, and overall interest is definitely lacking. In short, I have found myself at the point of despair, exhaustion, and frustration. And yet, in the midst of discouragement, I have met with encouragement.
 I recently received a call concerning a terminally ill child who had been hospitalized at Bellevue. His mother, who was staying at his bedside day and night needed food and more importantly, companionship. She needed to know that people cared.
 My immediate reaction was to call upon the women here at Stern. However, I was hesitant; I knew that student response is poor, especially with midterms looming ahead. Nevertheless, I posted flyers explaining the situation.
 The response was overwhelming. On *Shabbat*, close to 30 students sneaked past hospital security, and went to visit the woman and her child. Other students volunteered to bring food, and collected funds to help cover medical expenses.
 It is not in my province to extend thanks for *mitzvo* which the students have performed. I can only pass on the appreciation of the child's mother, and her blessing to me, "Hizky I'mitzvo," may it always be in your power to help others in need.
 These acts of *chesed* and selflessness taught me something crucial. I saw that I could not allow myself the luxury of calling Stern students apathetic. Contained within us are immense strengths and capabilities.
 An admissions recruitment visitation by alumni representatives of the Harvard University Graduate School of Business will be held on Tuesday December 4 at 8 p.m. in the Rubin Dormitory Shul. The various programs offered by the Harvard Business School, criteria for admission and advice and tips in regard to increasing one's chances of admission to top quality schools of business will be discussed. All interested students are urged to attend.

Feature a Teacher: Dr. Havazelet cont.

cont. from p. 4 col. 3
Chofetz Masad, which he edited.
 For ten years he served as assistant editor of the Israeli-American annual *Sura* and the monthly *Talpioth*. Dr. Havazelet contributes regularly to *Sinai*, *Tarbitz*, *Lshonenu* and *HaDoar*. He has written for the *Hebrew Encyclopedia* and *Encyclopedia Judaica* as well. His latest work, *Midrash Hefez*, an introduction to Yemenite Jewry, will be published by Yeshiva University.
 At present he is working on a new thesis

entitled "Women of Genesis," in which he explores the daring and cunning of Sarah, Rivka, Rachel, and Leah. "There would never have been an Abraham without a Sarah... man with vision, but woman with destiny," he explains.
 As for the Stern women, Dr. Havazelet says as a teacher he feels both challenged and frustrated at the same time. He feels that the women are too protected and sheltered in the sense that they know little about the Jewish research centers available to them outside of Stern. "Some are bright

and interested, but too many are afraid to question and just remain dormant." Unfortunately, Dr. Havazelet is not the only faculty member to express this opinion. (Well, ladies...) Comparing Stern College to Yeshiva College, he views the women as "more idealistic and inspired, whereas the men are more intellectual and questioning." He admits however, that this may be due to the *talmdic* background of the men.
 Dr. Havazelet also commented on the

students' lack of knowledge and familiarity with the scholarly achievements of their educators. He feels a sense of pride in his colleagues and their accomplishments and hopes this feeling will carry over to the students. He complimented *The Observer's* efforts to lessen this gap.
 Dr. Havazelet was a recipient of a Presidential Prize.

The Israeli Women Soldiers—A Unique Class

—Adapted with permission from Army Magazine September 1978.

by Penny Kaganoff

Whenever the subject of women's liberation comes up, someone is sure to point to the Israeli woman soldier as a paragon of liberation, the ultimate equal—an aggressive yet feminine fighter. But is she really this fierce, gunslinging Amazon of legend? The Israeli woman soldier is a remarkable phenomenon whose accomplishments deserve respect, but the popular picture is riddled with misconceptions.

A great deal of present confusion is due to the military history that Jewish women were making throughout their past. From biblical times through 1948, Jewish women fought in defense of their homelands. Deborah, prophetess and judge, as commander-in-chief, rallied her demoralized people to throw off the yoke of oppression in their land. Judith, a pious widow and the first female "commando" on record beguiled an enemy general with her beauty, then cut off his head.

In the same spirit, Jewish women fought beside their men since the last century to defend their Palestinian settlements against Arab marauders. As partisans in the forests and as ghetto fighters, Jewish women took part in the fight against the Nazis. Jewish partisans who survived the war in the Soviet Union and Europe brought their military skills to Palestine where they joined the pre-existing underground organizations. Women guerrillas played large and vital roles in the vigorous underground movement that began with the founding of the *Haganah* (defense) in response to the bloody Arab riots of 1920-21. There were tens of thousands of women in the *Haganah* and women were said to make up about a third of its secret elite strike force, the *Palmach* (Hebrew acronym for shock troops). About half of the membership of two other underground organizations which operated against the British while they occupied Palestine, the Stern Gang and the *Irgun*, also consisted of women.

Approximately 4,000 Palestinian Jewish women joined the British army in World War II. Haviva Reich and poetess Hannah Sennesh were part of a 30 member command force which parachuted into Europe to organize and lead partisans. Both were captured by the S.S. and executed.

The 1948 Arab-Israeli war involved virtually every man, woman and child in the new Jewish state. Many women fought beside the men. Netiva Ben Yehuda, for example, had been selected to represent the new State of Israel in the woman's field events at the 1948 Olympics. But her *Palmach* commanders decided that her demolitions expertise was needed more at home. The Arabs called her "The Yellow Ghost" (she had light blond hair) and placed a large price on her head. Primarily

"Jewish women fought beside their men since the last century to defend their Palestinian settlements against Arab marauders."

responsible for the security of the roads in the Galil, she also conducted combat training, blew up bridges and railroad tracks and led her company in the bloody battles for Safed, Tiberias and other settlements.

Many other women helped write Israeli

history. Assignments in all defense organizations were based totally on capabilities. The early Zionists expounded egalitarian values and practiced complete equality between the sexes. Women shared leadership roles, and there was no question of whether a man should take orders from a woman, or vice-versa.

However, despite the fact that presently, the draft in Israel is universal and applies to women, women soldiers receive only limited combat training; the last war in which they fought in combat was in 1948.

Although 12,000 women participated in every capacity of combat during the War of Independence, David Ben Gurion, the first prime minister of Israel, was the first to declare that fighting was not the proper role for women, and henceforth women would not fight.

Israeli leaders believed that the Arabs, having been defeated in the War of Independence, must now accept Israel's existence and that there would be no more wars. Therefore, their men would suffice for the needs of a small standing army.

country's human resources. At the end of 1948, Israeli women no longer had a combat function, but continued to serve their country in a noncombat role. They were positioned at the ports of entry, receiving and processing new immigrants, helping newcomers settle in the development areas, conducting adult education programs, operating child day care centers, medical clinics and other social services. Women taught their fellow soldiers in the army, and formed half of the *Nachal* force, helping to settle *kibbutzim* on border areas.

