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Memorial for Dr. Belkin Established in Gottesman Library

by Jill Stamler

Yeshiva University paid tribute to Dr. Samuel Belkin, late president of Yeshiva University, at the dedication of Yad Samuel Belkin on December 2.

The memorial located in the Gottesman Library features a photographic history of the life of the second president of the University. The exhibit includes memorabilia of the Univer-

sity's early days, its eventual growth, personal and commemorative awards of Dr. Belkin, as well as illustrations depicting his friendships with scholars, artists and political figures.

Dr. Norman Lamm, Dr. Israel Miller, Mrs. Abby Belkin, widow of Dr. Belkin and Herbert Tenzer, chairman of the University's Board of Trustees, were on hand to honor the late chancellor.

'CAMP DAVID' at AECOM in N.Y.

Yeshiva University President Dr. Norman Lamm returned December 20 from the Middle East where he met with Premier Begin and Egypt's chief cabinet minister to lay the groundworks for what will be a first in the field of medicine: an institute of international health. Both countries' governments are supporting the project.

While visiting Michlalah to deliver a pre-Hannukah lecture, President Lamm told Israeli correspondent Rachel Katsman that "We're calling it the 'Camp David Institute of International Health.'" It is named in commemoration of the site of the historic peace negotiations and will provide scientists and physicians from Egypt, Israel and the United States the opportunity to unite in a common effort to improve the medical services throughout the Middle East. It is, according to President Lamm "both a tangible and symbolic affirmation of the efforts by this country to secure a just and lasting peace in the Middle East and throughout the world." The institute was funded by a three million dollar anonymous gift in honor of

President Carter, President Sadat and Premier Begin.

As outlined, the institute, initiated by the Albert Einstein College of Medicine (AECOM), will enable some of the most promising students from Israel, Egypt and the United States to train together in clinical and biomedical research at AECOM. Nominations for the institute's candidates will be solicited from the appropriate ministers of health and education in Egypt and Israel, as well as from their respective universities.

According to Dr. Ephraim Freidman, dean of AECOM, the institute will provide a unique opportunity to engage AECOM's research and teaching programs for the training of the students in order that they may deal effectively with the major medical problems they face in the Middle East. Emphasis will be placed on training in those areas most likely to contribute to the most pressing needs in each country. Besides such universal areas that AECOM has expertise in, such as cancer, cardiovascular, diabetes and aging research, "we hope to lay the basis for research programs in areas of interest such as tropical and parasitic diseases, malnutrition, and epidemiological methods for analyzing the health of the population, which are of particular importance in Egypt and Israel."

The institute will be directed by Dr. Barry Bloom, professor and chairman of AECOM's Department of Microbiology and Immunology. Dr. Bloom has been engaged in public health and biomedical research for the past ten years. He is a member of the World Health Organization's Task Force on Leprosy, and has served as a consultant to the White House in the area of international health.

Plaza Dedicated to Golda Meir

The first American memorial to the late Israeli Prime Minister Golda Meir was dedicated Monday, December 3 in the presence of members of her family, friends, Israeli and American officials as well as Jewish and non-Jewish communal leaders. Jack D. Weiler, Chairman of the Golda Meir Memorial Committee, a project of the Jewish Community Relations Council of New York (JCRC), announced that the ceremony will mark the official designation of the Plaza on Broadway between 39th and 40th Streets as Golda Meir Memorial Square. The area will be landscaped and will feature a bust of Golda which is being prepared by a group of outstanding sculptors.

"We will be gathering on the first anniversary of Golda's death to establish a permanent tribute to this great stateswoman and leader," Weiler said before the ceremony. "The universal support for this project, undertaken by the JCRC together with the City of New York, reflects the high esteem in which Mrs. Meir was held by people of all religious and ethnic groups."

The dedication ceremonies, chaired by JCRC President Richard Ravitch, were highlighted by former Israeli Defense Minister and Labor Party leader Shimon Peres; Mayor Edward Koch; Israeli's Consul General Paul Kedar; Mrs. Benjamin Hooks representing the NYC NAACP; Dr. Allen Pollack, President of the Labor Zionist Alliance, Rebecca Kupchik, a student at Yeshiva University High School for Girls. The New York Cantors Concert Ensemble directed by Richard Newman and Cantor Joseph Malovany of

the Fifth Avenue Synagogue also participated.

Special guests at the event included Mrs. Clara Stern, sister of Golda Meir and Mr. Sam Rothberg, General Chairman, Israel Bond Organization and a close confidante of Mrs. Meir. Malcolm Hoenlein, JCRC Executive Director and Coordinator of the Memorial Committee, expressed appreciation to the Mayor, Councilman Henry Stern who introduced the necessary legisla-

tion, and the entire City Council which unanimously approved the bill. He added that the location, the former site of the Metropolitan Opera House, in the heart of the Garment Center, would become a gathering place on suitable occasions. He added that this project has been made possible through the cooperation of the member agencies and staff of the JCRC, particularly, the Labor Zionist Alliance with which Golda Meir was affiliated.

New BS Degree Requirements

by Shoshie Botnick

The conflict between degree requirements for accounting majors as prescribed by the New York State Board of Education and liberal arts degree requirements at Stern College was recently resolved by an appointed faculty committee. Stern College recently received permission from the New York State Board of Education to offer a Bachelor of Science degree in accounting. The problem with this program is that the state requires accounting majors to take a minimum of 60 credits of accounting and other related courses, and recommends that additional courses be taken. As a member of the faculty committee established to resolve this conflict, Professor Laurel Hatvary commented, "Accounting majors are locked into their program. So we must provide for some flexibility in their liberal arts requirements." The program underwent several levels of change during which

the committee tried to create a general liberal arts program without sacrificing too many courses in Jewish studies.

As of last week, the committee finalized their plans for the degree requirements. Accounting majors will have a 136 credit requirement for graduation as opposed to the 128 credit requirement for liberal arts majors. The B.S. degree requires seven credits chosen from courses in mathematics or one of the natural sciences, including biology, chemistry, and physics; eight credits of humanities; and six of basic courses—English 1.1 and Speech 1.1. Six credits are also required in the social sciences, such as psychology, sociology, political science and history; and 48 credits of Jewish studies.