Therefore, until the Six-Day War in 1967, nation building was the primary function of the women soldiers, but the newly expanded borders encompassed a large and hostile population. Men were already being utilized to the maximum, and the IDF could only turn to its women to fill the increased need for control in the liberated territories. Medical, educational, and social services were extended to the new territories. Thanks to the women in the IDF the average life expectancy in these territories doubled, infant mortality rates

only approximate 210 out of 700 military professions are presently open to women. There is a wide gap to cross before even attempting to return women to the combat field.

Virtually all of Israel's eligible men are drafted, but only a little over half of the

"Chein is the Hebrew acronym for women soldiers and it also means 'charm or grace.'"

women are. Four factors prevent a woman's induction: Educational requirements, religious observance, marriage or motherhood and health. These factors do not prevent a man's induction. There are jobs in the army, for example, for illiterate men, but the positions open for women require education.

The outstanding records of women who have been accepted into the army is undisputed. Combined with high levels of education and skills usually comes tremendous motivation. Another factor in their superiority is the fact that the cream of Israeli men go into combat units and those who are unfit for combat go into other jobs. Therefore, when performance levels of men and women in the same job are compared, women invariably excel.

There is an undercurrent of resentment among many young women over being excluded from the mainstream of military activity. Well educated, talented women often are given positions far beneath their abilities, and when they leave the service it is frequently with bitterness for wasted years. These women feel they are being discriminated against, and will opt for any way out of the army.

Chein is the Hebrew acronym for women soldiers and it also means "charm or grace." There are no separate women's units in the Israeli army. Women are completely integrated.

Compulsory military service for men is three years, for women 20 to 24 months. After being discharged, men are required to perform active service duty of three weeks or more annually until age 49, after which they are transferred to the home guard. Women can be called for reserve duty until age 34 if they have no children, however, in practise, this is rare.

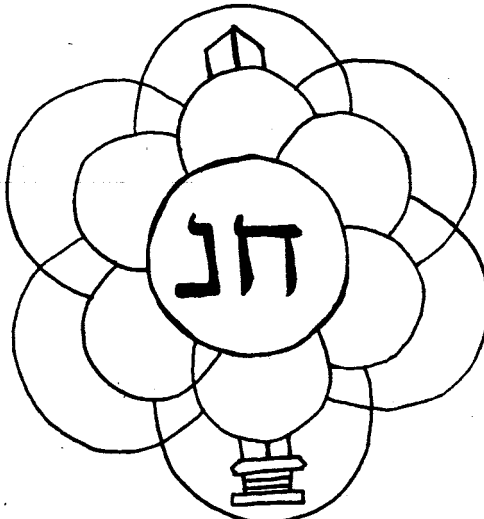
The other side of the story is that there are many women who feel that their military time was well spent.

The women's movement is beginning to demand that the IDF face up to its obligations to society and spearhead "the re-liberation" of Israeli women. Up until now any advances women have made in the army have been motivated solely by military need and not by any sense of furthering women's liberation.

The women's movement is also trying to counteract such people as Zev Schiff who in his book, *A History of the Israeli Army* dwelt considerably on cosmetics and lingerie in his chapter on women in the IDF. There is no similar detail of men's underwear and shaving cream in his book.

"You've come a long way, baby!" but there is still a long way to go until all Israeli women soldiers feel satisfied that their abilities are being used to the fullest and that they are giving their best to their country.

Concerned people recognize the present condition as an unhealthy one, but there is a general inability and/or lack of interest in coming to grips with it. It still remains to be seen if the gun-slinging Amazon of legend will ever again become a reality.



Another factor relieving women from their fighting capacity was that the character of the nation had changed. The early pioneers came to build not only a new Jewish state, but a new society based on egalitarian principles. In the aftermath of World War II, thousands of Holocaust survivors came from Europe, and after 1948 Jewish refugees fleeing persecution in Arab lands poured into Israel. These newcomers did not share the liberal attitudes of the old-timers.

Something else to be considered about women in the front lines is the nature of the enemy. Some Arab armies treat their POW's brutally at best, but if the POW is a woman she is in for her own special hell, say Israeli veterans.

Manpower requirements still dictated that the Israeli Defense Forces (IDF) could not do without women. Israel is the only country in the world which drafts its young women for military service. The nation's military situation and demographic balance compared to the Arabs has always demanded maximum utilization of the

dropped and literacy rates rose. But more than this, women now returned to a number of military roles such as communications, intelligence, weapons instruction and parachute maintenance.

The high casualty rate of the 1973 Yom Kippur War forced the IDF, now thinly spread, to draw upon women to fill its ranks. The level of military technology was rising to even more complex levels, and planners recognized that not only was there no reason that women could not do most of the jobs, there was no choice.

Today, the IDF has a still greater range of job opportunities for women. Women have for the first time been admitted to flight school, and although they must stay far from the front lines in times of war, they are teaching their fellow men the art of war as instructors in combat arms.

This adds up to increasing equality for women in the IDF, but it is not for the sake of equality. The needs of the army dictate the utilization of women.

Despite the army's highly touted "revolution" of women's opportunities,

Programs of Study in Israel

A Dream Come True

by Gitta Stern

While some of us merely dream, others make that dream come true. Israel, the land of milk and honey, can also provide the fruits of learning. There is a wealth of programs available to the American college student in Israel, each of which provides learning, living and fun.

Among the full year programs one may learn in *yeshivot* in Yerushalayim such as Rabbi Laibel Sharfman's, a New School For Women (also known as Beit Midrash L'Nashim), Midrashta (Yerushalayim), Machon Gold, and Machon Sarah Schnirer of Baia Yaakov.

The universities in Israel offer *limudei kodesh* as well as secular studies. Bar Ilan University in Ramat Gan, Tel Aviv offers a year of study with a uniquely orthodox atmosphere.

If *kibbutz* is what you're looking for, Shalavim, and Yavneh offer one-year programs which include *ulpan* and learning as well as living and working side by side with your Israeli counterparts.

The opportunities for study in Israel are vast, and to help you make your decision it is best to speak to people who have been on the various programs.

For additional help contact the *aliyah* office at the Jewish Agency.

Michlalah L'Banot Yerushalayim

by Etana Gordon

Michlalah L'Banot Yerushalayim is a teachers seminary, and a degree-granting institution in Israel. It caters to approximately 700 Israeli women, and has an auxiliary American² and European program, known as MACHAL (Michlakat Chutz La'aretz), which consists of about 90 students between the ages of 17-21.

MACHAL offers a wide range of courses, making for a good solid program of study for advanced students in *limudei kodesh*. They include Hebrew, *Chumash*

Neve Yerushalayim—Summer Program

by Hejdi Tenzer

While a year of learning in Israel is an invaluable experience for a student, not everyone is fortunate enough to be able to take off an entire year. Very often to do this she must decide to go to Israel either before entering college or soon thereafter.

and the juggling of courses is a must either way. Sometimes it is too difficult to convince one's parents that she *must* go to Israel, and will still be able to graduate college in four years.

There is however, one possible solution; a summer of learning in Israel. Parents will gladly welcome a summer-long separation while you receive college credit.

Through a joint effort with Chevrat Aliyah-Toranit and Neve Yerushalayim, a summer program of Torah learning for advanced students was created last summer. Since the idea of such a program was conceived of late into the year, Neve was the only *yeshiva* able to accommodate such a program. Most other *yeshivot* are closed for the summer and their facilities are used for the heavy traffic of summer tours. Neve, being the exception to this rule, operates programs all year round.

Rabbi Revson, the school's *menahel*, was willing to add an advanced level to Neve's regular curriculum which basically runs on beginner and intermediate levels.

Neve is an institution that devotes itself to teaching the basic precepts of *yahadut* to *chozrot b't'shuva*. Neve offers this elementary program to both American and English women, as well as an exclusively Israeli program. The second year, or intermediate students, have worked hard and have achieved a remarkably high level of understanding and learning. It was a refreshing and enriching experience to witness the school's sensitive and competent staff deal with student's probing questions. The warmth of the community of Bayit Vegan also added an encouraging atmosphere to the spiritual and intellectual growth of the students.

Neve, with the help of the participants of the summer program, devised an appealing schedule of courses. Neve also provided time and tutors for *chevruta*-style learning, which is a unique and essential part of any learning program.

The eight participants were able to choose areas of study that they had not thoroughly studied before. For example, since *Sefer Bamidbar* and *Megillat Eich* are read during the summer months, they tend to get skipped over in *yeshiva* educations. These two courses were instituted along with lectures in *Kuzari*, *Pirkei Avot*, and *halacha*. The classes were given from 8-12 a.m., five days a week, and there were some optional *shuirim* in

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Hebrew University of Jerusalem

by Penny Kaganoff

The Hebrew University of Jerusalem, with its two spacious campuses provided me with a much needed change of pace from the rather oppressive, hustle-bustle atmosphere of the "Big Apple." The abundance of grass and trees at both the Mt. Scopus and Givat Ram campuses reflects the beauty and calmness of the macrocosm, Israel.

Having spent my entire college career racing between the Stern dorm on 34th Street and the school building on Lexington Avenue, I was overwhelmed with the wealth of land and buildings that comprise the Hebrew University. Although the Hebrew University's impressive enrollment of approximately 27,000 students was a challenge for someone coming from a small, private college, the 500 students on the one-year program provided a warm, close-knit nucleus for a frightened foreign student.

The one-year program boasts professors who are experts in Bible, Jewish history, political science, Biblical criticism, archaeology, folklore and various other fields. Many of these courses and their instructors are not available anywhere else in the world. For example, I had the special privilege of studying *Chumash* with the world renowned Professor Nechama Leibowitz.

A word of advice: Although very tempting, avoid choosing courses from the regular Israeli program. Vacations designated for the two programs at the Hebrew University are not the same and in some instances do not even overlap. Also, the regular Israeli program ends way into the middle of July, about a month after the one-year program. Above all, involvement in the Israeli program is an open invitation to Israeli bureaucracy and red tape.

An important fact to know is that Stern awards full recognition to the one-year program, and credits are completely transferable.

Learning experiences are not confined to the classroom alone at the Hebrew University. The one-year program organizes educational and enjoyable *tiyulim* throughout Israel, including the

Sinai, the Galil and other interesting areas. The trips are relatively inexpensive and are a great way to see the country.

Although the Hebrew University is not a religious institution, it is possible to find an observant crowd of friends. For the first time my beliefs became crystal clear to me as I was called upon to explain myself to Jews and gentiles alike. At the Hebrew University, I learned to transmit to others the pleasure I have perceived in the *mitzvat*. Communal *Shabbat* dinners where the singing lasted for hours were regular events. Each holiday assumed its own unique significance as we celebrated them with much vigor and enthusiasm.

My year at the Hebrew University was very special to me; it broadened my horizons, facilitating my growth and maturity. I learned the value of an open mind, to accept people and situations that differed in degrees from that to which I was accustomed. I have become aware that outside of the small YU community there is a big world waiting to be explored. There is no better place than the Hebrew University of Jerusalem for that kind of learning experience, and I am very grateful that I had the opportunity to absorb it all.

Michlelet Bruria—Brovender

The second half of my junior year was spent in Israel at Michlelet Bruria, a women's *yeshiva* founded by Rabbi Chaim Brovender. Learning at Bruria was the experience of a lifetime and I recommend it wholeheartedly to anyone who is interested in continuing her intellectual and spiritual growth.

There were approximately 50 students at Bruria, most of whom were American. They ranged from high school to college graduates, with the average student having completed some college studies. The students' backgrounds varied from Ivy League schools to City Universities, but most of the students had *yeshiva* backgrounds.

Bruria's philosophy defines the basic element of education as mastering the method of learning rather than the memorization of material. The *yeshiva* prepares its students for lifelong study and analysis of basic texts.

Classes are of the seminar type, and demand extensive, and intensive preparation by the students. The language of instruction is English, but the girls are expected to have a basic knowledge of Hebrew in order to read those texts which are studied in the original. Stress is put on learning *b'chevruta*, in a *beit midrash* atmosphere. At times students on the same academic level study together, and occasionally an advanced student tutors the

less experienced students. In addition, course instructors are usually found in the *beit midrash* to answer questions and guide the students in their preparation. Courses are offered in *Talmud*, *Mishnah*, *Chumash*, Jewish philosophy and *dinim*, and credits are transferable to Stern.

The Bruria faculty is comprised mostly of American *olim* with whom the women can easily relate. The women are encouraged to

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If you plan to study in Israel make arrangements while in Israel to have transcripts sent to Stern as quickly as possible to enable it to be evaluated quickly and allow you a smoother registration.

The Outside Observer Till Whatever Does Us Part by Peninah Segal



It was a typical evening in Brookdale Hall—ringing phones, ringing switchboard, and that inevitable question (stated in amazement and awe) ringing in our ears from a curious student "You mean you have been roommates for five years?" Yes, it is indeed true. From 11H to 14B to 14E to 3F, we have endured a tumultuous five years together as roommates. We just may have made Stern College history.

The next question the curious student usually poses (stated with even greater amazement and awe) is "How did you do it?" I think this is what most people are interested in and we tell them laughingly, "It wasn't easy!" But in order to give you greater insight into the situation let us share with you some highlights of this historical phenomenon.

We both entered Stern in 1975 (ancient times) and were certain, even then, of our majors and career plans. Tzippy wanted to be a teacher and I wanted to become a social worker.

Our freshman year was spent discovering the "hot spot" of Murray Hill, the deli down the block at a little before midnight. We spent countless hours on the phone describing our latest trip to Macy's or Ohrbach's, and our purchases there. We also spent countless hours complaining about our work-load and how the end never seemed in sight. Our spring semester took us to the streets, where we were involved with the infamous Stern Strike of '76. We had visions of this activity being part of our four-year curriculum and did not mind it in the least. We would sit on the picket line with our "favorite" text books next to us; for Tzippy, western civilization, and for me, my biology text. Both those books seemed to become our constant companions.