Rachelle Nashofer and Beth Hoch, co-chairpersons of the Economics and Accounting Society, agree with Professor Hatvary's opinion of the new program. Rachelle, an accounting major, believes the new program to be "a blessing in

disguise." She feels that any student planning to major in accounting must be aware of the rigorous program. Rachelle also said that "the committee lowered the requirements to a bare minimum," without sacrificing the liberal arts standard of Stern College.

Beth, a finance major, would not be affected by the degree requirements in accounting. She feels, however, that the program is a "fair compromise because of the importance of a liberal arts education." She believes that the liberal arts requirements are practical for use in the business world. Beth also said that "the University realizes the importance of, and the concentration needed for, the accounting major, as seen by the adjustments made in the liberal arts program which has been in existence for years."

With this new program, Stern College hopes to lighten the load of accounting majors, and thereby attract more students to the University.

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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.

Good for Guidance

We wholeheartedly commend the Office of the Dean on its long overdue solution to one of the college's greatest problems—lack of formal academic guidance. In the past, the absence of guidance has been most strongly felt by freshmen, who had only the help of their "Big Sisters" when choosing courses.

This spring, each freshman will have her academic program reviewed and approved by one of a committee of 13 faculty members who have volunteered to act as advisors. The advisors, Dean Bacon and Mrs. Orlian, assistant to the Dean, will be armed with a handbook of pertinent information from the new catalog and from the registrar's office. The program should be efficient in that any advisor who does not have access to specific information will know which advisor does. This last point is essential, because a major pitfall of any guidance program is an advisor's ignorance in a particular area of study.

Long-range plans include specific advisory programs to reach not only freshmen, but also transfer students and upperclassmen. This should greatly reduce the burden on the Office of Student Services, to which bewildered students currently turn for that elusive academic guidance.

Our appreciation goes to the faculty members, from many different departments, who have offered their assistance. We are hopeful that the new program will live up to its great potential.

Computers Reviewed

This summer SCW students received a letter announcing the introduction of new programs at Stern. The new majors, computer science among them, are part of a general trend away from strictly liberal arts courses toward a more career oriented education. But in computer science, as in any new program, some unanswered questions and unsolved problems remain.

Why is the first year class learning "C-language", a supposedly growing language that is still relatively unknown even among computer science majors at other universities? Wouldn't a more popular language help the students relate better to others in the field as opposed to it evoking only a wide-eyed stare and a puzzled "C-language, what is that?" In addition, a widely used language could help in obtaining a summer job which would provide valuable experience as well as financial rewards.

Why are Fortran and Cobol not counted toward the computer science major? Other universities require a second language as part of their programs, and both of these languages are widely used in businesses and laboratories around the country. If computer science, a major which is highly practical, is to achieve its goals of career placement, the students must know the current languages and trends.

Why has SCW spent so much money on a set of new terminals, tied them into some of Einstein's fancy equipment, and then not taught the students how to do more than type a few very basic, very elementary commands? Even if the decision is made not to teach the workings of the system to an introductory class, at least an attempt should be made to satisfy the intellectual curiosity of those who are both interested in and capable of understanding.

The new major can be a wonderful program and a superb opportunity for the women of Stern College. It has rough edges to be worked out, as does every new program. Let's hope the problems depart before the students do.

Make Life Easier

With the end of the semester rapidly approaching, and finals and papers the ubiquitous thought on our minds, it is difficult to anticipate the spring semester. However, this is precisely the time when we should reflect upon and analyze the semester to determine what conditions can be improved.

Students are currently discovering the grueling pace of the home stretch month leading to final exams. Yet we could better have distributed our work load and planned our study schedules if instructors had provided their students with syllabi covering the entire term. It is understandable that courses involving *beit midrash* develop according to learning the level and direction of the students in the class. Still, there is no reason why instructors who intend to cover a specific amount of material during the semester could not outline the assignments at the outset of the course. Furthermore, it would be extremely helpful if these syllabi were available even before the first day of classes. In this way students would be able to collect a list of all necessary textbooks before the semester actually begins. Since Stern College does not have its own book store, then women could make one trip to Barnes and Noble for all their scholastic needs, and beat the rush later.

Unfortunately the student is faced with yet another problem when she discovers that Barnes and Noble is out of the texts she requires. Very often this is due to neglect on the part of the instructor who has failed to inform Barnes and Noble well in advance of the need for a specific text in a certain quantity. Students should not have to sit in class unable to do the assignments while they wait for Barnes and Noble to get in new stock and, the postponement of labs due to the unavailability of laboratory manuals could also be easily avoided if books were ordered in advance.

If these important steps were taken by teachers, we would have only ourselves to blame for a slow start at the beginning of each semester. In this way, students would be able to attend the first class with a general understanding of the course material and requirements, and would settle down to academic sooner than usual, thereby implementing a challenging and fulfilling semester.

The Observer congratulates Brenda Fogelson our proof editor upon her recent engagement to Howard Rosenthal.

The Observer apologizes to features editor Penny Kaganoff whose name did not appear in the staff box on the November 8 issue.

Letters to the Editor

Michlalah Revisited

To the Editor:

I would like to comment on the series of articles which appeared in the November 28 issue describing the various *Torah-learning* institutions for women in Israel. In order for a woman to make an informed choice as to which program of study she would like to undertake, a more realistic portrayal of the schools is required—one which includes criticism. I would therefore like to publicize my view of the school which I attended—Michlalah Yerushalaim I. Banot.

I may be described as one of the few who was extremely dissatisfied with my year of study at Michlalah. There is no room here for a complete outline of all of the reasons for my disappointment, however, it may be beneficial to some women to be notified in advance of

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creditation, etc. but the crucial issue, in my opinion, is conformance to *halacha*.

I came to Stern as a *ba'alat t'shuva* from a small town where there were no *shomer shabbat* people at all (at least under age 120). A very big reason for my choice of Stern was that I was thoroughly sick and tired of having to explain myself constantly and to ask for special privileges all the time. Stern was an oasis where I would no longer be different. I firmly believe that this is still a prime consideration for many students and potential students at Stern.

Now, this nursing program, which has been sorely needed for many years, is actually beginning. However, the freshmen and sophomores—the very ones who have just left their homes for the Stern College community—are being forced to spend much of their time at Beth Israel Hospital, a non-orthodox institution. And, of course, *halachic* problems have arisen and will continue

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Tzniut at Beth Israel

Dear Editor:

As an alumna of Stern College ('73) I am very concerned with certain aspects of the proposed new B.S. Nursing program. There are apparently many problems to be worked out, including curriculum, ac-



Ticking with TAC

Modesty on Stage

by Judy Shapiro

Several weeks ago, a good friend commented to me that she had a good chance of getting a part in the upcoming play to be produced at Stern. However, she decided not to pursue the part, because of the subject matter and vocabulary contained within the script. My friend has enjoyed performing on stage for several years, and for that reason it was clear to me that there had to be more than just a few words to cause her to withdraw her candidacy from the play. Being a bit concerned by the type of play Speech Arts Forum might be producing, I decided to investigate the matter.

I approached a few of the actresses, who commented that some of the cruder lines had been deleted, but most of the play was still intact, and was fine to put on at Stern. Other students, not necessarily involved in the production, commented that although the play contained material that may appear vulgar and offensive to a Yeshiva audience, it should not be censored for the Stern College production. Their reasoning was that we are living in a secular world, not in some small isolated community.

This is a university, and the students who attend are aware of what is going on around them. In fact, many students at Stern live a secular life. To demand censorship of this play is to say that the "girls here walk the streets with blinders, and remove them only once they are on the school premises." This is a Jewish American university. True, it emphasizes Jewish studies, but it also encourages secular events, such as viewing various Broadway shows, and socials with other universities.

This play is just a depiction of one aspect of American women—the lives of several women during and after their college years. If the University did not approve of this secularization, they would have strict rules concerning the religious quality of the

students admitted to the school, as well as imposing censorship on the various activities offered either within the school or under its auspices. Their arguments continued in such a manner.

With these opinions in mind, I wish to clarify a point. The name of this institution is Yeshiva University. Yet what about it makes it a university? The term university indicates a secular aspect. It is secular only in that secular courses of educational importance are offered. But the underlying attitudes that we uphold are *Torah* ideals and the desire to follow the ways of the *Torah*.

We as Jews must maintain a positive attitude towards Judaism. It must be viewed as a religion which is satisfying and enriching to the individual. Saying that living a life of *Torah* is limiting our ability to learn and grow within society, may be an indication that what is occurring in society is not in accordance with the *Torah* framework. The *Torah* places limitations upon us in order to help us become stronger as religious Jews.

One goal of Yeshiva University is to produce students who are orthodox Jews, yet who are aware of the outside world. The institution does not force its women to wear blinders, still, the emphasis is only to be aware of the non-religious world around us, not to participate with or assimilate its values within us.

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From the Editor's Desk

Miracle on 34th Street

by Ann Tennenberg

If Mondays can follow Wednesdays schedules and Tuesdays can be transformed into Fridays, why not light three candles on the sixth night of *Hannukah*? Those were the exact sentiments of the residents of Brookdale Hall. And on the sixth night of *Hannukah*, after lighting six candles on their private *menorahs*, they illuminated the facade of the building in the shape of a *menorah* with three candles. At 11:30 p.m., residents of the D, G and half of the E rooms kept their lights on, while the F and other side of the E rooms conserved energy. Dozens of women stood across 34th Street to watch the light show. When the *menorah* was complete, they burst into spontaneous singing. This spectacle was as breathtaking as the many lit *menorahs* in the front lounge which attracted the attention of passersby. Holiday spirit was in abundance this *Hannukah* and it was *prsume! hanes* on a grand scale.

In a school which can change days so easily, one would think that it would be simple to make changes in the requirements. In the past, however, attempts to change requirements have met with a great deal of resistance. Even so, Stern has succeeded in changing the requirements necessary for the BS degree. The move from the structured core curriculum to a credit distribution curriculum is a change in the right direction, as was the reduction in the required number of liberal arts credits.

While the proposed change was in its refining stage, before its adoption and publication, questions concerning curriculum requirement were raised at the Friday night panel held during the Yeshiva College-Stern College for Women *shabbaton*. Students, unaware of the proposal, asked panelist Dean Karen Bacon if it was

feasible to institute credit distribution requirements at Yeshiva University. Dean Bacon openly discussed the proposal at Stern College for Women for the BS degree then under consideration. The students continued to discuss a core curriculum composed of distribution credits rather than specified core courses for students of all liberal arts majors leading to a BA degree, while sustaining the present number of required liberal arts credits. Dean Bacon then mentioned that the curriculum review committee was currently analyzing the BA core curriculum for possible revisions.

As a student I can only hope that the committee finds the present BA core curriculum as restrictive and inflexible as I did and implement revisions leading to a new core curriculum better suited for Stern College for Women. With changes come problems, and complaints are usually louder than praises, so it is natural to be hesitant when making the necessary changes. I commend and applaud Dean Bacon, the curriculum review committee and others involved in instituting the courageous and logical move. I hope they can now take on the challenge of the BA core curriculum requirements and be as successful—a revision should not need a miracle.

From the Dorm Parents

Dorm-Ez View

by Mordechai and Sema Reich



How do you know that fruit yogurt is 60 calories more than vanilla yogurt? Why is it that you're "Jordache sure" when you buy that denim skirt? How can you tell that Crest is approved by the American Dental Association? You read labels! One feels relatively certain that she has ingested just the right amount of calories, purchased just the right fabric, and knows what's going on in general, because of labels.

When it comes to *kashrut*, many women feel equally secure that the U.S. Government, the Good Housekeeping people, and the Good Witch of the West make certain that a label tells you exactly what is in the product you've bought. It's not that simple. Pure vegetable shortening is not necessarily 100% pure. Or, it may be pure, but processed through machines that yesterday produced lard. Artificial flavors may have real grape bases. Yummy, swiss-style fruit yogurt may suspend its yummy fruit with a gelatin mixture.

Reading labels is not sufficient to determine the *kashrut* of a processed product. You must look for the symbols on the label that tell you there is reliable rabbinical supervision. Some of the more familiar symbols are the **OU**, **B**, **M**, representing, respectively, the Union of Orthodox Congregations, O.K. Laboratories (Rabbi Bernard Levy), Kosher Supervision Service (Rabbi Harvey Senter), and the *Vo'ad Harabonim* of Massachusetts. This may sound simplistic in light of the recent tuna fish controversy which attempted to discern who is a kosher tuna, but that is the system we have at the moment, and all in all it is pretty good. We also have our common sense and the ability to ask questions: Who is that masked rabbi behind the K on the package (K doesn't

mean much alone until you know which rabbi it represents. In some cases there may not be a supervising rabbi at all and the K acts as a simple adornment to the package. In others, K may represent a very adequate rabbinical supervision.)