Our sophomore year took us to room 14B where we shared the closet-like two-roomer. (Note: all those living in two-roomers this year do not bombard us with room change requests upon reading this article.) This almost ended our rooming career. It was difficult to move more than a foot without bumping into furniture or into each other. I discovered study halls and Tzippy discovered the library. Whenever things got really rough (which did happen) we went yelling to our three roommates who did not know what to do except to offer solace in the fact that next year as juniors we could request the E room.

And so, in September we relocated to the sacred three-roomer of the E room. Quite frankly, we were both too busy finishing our requirements for our respective majors to fight over who would take out the garbage. We still continued our 7:00 a.m. dialogue which went something like this:

Peninah: Early "Bird", it's 7 o'clock—get up and take a shower!

Tzip: That's nice.

or:

Peninah: "Bird," it's 7:00—get up.

Tzip: Five more minutes, "Pearl."

It was difficult getting up after "all nighters," typing papers, and studying for three finals that were scheduled for the same day.

When June came around and the question of roommates arose (I could have only one as a dorm counselor), I remember answering someone's inquiry concerning my next year's rooming situation in the following manner—"Of course I will room with Tzippy—it's tradition."

And so our senior year began with us moving into an F room and our going out and facing the cruel working world. Goodbye sheltered academia! Tzippy student taught in the public school system and I entered my field work placement for social work school. Our dreams were being actualized—and to think we both

remembered when they were young expressions of wonder. Between Tzippy's creative science projects and my search for professionalism, we gained a respect and interest for each other's careers.

In June, Tzippy graduated and I *shepped nachas* while I told everyone, "Next year she'll be a teacher." And Tzippy told everyone, "Next year Pearl (her nickname for me) will get her master's degree in Social Work."

And so it's next year... Tzippy is assistant teaching fourth grade at Ramaz, and I am going through my second and last year of Wurzweiler. We do not talk about next year anymore. It's too amorphous and frightening. We think fondly of the places we have secured for ourselves in Stern but realize it's time to move out and move on.

And now I bet you are wondering about the negative angle of this seemingly blissful tale of five years. With this I will conclude by sharing with you an experience which happened just this week.

It was 1:00 a.m. when we started accusing each other of never listening to one another, which anyone will tell you is a source of friction in any relationship. In order not to malign either one of us—suffice it to say, while one of us was sitting in the hallway with her blanket and pillow, locked out by the other roommate, a student passed by and asked, "What are you doing out here?" The response came amid hysterical laughter both from inside and outside 3F—"Oh, we just had a little spat."

Speech/Drama Major Instituted

by Shoshie Botnick

Speech and drama is one of the many new majors being offered to Stern College students this year. The creation of this major is a result of the recent reorganization of faculty departments within Yeshiva University. One department will administer both Stern and Yeshiva College courses, making equivalent programs of study possible. Increasing demand for the program was another significant factor in the establishment of the major.

This year the speech department will be working in conjunction with the English/communications department to increase the course offerings available to majors in both fields.

A speech/drama major must complete a requirement of 30 credits including Speech 1.1. Six credits from seven specific English courses can be applied towards the major. Similarly, two courses from a choice of four in the speech department can be applied towards a major in English/communications.

Bereavement Conference cont.

cont. from p. 1 col. 4

character, Maggie to certain wives of his patients who deny the truth for fear of the impending loss.

Dr. Berger remarked that people deny the inevitable death because of fear that the world will collapse. They are not only afraid of their spouse's death, but the void that will remain after the death.

The use of denial was explored. One woman, who works in a terminal ward of a hospital, mentioned that the staff uses the term "terminal ward" among themselves, but among the patients it is called the "east wing." Another woman, who works in a nursing home for the very ill, said that if a patient dies the other patients are not told the truth. Instead they are told that the patient has gone home.

Following lunch, Vice-President Dr. Blanche Blank presented the Distinguished Human Service Award to Dr. Herman Feifel. Dr. Feifel is editor of *The Meaning of Death* and, more recently, *New Meanings of Death*.

The first address of the conference was then delivered by Janet Noble, a woman who has been battling against Hodgkin's disease for the past 14 years. She helped establish a support system called Can Surmount in Westchester, which helps people who are facing life-threatening situations. Can Surmount offers one-to-one patient communication between volunteers, who have battled cancer themselves, and cancer victims. This sharing of support and understanding is beneficial to both the patient and the volunteer.

Ms. Noble works through the Westchester division of The American Cancer Society, and describes the goals of Can Surmount as providing emotional support to the patient and his or her family, educating the public about cancer, and sharing the problems and needs of cancer

victims with professional and lay groups.

Ms. Noble has been fighting cancer since she was 19, when she found a lump on her neck. Her parents were told that she had cancer of the lymph system, or Hodgkin's disease. Her prognosis was that she had two to five years to live. Janet was not told that she had Hodgkin's disease. As she stated, "There were a lot of secrets, a lot of whispers, and a lot of closed doors." Ms. Noble feels that the patient should be informed of his diagnosis, but he should not be told his prognosis. "Everyone needs hope," she said. She received cobalt treatments, but continued with her social life as usual. She was married to someone who had been told by her that she had Hodgkin's disease. Her husband was the one to finally let her in on the mystery of her illness. She has undergone several hospitalizations and has received chemotherapy. The disease can recur at any time, therefore she is in constant fear, even during a period of remission.

Ms. Noble utilized her energies to start a Can Surmount program in Westchester. She states, "Can Surmount can add a unique dimension to the health care scheme." She recommends that everyone go and visit cancer patients. Even if you feel that you would not know what to say, "just go and reach out by touching."

Dr. Feifel's address on "Death and Loss in Modern America: Psychological and Judaic Viewpoints," began with a history of how death has been dealt with through the ages. During the Middle Ages death was accepted as the order of nature. The burial was a social ceremony that even children attended. Since the seventeenth century the meaning of death has changed drastically, and instead of it being a door to the spiritual afterlife, it is thought of as a wall in one's life. Massive efforts have been invested in prolonging life in the present era. Dying and death have been passed onto third parties rather than the immediate family and the individual controlling the process cooperatively.

Today, "death is viewed as the destroyer of the American Dream." Dr. Feifel added that the medical profession has turned its back on the social and emotional needs of the dying. Instead, they are too concerned with the physical components of each person to worry about their mental conditions. There is a need for institutions like Hospices which somewhat humanize doctor-patient relationships.

As far as the Jewish tradition of burial is concerned, there are no prescribed rules of burial in the *Chumash* itself (The Oral Law presents the requirements). The rabbinical works discuss *olam habah* and the resurrection of the dead, but there is no definite description. Judaism looks at the psycho-social aspects of death. The *Shulchan Aruch* states that a dying person cannot be left alone. When that person dies, his corpse also must not be left unattended, and therefore a member of the *chevra kadisha* remains with the body.