Some of you have taken the opportunity to ask your questions via the *kashrut* question box in the school lobby—keep them coming. The Stern *Kashrut* Committee has already published the first of a series of *kashrut* bulletins. SOY will be making available an updated *kashrut* guide in the near future. Finally, please feel free to turn to us directly with your questions (we also try to keep a kosher home).

We wish to apologize for what may seem to be a relatively unsophisticated discussion of the *kashrut* of products *vis-a-vis* their rabbinical supervision. Nevertheless it seems that in the rarefied atmosphere of meta-*kashrut*, simple facts are overlooked. This article was prompted by visits to our local supermarket where we met some of our students purchasing such assorted goodies as Pepperidge Farm cookies, Entenmann's cakes, Lucky Charms, etc. The students, who were not native New Yorkers, seemed to be unaware that these products require rabbinical supervision and that a Jewish sounding name and the word "pure" are simply not sufficient.

From the President's Desk

Strength in Unity

by Betsy Mondsheim



The separation and distinction of fundamentally similar entities serves to maintain their inherent differences. If this practice is taken to an extreme, however, and is not tempered by any form of integration between ideas, problems may arise. On the positive side, segregation will ensure that the characteristics of each entity are sharply defined. The chance of confusing distinctive traits and qualities is diminished. This benefits all parties involved as the individuality and uniqueness of each is preserved. On the negative side, too sharp a delineation of concepts and characteristics may be detrimental to the parties concerned. Separation and distance can foster misunderstanding and distrust. Emphasis on differences alone may be a divisive force. While it is desirable to define issues clearly, issues too sharply defined become oversimplified. Ideas as well as individuals are then perceived in the context of being good or bad, or superior and inferior. Such perceptions are harmful when they lead to value judgements and generalizations about things that can not and should not be judged in such a manner.

At Yeshiva University, the danger of adopting such a mode of thinking is constantly present. Yeshiva College and Stern College are two separate institutions, each structured to suit the needs of a specific student body. Just because the student body of one is male and the other is female does not mean that one is necessarily better than the other. Many people insist on playing up the differences between the two schools rather than looking for similarities and common interests. It is true that each school is relatively self-sufficient and does

not need the other to function, however, when the two schools work together the quality of student life at both schools is greatly improved. When Yeshiva College and Stern College pool their resources, the students benefit from the greater variety of activities available to them.

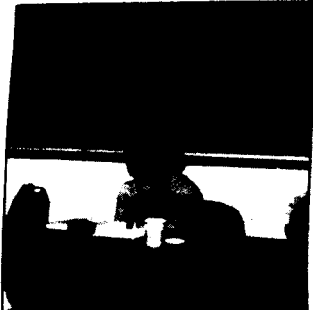
The Career Seminar presented by Mobil Oil Corporation gave students the opportunity to discuss careers in business. It was a joint event and both schools benefited from it. The same is true of the basketball game held at Norman Thomas High School on December 8. Yeshiva College and Stern College students cheered on their team together. Such events serve as a cohesive force to bring the students together rather than divide them. There is too much distrust between the schools, each seems to be concerned with their own interests at the expense of the other. This is understandable. Both schools have different needs. But even more importantly, the schools have similar needs. Common interests should override differences. Student life at Yeshiva University can be good or it can be excellent. We owe it to ourselves to strive for excellence. The more we work together, the more we gain.

Feature a Teacher: Dr. Carole G. Silver

by Penny Kaganoff

Well known at Stern College since 1968, Dr. Carole G. Silver has become one of the most admired and respected professors by English majors and non-majors alike. Whether the student loves English or is pretty much allergic to the subject and whether she has received an "A" or a "C" from Dr. Silver does not seem to make the slightest difference: Everyone who has attended one of Dr. Silver's lectures has walked out of the classroom with a sense of having gained something special.

Dr. Silver's popularity is well deserved. Her classes are exciting and illuminating and her rapport with the students is excellent. One non-major declared, "Dr. Silver loves her work so much that she makes English comp and literature alive to



Dr. Carole G. Silver

her students. She really wants the students to learn."

Even a large class proves no obstacle because Dr. Silver finds time to help everyone individually. She is always available to discuss term papers and reports and even internships and job opportunities. As one student observed, "You get the feeling that no matter how busy she is, she's always there."

Although always approachable, Dr. Silver's vast range of knowledge is at times awe inspiring. She laughed when I told her that some students may be a bit afraid of her. "I'm really very mild," she told me. "I even tell jokes." Dr. Silver further commented, "I really like the students. I'm crazy about my freshman class!" She explained that if asked to teach Uptown because of University changes and departmental margins she "wouldn't mind teaching boys, but I do prefer to teach women. I feel needed."

Dr. Silver is very concerned with education and equality for women. Describing Stern women, Dr. Silver commented, "I really feel you're deprived. You grow up feeling you are inferior to males, that you're a minority group. Because of your backgrounds some of your attitudes are immature, and you lack initiative at times." Dr. Silver further explained that her criticisms of *The Observer* centered around the students lack of personal drive and their fear of taking stands. But she added, "I think *The Observer* has gotten much stronger and better." Dr. Silver observed that she feels a little like a missionary worker at Stern, urging the women to speak up for their rights and not to be so docile and accepting. She explained that, "It took me years to find my mouth, but I finally did."

As to marriage, Dr. Silver remarked, "I have no prejudices against it. I just feel that you can and ideally should fulfill yourself outside the marriage as well as within."

Dr. Silver described her own University days: "I was a riot in college. I was not a grind. I was a young, smart undergrad, a quiet quick study. I loved college." She explained that she was the mascot of the basketball team, and she used to "go out drinking with the boys," engaging in deep philosophical discussions through the hours of the night. As an undergraduate she was involved in dramatics, ran the literary magazine and was an editor of the college newspaper. "I was into what I was doing."

Dr. Silver graduated the High School of Music and Art in New York, with high honor, majoring in music. She graduated Alfred University with BA's in English literature and history-political science, accumulating more credits in the latter. She received an MA in American literature from the University of Michigan and a PhD with distinction from Columbia University in Victorian and Roman Literature, Milton and comparative Renaissance studies.

Her versatile employment history started early, as she worked her way through college, and ranged from assistant buyer at Lord and Taylor, associate editor at Macmillan and Company to teaching positions at CUNY and Vassar College.

Dr. Silver has made a name for herself in the outside world as well as at Stern. Her publications are many and include numerous books and articles, mostly scholarly works on the Victorian romantic, William

Morris. Presently though, she is working on "A Dictionary of Euphemisms" and "The Fairy Tale in Victorian England." She has been the recipient of a Yeshiva University Presidential Prize, YU Summer Research Grant and the Stern College Senior Professor Award, and was granted tenure by Yeshiva University two years ago.

Dr. Silver's dedication to the students of Stern College for Women extends beyond the classroom. She is incredibly active in all facets of the University.

Last year, for example, she was a member of seven committees. She believes that Yeshiva must start giving exceptionally bright students extra chances, opening up new and more challenging avenues of study in which they can develop themselves.

Displaying much confidence in her colleagues, Dr. Silver maintains that English is one of the best departments at Stern, always innovating and constantly offering new courses.

Interestingly enough, Dr. Silver originally came to Stern for the very same reason that draws any students to Yeshiva University. "I was curious about learning something of my heritage, either directly or indirectly."

Dr. Silver also explained that the fact that Stern was not part of a huge university attracted her. "I wanted a small school. I found life in a small college terrific!" She discovered that City University was just "too big a factory." Dr. Silver felt that she had received the best education by what she described as "the personal approach" and therefore wanted her students to benefit by this method. It is precisely Dr. Silver's "personal touch" that provides for her excellent relationship with the students.

When I asked Dr. Silver what she did in her free time, she laughed and countered with, "what free time?" In the few leisurely moments that she allows herself, Dr. Silver enjoys museums, concerts and movies. "I am singularly undomestic, but I

am a very good cook. . . I love to eat and socialize."

Dr. Silver will be taking the second half of her sabbatical during the spring semester. Despite her rest from teaching, her usual hectic pace will not slacken in the least. Dr. Silver's plans include a month's stay in England, finishing her work on "The Golden Chain: Essays on William Morris and Pre-Raphaelitism" and continuing research on euphemisms and the fairy tale in Victorian England. She is also Vice-President of the Northeast Victorian Studies Association, the annual conference of which is discussing war and violence in the 19th century.

Typical of her dedication to Stern, Dr. Silver explained that she is taking her sabbatical in the spring semester because it's better for the students. Registration seems to always drop the second semester, and Dr. Silver therefore feels that she is "slightly less needed" in the spring.

Professors like Dr. Carole G. Silver are what Stern College for Women will always need. Her enthusiasm and dedication are remarkable, and what is perhaps more important have proven to be contagious. She has taught her students that learning can be an extremely rewarding and pleasurable experience, not merely a grinding task that has to be finished to its boring end.

If a student shows initiative, Dr. Silver will be on hand, pulling with her all the way. So much so that when a few of us seniors were lamenting the fact that we were graduating and seemingly ending our education, Dr. Silver offered to teach a class next year during our lunch break to enable alumni to continue broadening their minds.

Dr. Silver is one of the biggest morale boosters Stern women have ever known, and she has become a role model for each and everyone of us. She is a woman who commands respect and admiration from colleagues and students alike. As one Stern woman challenged, "I'd stand Dr. Silver up against any man or woman in her field."

Lamaze Method Preferred

by Gitta Stern

In today's highly technological world of labor saving devices, delivering babies can be as simple as delivering groceries, and just about as rewarding. The process is usually seen as "knock them out, and drag them out". Often a mother does not see her baby until hours after delivery and even then she may be so drugged that she doesn't realize what is happening to her.

Cecilia Sakarow, an orthodox Jewish woman from Long Beach, New York felt that there had to be a better way. While she was pregnant with her first son, her husband suggested that they try a different method of delivery. Her husband, a pediatrician, saw many newborns and discovered that those babies delivered of mothers who were not at all, or only slightly medicated were more alert, had more eye contact, and nursed better. The method he suggested is called Lamaze.

Founded in this country by Dr. Lamaze in the 1940's, the Lamaze method was actually in use 100 years before in Russia. The method involves the learning of rest and relaxation techniques by both the mother and father of the child. The goal of Lamaze is to have women alert, active, and fully responsive with their husbands by their sides to share the wondrous moment of birth.

Using the Lamaze method Mrs. Sakarow

found the birth of her son a "moving, exhilarating, and spiritual experience." Mrs. Sakarow has used Lamaze with every one of her four-children and has also taught the method to others. She is affiliated with the American Society for Psychoprophalaxis in Obstetrics, which is the legal governing body in teaching and training the Lamaze method.

Mrs. Sakarow explained that it is rare for a woman to feel no pain during delivery without the aid of a local anesthetic or mild pain killer. With Lamaze, the mother feels pain but it seems far removed from her body. Mrs. Sakarow maintains that three-quarters of the Lamaze method is of a psychological nature. You remove the anxieties of the mother through breathing and other techniques, relaxing the body and making delivery much easier. The Lamaze course takes six weeks to learn and is taken in the sixth or seventh month of pregnancy.

Mrs. Sakarow says that there is a growing trend today among orthodox couples to use the Lamaze method. In the general populace there is a big turnover to the all-natural including food, soap and even birth. She finds that most of the orthodox women are college educated and American.

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Tests Aid Career Planning

by Barbara Senders

Everyone has diverse interests and hobbies; while some people like eating ice cream and playing ping pong, others prefer steak and football. Most people are unaware, however, that tests have been constructed to analyze one's entire set of interests in order to help one choose a suitable career. These tests have shown for example, that a person who would like to author a technical book and is interested in astronomy and architecture would most likely enjoy engineering.

Many individuals have taken versions of these tests in different institutions including our own school without understanding the rationale behind them and may be wondering exactly how they work and what they accomplish.

These tests, technically called 'Interest Inventories', consist of a list of approximately 400 activities such as repairing a radio, making a speech or being a military officer. This list includes matters not only pertaining directly to job activities but also to activities encountered daily, such as schoolwork, hobbies and sports. The examinee then ranks his preference for the activity by circling 'like', 'indifferent', or 'dislike'. The person's choices are then compared with the choices previously made by successful people in various occupations.

Studies show that people in particular occupations enjoy similar types of activities both on and off the job. If the test indicates that a student enjoys the same activities that most satisfied engineers enjoy whether it be skiing or playing with tinkering toys, she probably should consider engineering as a career.