Dr. Feifer spoke of death education as a "declaration of living." He believes that coping with death should be part of our cultural upbringing. Concern and comfort are just as valid as the medical treatment given by doctors. He ended his address with the thought that "to die well is man's privilege."

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December 9, 1979

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Columnist Emeritus

Why Space Invaders are beneficial to the mind, body, spirit and bank accounts of Stern College (as opposed to just any old pinball machine).

by Lexa N. Rosean

Gentle readers, I the author, was hesitant to begin with this title as I know it would lead to confusion and unfounded rumors of wealthy U.F.O.'s landing on 34th Street. However, my assistant Rosean insisted.

About a month ago, Yeshiva College installed pinball machines in Morg dorm and ever since then the Wizard Women of Stern have had twitching wrists. Student Council has begun to discuss the possibilities of such an investment right here at Stern.

The author feels (and has here set out to prove) that such an investment would be most worthwhile. And Rosean, who always carries things one step further, has already decided which type of pinball machine Student Council should buy.

Rosean: Hello everybody. I'm the protagonist of this story.

Author: No you're not.

Rosean: I'm not? (Must be read with downcast eyes and hurt expression on face.)

Author: NO! (Spoken with authority.)

Rosean: Well, I'm here to tell you about this neat new pinball machine called Space Invaders that I play down at the bowling alley. It only costs a quarter, like all the other machines, but it's a lot more fun.

Author: Rosean, don't be so juvenile. Just explain how the damn thing works so I can get on with the facts.

Rosean: Defense:

INSTRUCTIONS#INSERT QUARTER#2SELECTONEORTWOPLAYERS#3TWOPLAYERSALTERNATEPLAY#4TOMOVE"LASERBASE"RIGHTORLEFTPRESSCONTROLBUT-TONS#5GAMEENDSWHENPLAYER'S"LASERBASES"AREALLHITBYINVADER'SMISSILESORWHENINVADESOVERRUNTHEBASE

Author: Rosean, what are you doing?

Rosean: That's what the machine says, but I can explain it in simple English for you.

Author: I was afraid of that.

Rosean: When those little buggers start moving, you ZAP 'em and when they start shootin', you DUCK 'em. Just keep on DUCKIN and ZAPPIN, DUCKIN and ZAPPIN.

Invaders work on the point system. There are four different kinds of invaders, and they're all worth different amounts. The skull and crossbones are worth ten point cuz they're easy to kill. Goblins are worth 20 and spiders, (they look a lot like goblins except their arms don't move up and down) are worth 30 points. The mystery spaceship is worth the most because you never know when it will appear. And you never know how much it's worth unless you hit it. Okay Boss?

Author: Fine. Now you realize that many of our peers must find this suggestion rather silly.

Many of Our Peers: After all, we are grown women with BA's and diamonds to hunt—Busy reading Shakespeare and Emanuel Kant. All this space invader nonsense is going to interfere with our homework. Besides, if they put it in the front lounge, it will distract our boyfriends.

Rosean: Ya know, you guys are so fun at all!

(End of dialogue as the author goes on to extol the virtues of pinball and triumph over the killjoys.)

FACT #1 IT HAS NEVER BEEN PROVEN THAT PINBALL IS NOT HAZARDOUS TO YOUR HOMEWORK. However, my instincts lead me to believe that it is less damaging (no, make that more beneficial) than television.

FACT #2 (This may be of special interest to those observing the Scarsdale Dietary Laws.) YOU CANNOT EAT WHILE PLAYING PINBALL. Unfortunately this rule does not apply to those who eat without their hands.

FACT #3 Never mind what your mothers told you. PINBALL IS JUST AS (if not more) AMERICAN AS APPLE PIE.

(We interrupt the scientific portion of this article to bring you a questionnaire from our author.)

Author: Okay ladies, now this is all hypothetical, but try and imagine yourselves on January 8 or 9 or 10—it doesn't matter—

Rosean: you know what we're talking about. C'mon freshman, don't play dumb. That's right before final exams.

Author: Officially known as Study Week.

You are cramming for that big bio exam—Rosean: and Fulda's gonna flunk you if you don't get that calendar right. All the study halls have that distinct odor—

Author: of formaldehyde,

Rosean: and everything in the caf looks like fetal pig to you.

Author: It is now 3:40 a.m. in the dorm and your hallway is splattered with notebooks and classmates—

Rosean: who all know more than you do. Your next-door neighbor is blasting Summer & Streisand's "Enough is Enough" on her stereo—

Author: and you HATE disco. Have you got the picture? It is obvious, you need a break.

cont. on p. 11 col. 1

Neve cont.

cont. from p. 7 col. 4

the evenings. Touring was also incorporated into the program including a week-long tour at the end of the program. Housing and meals were included as well.

The summer proved to be an enlightening experience both for the participants and the other students in the school. Anyone who is interested in the same or a similar program should contact Chevrat Aliyah Toranit. L'kayit: hazot b'Yerushalayim!

by Civia Botnick

It happened last Tuesday afternoon. I had just gotten out of my bio class, and was headed for the dorm. I stepped into the elevator, and there they were. Two girls were talking about my favorite subject—diets. I immediately perked up.

They were discussing a new diet—the lettuce, leaf and mango diet, guaranteed to take off 25 pounds in eight days. I couldn't believe my ears! I had to do it! After all, who wants 25 extra pounds hanging around?! This diet sounded so easy. I was very excited, and even talked my friend Ruth into going on it with me—we'd watch each other.

The first day went well because, luckily, I like lettuce and mangos. My roommate's Burry's Best didn't even tempt me. I convinced myself that I'd already lost five of the 25 pounds. Great!

The second day was a little harder. My friends kept asking me why I looked a little green (from the lettuce, no doubt), or orange (definitely mango-oriented), but I insisted that I was fine, really, and munched away on my mango and lettuce salad. The Burry's Best looked better every minute.

Accounting cont.

cont. from p. 7 col. 4

required for the Bachelor of Science degree, graduation at BC to include 28 credits of accounting, 5 of business law, 4 of federal income taxation, 9 of economics and statistics, 6 of finance, and 19 other required credits. Despite all those requirements, I rounded out my education with electives such as romantic poetry, intermediate calculus, creative writing, and computer assembler language. With the many religious courses prescribed at Stern, this leaves little flexibility for the accounting major. It should be noted, however, that some excellent schools give their students little flexibility in choosing electives, Cooper Union College being an excellent example.

As mentioned in your article, the CPA exam is quite rigorous, but with a strong academic training (and often a review course), the good student can pass the exam with only minor grief.