These tests seem to be more effective when applied to men than to women. Experience with Interest Inventories shows that the interests of women in specific occupational groups often is not differentiated from those of women in general occupational groups. Also, they do not possess distinctive patterns of likes and dislikes as do men. Because a basic pattern of interests with which to compare an examinee's interests is missing, career planning for women with the aid of this test is more difficult than for men.

Although Interest Inventories give more information than one could obtain by asking the advice of an individual, one cannot merely take a test to plan her career. Testing is only one phase of career planning in which many other variables are involved. A retarded individual, for example, could score highly in areas of dexterity, indicating her inclination towards a medical career. The same individual, however, is not able to complete a high school education. While these tests indicate the vocation in which the individual is likely to be most interested, they do not indicate the areas where one is most capable.

"Testing is one objective aspect in career planning," says Mel Freeman, supervisor of the testing services offered at the Federation of Jewish Philanthropies. "It is an important tool, but not the answer."

For this reason, the Federation does not make Interest Inventories available to anyone who wants to make a quick choice of careers, but rather utilizes them as one phase of vocational counseling.

YU Libraries Join Metro

by Shoshie Botnick

The Yeshiva University library system recently joined other university libraries in a state-wide program that will enable students to draw on resources not available in their own schools. The program is known by its acronym, METRO, which stands for the Metropolitan Reference and Research Library Agency.

The program was established in 1966, but in recent years has made considerable progress in a number of pilot programs. One such program includes a Central Advisory and Referral Service (CARES). After receiving a request for information, a CARES librarian locates the information in a METRO library or another agency. The person who made the request can receive the answer by phone call, through a loan of books or periodicals, or by visiting

the library with the desired information. Money for this program is supplied by New York State taxes, and fees charged to member libraries. The cost for Yeshiva University is between \$500-\$700 a year, and is part of the Yeshiva University Library budget.

When asked how Stern students can benefit from the program, Professor Edith Lubetsky replied, "The use of METRO expands research availability when used with discretion." Prof. Lubetsky believes that students should first and foremost pursue the resources that Yeshiva University can offer before resorting to

"METRO." She said that one should "draw on the abilities of the libraries."

How does the "METRO" system work? In order to be able to use a METRO

cont. on p. 9 col. 3



The blue lounge at Brookdale Hall was a spectacular of menorahs as students lit candles every night of Hanukkah.

Battered Jewish Wives in USA and Israel Pose New Problem

by Joy Koren

Do battered Jewish women exist? Even non-Jewish women are supposedly attracted to Jewish men because they are "kind to their wives." Yet, just as the Jewish way-of-life cuts across economic and social classes, so does the problem of battered wives.

Thelma Peskin Halperin, a doctoral student at Wurtzweiler School of Social Work, explained that the Crime Prevention Shelter of Far Rockaway was compelled to set up a special department for battered Jewish women. Israeli police and hospital officials were surprised at stories of beaten women, some to the point of death which were recently reported by the Israeli press. The events forced the opening of the first two shelters for battered women in Israel.

Ms. Halperin defines a battered wife as a woman who is severely beaten over many years by her husband or by the man she lives with. The beatings result in punctured lungs, severe lacerations, broken bones, and concussions. Statistics on the number of battered Jewish women are difficult to

problem of child-beating emerged during the '60's. Domestic violence legislation has been passed on the city, state, and federal levels.

Over 400 shelters for battered women exist in the United States. After she is beaten, a woman may go to a shelter to recover her

"A man gets custody of his children while his wife is mocked, labelled as a rebellious wife and told to go home when she tells of being beaten."

self-esteem and to decide if she wants to remain married.

Ms. Halperin met with tremendous denial and resistance on the part of Jewish social work agencies in the United States when she broached the idea of shelters for battered Jewish women. Some insisted that this problem does not exist in the Jewish community.

Professor Z. Falk of The Hebrew University of Jerusalem estimates that over 20% of Israeli married women are regularly beaten by their husbands. *Ashkenazim* as well as *Sephardim*, judges as well as laborers, are involved.

If a battered woman wants a divorce and her husband does not grant her one, the woman cannot be divorced, according to Jewish Law. A man may try to exact a huge amount of bribe money from his wife in order to agree to a divorce. In November, 1979, a man asked \$200,000 from his wife in return for giving her a *get*. In Israeli civil court, a man can be put in jail for beating his wife; in Israeli religious court, he can be forced out of the house. In neither in-

stance can the man be forced to divorce his wife, even if he is declared insane.

Israeli rabbis, as well as Israeli society on the whole are more responsive to the problem now than they were a few years ago. In March, 1976, two Israeli women spoke on the problem of battered Jewish women at the International Tribune of Violence in Family Life. Marsha Friedman, a representative at the Tribune, is a member of the Israeli Knesset. Although not initially well-received when she first spoke of the problem at the Knesset, a commission on the status of women in Israel was set up and the Knesset allocated two million pounds to establish two shelters for battered women in 1978. One is in Haifa, the other in Herzilia.

Still grave problems exist within the system. A man gets custody of his children while his wife is mocked, labelled as a rebellious wife and told to go home when she tells police or hospital workers of being beaten. In Haifa, the shelter had admitted old women vagabonds and is of less benefit to battered wives than is the Herzilia shelter, according to Ms. Halperin who saw the two Israeli shelters in 1978.

According to Professor Falk, woman need psychological support when they decide to leave the battered wife syndrome behind them. The husband should not be brought into counselling with her because this will just undo the effect she is trying to achieve: that is, to get out, to be independent, and to be responsible for herself. In fact, the husband must be kept away from his wife, as evidenced by the July 1977 murder of a woman by her husband who slipped into the shelter in Herzilia.

After the woman leaves, the husband often becomes depressed by constant self-questioning. Sometimes he attempts suicide

as a way of handling the new pressures.

A woman who was battered as a child or who saw her mother being beaten by her father may accept abuse by her husband. However, many battered wives meet violence for the first time in their married life.

Some women who are beaten remain with their husbands because they have no skills with which to support themselves while learning a skill. They are often afraid of not having housing or the security of a family environment. Many battered wives do not publicly admit the problem exists, for fear of further beatings, out of shame and out of the ignorance of available help.