Accountancy is an excellent career for orthodox Jewish women. The most prestigious jobs in accounting are with public accounting firms—those that conduct audits leading to financial statements certified as to their "fairness of presentation in accordance with Generally Accepted Accounting Principles." The largest firms in this market segment are known collectively as The Big 8. In recent years tremendous opportunities have been available due to the firms' responsibility to actively recruit women and minorities.

As for orthodoxy, there definitely are firms that find Sabbath observers too much of a problem in scheduling (no Saturdays, holidays, or late Friday in Winter) and other areas (kosher food at training schools and when taking clients out; travel is usually not desirable). However, this is most true in smaller firms (with some notable exceptions). Some Big 8 firms experimented over five years ago and it was successful. The firms satisfied the special needs of religious Jews and were rewarded with excellent work. I know that my former firm, Coopers & Lybrand, had over 30 orthodox men and women when I left. I also personally know of religious people at Arthur Young, Price Waterhouse, and

Deloitte Haskin & Sells. The wife there are others' sharewings in the Big 4.

I am currently at National Business School and will obtain my Bachelor in Business Administration degree in June 1980. For those considering a career in business, please note that an MBA is practically a "union card" requirement; however, if not received from one of the top 5 or 10 schools, its value is suspect. Additionally, no specific business training is required to enter an MBA program though quantitative skills (math and statistics) and computer knowledge is helpful. Some classmates of mine include a high school physics teacher, a Ph.D. Yale, a French teacher at Harvard for 5 years, and a history teacher at Williams College. It just goes to show that intelligent liberal arts graduates are also attractive to graduate schools of business.

Again, congratulations on the school's newest major. It's a once-in-a-lifetime opportunity for the right individuals that should be grabbed. Best of luck in the future.

Sincerely,
Henry M. Duchowitz

Michlalah cont.

cont. from p. 7 col. 3

madrichot are there to help the Americans adjust to any problems they may have, in or out of school, and are always open to constructive criticism.

I am just one of the many who benefitted from a year of study at Michlalah. It is the good fortune of our generation that so many of us are able to have this opportunity to broaden our Jewish perspective, while continuing in our individual paths. Tuition for a year in Israel is less than a year at Stern, and you can get a full year's credit from Michlalah towards completing your Judaic Studies requirement at Stern. There is so much to be gained from a year of study in Israel, and everyone should consider the option.

I Was a Teenage Glutton

By the third day, I was physically ill. My friend Ruth and I exhausted ourselves trying to think up new lettuce and mango concoctions. We had baked mango, baked lettuce, baked mango and lettuce, crushed mango pits and blended lettuce for lettuce juice. "Let's face it Ruth, there just aren't that many things you can do with mangos and lettuce, but let's see how much longer we can last." Ruth, who was wearing a pretty green dress (to go with her complexion, I guess) nodded wearily.

The next time I saw Ruth was later that evening. We both complimented each other on how well and healthy we looked. I was about to turn and go back into my room, but I had to confess. "Ruth!" I cried. "I couldn't help myself! I ate 17 Burry's cookies, three bowls of Golden Grahams and four servings of frozen lasagna! And I never felt better!" Actually, Ruth had a similar confession. She'd gone on and bought three boxes of Yodels, and finished them off in ten minutes flat. We were both so ashamed but very happy!

Why did I choose such a strange diet? Actually, a lettuce and mango diet is not

the weirdest diet to be found. I've heard of even more desperate ones. For example, the famous toothpaste diet. Every time my friend Helen had an urge to eat, she went and brushed her teeth. Who wants to eat right after she's brushed her teeth? Helen stayed on this diet for two weeks and consumed 487,000 tubes of Aim.

Then there was Leora, who tried appetite curbers. They're little squares that look like caramels. Leora took one before every meal and really began eating much less. She couldn't figure out why she was gaining weight, instead of losing, until a friend pointed out that one appetite curber contains 700 calories! Leora threw them out the window and went to the first Weight Watchers meeting she could find!

Dieting is all a matter of personal preference—whether you go in for toothpaste, aim, Weight Watchers or counting calories. But I just heard of this great new diet... you can eat as many artichoke hearts and as much Raisin Bran as your little heart desires. Guaranteed to take 30 pounds of unwanted fat off in six days. And you might even live to tell about it.

Jewish Medical Ethics

by Barbara Michael

Jewish medical ethics is, for rather obvious reasons, a very hot topic in the Yeshiva University community. In my years at Stern, I have attended or heard about *shabbatonim*, symposia and lectures all dealing with the problems of being an orthodox Jew and a medical practitioner. The interest in the topic can certainly be seen as a good thing for, considering the huge interest in medicine and related fields expressed by Yeshiva students, it is only right that they know what they are getting themselves into before it is too late. At what point is it too late? When the student leaves the religiously sheltered atmosphere of one of the undergraduate colleges and enters a professional program—any professional program—for no matter what its affiliation, it is bound to introduce concepts and practices which conflict with the orthodox viewpoint.

It is when the University itself sponsors such a program that a problem of misconception may arise. The nursing program in conjunction with Beth Israel is a case in point. Its inception is bound to raise the hopes of countless young women and their parents that at last, nursing training will be available in a *frum* environment.

Unfortunately, these hopes are not totally realistic, in view of the condition of nursing education, and of the profession itself in this country. Nurses are routinely expected to perform tasks which might ordinarily violate a variety of halachic injunctions such as those concerning *tzniut* and *Shabbat*. It is up to the nurse herself, in most cases, to determine according to her religious and professional training, when a situation of *pikuach nefesh* overriding certain *halachot*, exists. It is during the period of training, in response to halachically difficult situations, that the student makes decisions that will affect her behavior as an orthodox Jew during the rest of her career.

Thus, to offer a program of professional training in a completely halachic framework, assuming such a thing is possible, would be to avoid religious problems, but certainly not to solve them. As a result, it is entirely possible that such a program would produce neither good nurses, nor good Jews, because nurses trained in this way are bound to meet, at one time or another, problems of a professional and religious nature which were not satisfactorily solved during training. In addition, it is unrealistic to expect Beth Israel, though a school with a Jewish name, to teach nursing with a specific regard to halachic problems which can and do arise. We do not expect such a thing from Einstein, even though that school is more closely affiliated with the University.

So, we must ask, what makes this nursing program better than all the other nursing programs? Simply that, in conjunction with a full professional training program, halachic guidance can be made available. It is at this point, with apologies, that I appeal to the spectre of medical ethics to rise up once again. A theoretical survey of possible problems is not enough—what is necessary to make Stern's program a particularly "Jewish" one is a thorough survey of practical *halacha*, with questions and answers. Such a survey should be prepared with an eye to handling specific difficulties which nursing students and others interested in medically related careers can expect to meet in the course of training and practice.

Stern's nursing program must meet a specific need—the need for a thorough training program that also provides an essential halachic background. The student

entering the program should do so with the realization that she has come especially to Stern to learn to handle the difficulties her profession will present, not to circumvent them. In this way, the Stern nursing student can begin to create a *frum* environment for her studies and practice—inside, where it really counts.