In Jewish homes, both in America and Israel, it is sadly becoming just another fact of life. As one little boy announced, wife-beating must take place at least once a week because, "it shows that you love her," and his sister solemnly agreed. As long as this extreme violence in the home is tolerated, the problem of battered women will continue to exist for a long time. Police, hospitals, courts, and the public must be informed that the problem is present and must be dealt with maturely and immediately.

"Many battered wives do not publically admit the problem exists for fear of further beatings, out of shame and out of ignorance of available help."

obtain. Many severely beaten wives tell hospital officials that they "fell down the stairs."

In the United States, the problem of battered women has begun to be recognized. The problem arose in the '70's after the

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The Outside Observer

Lobby for Yiddish

by Aliza Tuersky



I was once an apathetic student. Oh, I was the first to join in discussions and sign petitions yet I never actively worked for anything. In an attempt to reverse my passivity—I became a senator. In my first action as a visible, concerned student I proposed that Yiddish be given automatic credit towards the fulfillment of the 56 credit Judaic studies requirement. At the next meeting my moment of satisfaction came as the proposal passed with a clear majority. I was forced to remember, however, that total satisfaction was not in order—Senate had merely served the ball into the Faculty Court and the status of Yiddish will now be decided upon by our teachers.

At the first meeting the question was raised as to the purpose of Judaic studies. Before entering Stern I believed (and I still hold to that belief) that these courses were to provide the student with a knowledge of the language and literature of the Jewish people as well as a religious background. The fact that Yiddish has played a major role in Jewish culture cannot be denied, yet it is exactly this fact which has blocked the acceptance of Yiddish as part of the Judaic studies requirement. It has been argued that Yiddish is not a necessary tool for future learning, rather that it is purely a cultural course. I must question the validity of this argument, for there are several areas in which Yiddish is a necessary tool. Two which come immediately to mind are Jewish history and social work. In the study of Jewish history, especially East European and Holocaust studies, a wealth of written material is available which may be studied in great depth only by an individual proficient in Yiddish. Similarly, any student wishing to go into geriatric social work would also find it a necessity to be able to regard and understand Yiddish. Both fields regard Yiddish as an essential implement, and not merely a cultural nicety.

One other argument against this proposal is that Yiddish might depreciate the value of Hebrew. My answer is simple—this proposal should detract in no way from the Hebrew courses in the college. Hebrew is still a requirement, as it should be; this proposal would simply make Yiddish a Judaic studies elective and nothing more. Both languages are important; one need not be sacrificed at the expense of the other.

To be perfectly fair, I will be the first to admit many of those who study do so to explore the splendid culture exemplified in Yiddish literature. It was with great pride that the Hedi Steinberg Library displayed a sampling of Isaac Bashevis Singer's work last year after he was awarded the Nobel prize for literature. It is horrifying to note however, that only a handful of students can read these prize-winning stories and novels in the original language. Yiddish films and plays are often presented in New York, but how many students are able to view and understand them? Is Yiddish to be given no prominence in this school because of its cultural importance? The logic of such an argument escapes me; the irony of it does not.

At this point, the major purpose of this column must be raised. Yiddish is dying—both the language and the culture. The world of our grandparents, and perhaps of our parents seems as distant to us as any foreign culture. We don't speak it at all. Yet hope is not totally lost. In a recent article in *The New York Times Magazine* the author states that classes in Yiddish are given at nearly 40 colleges, and that Yiddish clubs and independent classes are popping up across the country. It should not be forgotten however, that Stern College is doing its part—Yiddish 01-02 is offered for any student who wishes to take it as an elective. It is well known, of course, that the

average student, after finishing her Judaic and secular requirements as well as those of her major finds it extremely difficult to fit in any electives. I have indeed been fortunate to have been able to elect one course that fulfills no requirement out of five semesters of classes at Stern. Presently one may take Yiddish in fulfillment of a Judaic studies requirement after proving the necessity of it as a future tool. Unfortunately those who wish to take it for purely cultural reasons have no choice but to consider it as an elective. Thus, we have the incentive to take Yiddish, yet we don't have the means to fulfill that incentive. It is my argument that a decision to accept Yiddish in fulfillment of a Judaic studies requirement will make its study a more viable possibility for interested students.

At the beginning of this column I characterized myself as an apathetic student who cured her indifference by becoming a senator. However, I realize now that it isn't necessary to run for office in order to achieve school goals. Not only has the ball landed in the faculty court, but jurisdiction has spread into the student areas. My job as a senator was essentially complete after the proposal passed; responsibility now lies in the hands of students as well as faculty members. Let your teachers know how you feel on this subject, it takes practically no time and it may be well worth your effort. Belief in the importance of Yiddish is not enough—action must be taken in order for a conclusion that reflects student opinion to be reached.

by Rachel Katsman

It has been said of G-d's chosen people that if the Arabs don't kill us, we'll wind up killing ourselves. Alas, it looks like the prophecy has come true to an extent here in Israel, where Jew-against-Jew violence, in the name of religion, has peaked.

The root of many of the conflicts lies in the ideological differences between various factions of the ultra-orthodox, or *charedi* sector. As an extremely skeletal model of the situation, we have on the one hand Agudat Yisrael, who, although it doesn't look favorably upon the State of Israel, sees the government as an institution that is indeed existent and legitimate, and therefore must be reckoned with. Despite the extreme anti-government attitude of some of its members, Aguda does occupy a place in the Knesset.

On the other hand, we have the Eda Charedit-Neturei Karta faction. The Eda Charedit is primarily a service organization for the entire *charedi* community, including Aguda (despite its anti-Aguda stance). However, its political driving force is Neturei Karta, an organization consistent in its dedication to the idea that the State of Israel is satanic and a product of false Messianism. Between and within the poles are numerous *chassidic* sects and *yeshiva*

Orthodox Practise Lamaze

cont. from p. 4 col. 4

born and are therefore more open to new ideas.

There are several views as to whether natural childbirth with the help of the father is permissible according to *halacha*. Rabbi Moshe Tendler maintains that the wife is "considered a *nida* or a *yoledet* immediately upon the appearance of any blood or any active bleeding from the cervical canal. She is also considered to be a *yoledet* if there is no bleeding at all but labor has progressed to a point of:

a) Contractions of such frequency and severity to make it very difficult to walk without assistance.

b) The nurse or physicians report that the cervix is fully dilated."