A Student's Response to the Faculty Union

by Cheryl Ruben

Our University has the unique ability to keep under its hat any issue that might directly, and perhaps negatively, affect the students and/or faculty. When I came to Stern in 1977, the University was undergoing its reorganization—abolishing departments and grouping the has-been departments under divisional deans whom we have the honor of seeing at controversy at that time about traveling teachers and labels on diplomas that I'm still not sure if my degree will read B. A. in Humanities or English-Communications. I guess I'll know when I receive it in the mail months after graduation.

The whole reorganization was accomplished right under our noses and we didn't have a chance to voice our opinions. Right now, I feel a similar situation is occurring, and it could affect much more than just our diplomas.

The faculty union has been an issue at the University since 1974. Its history has had its volatile moments and its quieter ones. I have spoken to both faculty and administration about the union. With the help of one faculty member I have seen evidence that the faculty is indeed the oppressed party and, more importantly, I have seen this for myself.

Part of the evidence shows that the Yeshiva University faculty is paid the lowest salary among college professors in the metropolitan area, while the administration is paid more than other administrations in the same area. When I saw that the IRS forms the incredible raises that the administration took in 1975, I was shocked. I was even more astonished when the method of recording these figures was changed in 1976 to a way that would not allow anyone to know how much they earned. These same forms show that the University has gone to enormous expense for legal services associated with the union dispute.

The presence of a union would no doubt affect the students. First, if the union is accepted, the faculty salaries would increase; therefore it can be assumed tuition would increase proportionately. High enough now, you think? Not in comparison with top-notch universities where a philosophy of education such as ours cannot be found. Second, the faculty members would feel more secure in their jobs and their attitudes would be more optimistic. The word "tenure" would truly have meaning if there were a union.

Yiddish Proposal Debated

by Ellen Bart

Whether or not to give automatic Jewish studies credit for Yiddish was the first question raised this year at the November 14 Senate meeting.

A proposal by Senator Aliza Twersky would eliminate the current formality of applying for Jewish studies credit for Yiddish language courses. Though these applications are usually accepted, they require that a student show how Yiddish will further her Jewish education.

Dean Karen Bacon, along with several senators, pointed out that many courses exist in the current Jewish studies program that are purely culture courses, but

students are not required to substantiate the credit for them. Yiddish should be dealt with in a similar fashion. It should not just be considered a tool for future learning.

Senator Kamri, professor of Hebrew at Stern, believes that allowing students to receive automatic Jewish studies credit for Yiddish will detract from the use of Hebrew, as well as dilute what Professor Kamri sees as the already weakened Jewish studies requirements.

Final voting on the issue will take place at the next Senate meeting on Wednesday, November 28, in Room 906 at 2:30 p.m. All students are invited to attend and participate.

Middle States cont.

cont. from p. 2 col. 2

recommendations on actions to be taken, and look forward to receiving a student self-study report, which can serve the University well.

I can only repeat my thanks to you for calling the significance of the Middle States self-study to the attention of students and congratulate you, Betsy Mondshein and the other student leaders for being ready to take advantage of this opportunity. I do hope that the rest of the student body will follow your lead. If this is done, we will not only have done a great service to ourselves and the University, but we will also have achieved something significant in the eyes of the Middle States Association.

Sincerely yours,

DAVID MIRSKY

Special Assistant to the President

Bulletin Board

Dean Rabinowitz announced that exemption tests with the possibility of credit in History 71, 72—Survey of Jewish History will be offered on Monday, December 24 at 3 p.m. Syllabi and reading lists are available.

Interested students should register with the appropriate form (R. 28) available at the Office of the Registrar by December 10. The fee is \$25 for one examination, \$35 for two.

The following citation can be placed on a student's record if requested through the Office of the Registrar:

This student has received a citation for satisfactorily completing 20 courses in Jewish Studies (Hebrew language and literature and Jewish culture and civilization) as part of her curriculum leading to the bachelor's degree.

The Office of the Registrar reminds all June 1980 graduates that they must file a graduation kit by February 8, 1980.

The Strang Clinic is having a class in self-breast examination Tuesday, December 4 at 4:00 p.m. The Clinic is located at 55 East 34 Street.

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Space Invaders cont.

cont. from p. 9 col. 2

You can:

a) Look yourself in the bathroom with the Sony on Channel five and watch as Jack is invited to play his violin before the Pasadena Chapter of his fan club. Dennis Day sings "Sinner Man"—TV Guide 11/5/79.

b) Eat 10 Eskimo Pies, 8 Reeses Cups, 42 Kit Kats, a bag of potato chips, a pack of Certs, 3 dairy danishes, and hate yourself in the morning.

c) Kill about 300 Martians, exercise your fingers, and win a free game.

d) Be UNAmerican.

Author: Now ladies, mark your ballots in accordance with your truest feelings. Remember, this is all hypothetical. There is no right or wrong, and you will not be graded or evaluated on your final decisions.

Rosean: The correct answer is C. Kill about 300 Martians, exercise your fingers, and win a free game. All those choosing A should realize that Jack Benny is dead and you are being brainwashed. If you chose B, you are probably fat. For those of you who dared to answer with D, I feel it is my duty to inform you that a list of your names, addresses, and extra-curricular activities is on its way to the FBI, CIA, and Senator McCarthy at this very moment.

I may be a republican, but that never stopped me from upholding the Democratic ideals this country was built on. You know, stuff like corporate power, nuclear power, flower power, and most of all, pinball power (to be more specific: Space Invader strength). I believe in freedom of speech, and the right to teach and preach anything you want (providing it's nothing I disagree with). I believe in the capitalist system, and pinball machines mean Buck\$, baby! I'm talkin' about top dollar. Get that money out of OTB and put it back into the college where it belongs. Yeah, I believe in keepin' our girls outta the streets and on their feet and toes. An' I know there's only one way to do it. I'm not talkin' about basketball either. I mean BUSINESS. I mean PINBALL and I'm sure if Dickie were here he'd agree, and furthermore—

Author: and furthermore, Rosean, SHUT UP! The questionnaire is over

Rosean: Oh, Sorry.

(We return you to the scientific portion of this article.)

FACT #4 SCWSC WILL MAKE A 50 PERCENT PROFIT ON THE MACHINES (and believe me, those quarters add up).

FACT #5 SPACE INVADERS DEVELOPS DEXTEROUS DIGITS, an exercise which at present can only be practiced in the piano room.

FACT #6 IT REQUIRES MORE SKILL THAN BACKGAMMON, MONOPOLY, GO FISH, AND CHUZPAH.™

FACT #7 Based on earlier scientific data (THE ART OF PINBALL REQUIRES THE USE OF BOTH HANDS), the author concludes that: THE PLACEMENT OF SUCH A MACHINE IN THE FRONT LOUNGE OF BROOKDALE HALL WOULD SOLVE SEVERAL PROBLEMS OF A RELIGIOUS NATURE.

Rosean: FACT #8 Space Invaders make these really neat noises. Kinda like: MISSILES BLOWIN' UP, FIRECRACKERS ON THE FOURTH OF JULY, STAR WARS, AN' THE STAR SPANGLED BANNER ALL AT ONCE. Man, it is so loud. You can hear it all over the neigh—

Author: Rosean, SHUT UP!! I warned you—one more remark like that and you are outta this column! The reader will ignore these last remarks please. They are of

no scientific value as Rosean is an ignoramus and deaf in one ear. Stay tuned next issue as STERN BUDGET SKYROCKETS WITH SLOT-MACHINES. (Note: All characters in this column are fictitious. Any resemblances to persons living or dead is purely coincidental. No names have been changed to protect the innocent.)

Freedom of Views cont.

cont. from p. 3 col. 2

mine the inalienable right of free speech through self-censorship. It is our right to print varying opinions; it is the right of the reader to choose from among these opinions.

The neighbors of the Cuban Mission to the UN learned the hard way to cherish their rights. *The Observer* will never attempt to curb its readers rights; likewise, we hope our readers themselves will respect their personal rights and the rights of others to free expression of ideas.



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Gemini is a Winner

by Abby Klein

An Italian family that eats spaghetti, an aged call girl with an 18 year old son who is a childish genius, brother and sister WASPS who go to Harvard—stereotyped? Yes. But it works.

Gemini is a brilliant comedy that carries a serious message. Francis Geminiani is about to turn 21. A scholarship student at Harvard, he is back home in a South Philadelphia slum for the summer, when he is surprised by a visit from his girlfriend, Judith, and her brother Randy. These two backpacking preppies become witnesses to people and scenes they've never encountered before—an over-the-hill temptress next door who tries to commit suicide and is talked out of it with the promise of a bang-up birthday party for Francis the next day, her son Herschel, an obese asthmatic genius who is fascinated with subways and buses and zooms around on a tricycle, and Mr. Geminiani, the "typical" Italian male who actually finds his greatest comfort having coffee with his widowed girlfriend.

Gemini is a story of friendship. The innocent, childish devotion Herschel shows Randy ("You wanna see the trolley graveyard?") is poignantly contrasted to the friendship between Francis and Randy. Because they are educated and worldly, the two cannot understand the distinction between male friendship and homosexuality. The play traces their progression to an understanding of the strong bond between them. Judith, the sharply witty sister and girlfriend, stands by with the firm, wise belief that Francis is merely going through "homosexual panic" that is natural and surmountable. In the span of two days, the students' maturity is

also enhanced by watching the three adults who, although experienced in life, are in many ways no more grown up than Herschel.

Superb performances on the part of all the actors makes *Gemini* real and appealing. Playwright Albert Innaurato is to be commended for his fresh, insightful script that finds its comedy in its verisimilitude.

Gemini is playing at the St. James Theater on West 44th Street. Tickets are available for \$5.00 through the Ticket Service. See Jill Stamler in room 12A or Mrs. Winter in the office of Student Services.

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Bookends

In conjunction with the Speech Arts Forum, the library is featuring a display called "Your Jewish Roots" until December 6. The display calls students' attention to the resources available in our library that can help in the search for one's ancestry. The library has books and some finished charts to assist students in this fascinating research.

The Student Library Committee will handle any questions or complaints regarding the library. If you have any suggestions as to the revision of library hours or on other aspects of library service, please submit them in writing to Malka Stiefel, chairwoman of this committee.

The Yeshiva University libraries are now members of METRO, the Metropolitan Reference and Reserve Libraries. This service gives YU students access to other METRO libraries, such as NYU, CUNY, Fordham and Pace. Watch for more information in an upcoming issue.

A new, high-quality photocopying machine has been installed in the library.

Ticket Service

- Da \$5.00
- Dracula \$5.00
- Gemini \$4.00
- 1940's Radio Hour \$5.00
- One Mo Time \$5.00
- Modigliani \$5.00
- Vanities \$5.00
- On Golden Pond \$5.00

For tickets contact Jill Stamler in Room 12A or Mrs. Winter in the Office of Student Services.

Israeli Artist on Exhibit

by Marian Gross

The Jewish Museum, one of the "museum mile" attractions in New York, features impressive exhibitions of Judaica and the works of leading Jewish artists. *Impressions of War*, on display there through January 6, is an exhibition of 11 realistic, powerful paintings by Yoram Rozov.

Yoram Rozov's style is almost photographic and the statement he makes is definitely anti-war. The last of the paintings, entitled "Yisgadal," signifies compromise or acceptance of fate.

The artist's work is very refreshing in spite of the serious theme. Although he uses greys, greens and browns, the colors of war, they surprisingly convey a quality of renewal, strength and hope. Yoram Rozov, whose appearance belies the strength of the message in his paintings, stated in an interview that the realistic genre of his work is a development of future years.

Yoram Rozov was born in Hadera, Israel in 1938. He has studied art history in Florence, Italy and at the Bezalel Academy of Arts and Design in Jerusalem. In 1968 he studied with the Viennese artist Ernst Fuchs. He is currently a guest professor at St. John's University in Queens. His art has been exhibited all over the world including Israel, Italy, Monaco, Germany, and Canada.

The Jewish Museum is located on 5th Avenue at 92nd Street. The hours are: Sunday 11:00 a.m.-6:00 p.m.; Monday-Thursday noon-5:00 p.m.

Rabbi Label Sharfman, Dean of Beit Midrash L'Nashim, will be speaking at Stern College on Wednesday, December 12 at 2:30 p.m.

Rabbi Sharfman is in the United States to conduct interviews for the coming academic year.

For more information and an application please call (212) 253-4579.

Around Town

A special art show offering a rare opportunity to see works of regressed, functionally impaired psychiatric patients is on display at Manhattan Psychiatric Center on Ward's Island. The patients worked with art therapists who made written comments on their work. This exhibit is especially interesting to psychology majors. If you would like to see this display, make an appointment with Teddy Giarriss at 369-0500, ext. 340. The exhibit will be available for viewing for a short time only.

The New York Experience at the McGraw-Hill Building (Avenue of the Americas between 48th and 49th Streets) presents its media show every hour, from 11-7 Monday-Thursday, and from 12-8 on Sundays. Admission is \$3.20. (Play the pinball machines in the old-fashioned arcade while you are there.)

Michlelet Bruria cont.

cont. from p. 7 col. 4

couraged to visit their teachers in their homes on *Shabbat* and close relationships are established between the students and their instructors.

Dorm facilities are now available in the new school building on Rechov Ben-Zion in Kiryat Moshe, Jerusalem, or women are able to sublet apartments on their own.

Touring must be arranged by the students as the school does not provide for trips in their program.

For further information, contact Rabbi David Ebner, at 927-1483.

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