Rabbi Tendler insists that the mother should retain a sense of modesty and therefore he explains that the husband should stand by the wife's head or shoulders and not view the actual birth process. The husband can have a supportive role without actual physical contact. "His presence, encouragement and reassurances are the sum total of his contributions."

Other authorities state that the husband may put on thin surgical gloves thus showing the medical, not affectionate nature of the contact.

In addition to the Lamaze method, one may use the Leboyer method created by Dr. Frederick Leboyer. The goal of this method is to have "gentle childbirth". The baby is used to the mothers heartbeat, darkness, dampness and warmth. Being born is a tremendous shock to the baby. Instead of the usual practice after a baby is born, Dr. Leboyer suggests encouraging the mother to cuddle and caress the baby since it is important for both of them. The baby's umbilical cord is not cut immediately and the baby is delivered into a dimly lit atmosphere.

The Leboyer method teaches parents and

doctors to treat the baby as a human being, while the Lamaze method teaches treatment of the mother as a human being.

Mrs. Sakarow says that most women are exhilarated after delivering by the Lamaze method. Even emotional pain can be eased through Lamaze. One couple lost their newborn baby a few days after birth. Several months later they came back to their old Lamaze class to talk about it. Although terribly grieved by the loss, at least they were able to share the horror together with their peers. And that's what Lamaze is all about—togetherness: wife—husband—and baby.

Cecilia Sakarow is a '64 Stern Graduate with a degree in English. She earned her MSW from Wurtzweiler School of Social Work.

Rabbi Tendler is quoted from his book *Pardes Rimmonim*.

The Jewish Connection

Engaged		
Karen Fleisher	to	Stan Fireman
Liz Marder	to	David Lefkowitz
Gail Isakow	to	Mark Slome
Dena Minkove	to	Murray Singerman
Debbie Geller	to	Michael Yondorf
Brenda Diamond	to	Jonathan Kenier
Ellen-Toby Segal	to	Danny Kaufman
Natalie Starkman	to	Elie Weisel
Judy Frankel	to	Ronnie Schwartzberg
Sharon Perin	to	Daniel Wechter
Chaya Markowitz	to	Yacov Mosbacher
Brenda Fogelson	to	Howard Rosenthal
Shari Shapiro	to	Joseph Goldman
Married		
Debra Adler	to	Jackie Weitz
Nina Young	to	George Orenstein

Israel Correspondant Reports In— Conflicts Between Israel's Orthodox Sects

organizations, each with a slightly different political alignment.

In the past year, the confrontations within the *charedi* community have escalated to such a point that the Jerusalem chief of police sent the Eda Charedit a request to prevent the heated atmosphere from exploding.

An incident indicative of the current antagonism occurred in the Meq-Sharim section of Jerusalem the second night of *Simchat Torah*, during the *hakafoi shniot* service. (Many Israelis participate in the festivities of the second day of *Simchat Torah*, which is celebrated here by non-Israeli students and tourists.) A mysterious looking, unattended package was spotted, a very probable sign of a bomb. The crowd frantically disbanded and the festivities came to a halt. It was discovered later that the package wasn't explosive, but was planted by the Neturei Karta and was intended for Aguda.

It is unnerving, to say the least, to see such serious rivalry, but this isn't the half of it. Recently, Aguda was holding a public gathering in Bnei Brak when suddenly an ambulance called by Neturei Karta to an obviously false alarm raced through the crowd. A Neturei Karta spokesman justified the action, explaining that Aguda called

a fire engine to a previous Neturei Karta rally.

Last month an incident occurred which shocked even the cynics. Apparently, the Belzer Chassidim in Jerusalem were accepting certain government funds for their schools. As policy, many *charedi* institutions don't accept any government aid, but several, including the Belzer institutions, are beginning to take funds. The Eda Charedit is staunch against this, and blacklisted and slandered the Belzer schools with letters, articles and posters. The Chassidim took revenge against the Eda, but not in such a literate manner. They surrounded the house of one of the Eda's prominent rabbis, smashed down the door and knocked his wife to the floor. They took the rabbi and proceeded to beat him up—pulling off half his beard, tearing off an earlock, and seriously wounding his head. Needless to say, the confrontation has world-wide ramifications.

These are just a few specifics of a situation that is caused not only by ideological differences, but in the opinion of the observer, a fundamental lack of understanding and a severe case of closed-mindedness. This communication barrier is

cont. on p. 7 col. 1

Lipset Speaks at Rogoff Lecture

by Cheryl Ruben

How and why Jews have played a role in the academic world was the topic of the Hillel Rogoff Memorial Lecture on December 11. Seymour Martin Lipset, noted author and critic, spoke on "Jews in Academia: Unique Aspects of Jewish Creativity."

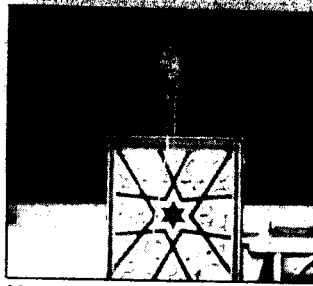
Before World War II, Mr. Lipset noted that Jews had difficulty in finding academic positions in Europe. In pre-Nazi Germany many Nobel Prize winners were Jews, and in czarist Russia, Jews contributed to Russian scholarship. Since World War II; however, academia has opened up and Jews have been able to flourish in free society.

Mr. Lipset went on to explain the activities of Jews in academia. He stated that one third of the faculty of Ivy League colleges is Jewish. Jewish faculty tend to publish more than their non-Jewish colleagues and they are more committed to research than gentiles. One area in which Jews are not normally involved is the earth-related fields of agriculture, geology and geography.

The speaker noticed a pattern in Jewish achievement. Ninety percent of Jewish youth enter college. Mr. Lipset expressed the feeling that the "university is the place where behavior of Jewish students is molded before entering adulthood." He noted the problem with university community values is that they are universalistic, which in turn causes conflicts with what he called "mating and dating." Nearly 40 percent of the Jewish university youth intermarry and Lipset claimed that the university community degrades particularist survival without being anti-Jewish.

Concerning the observance of Jewish tradition by Jewish educators, Mr. Lipset contended that a large percentage are agnostic. These less religious people are usually more liberal in their political views.

"The Jewish intellectual emerged from



Mr. Lipset explained trends in Jewish academia at the Hillel Rogoff Memorial Lecture.

the ethos of the Diaspora community in the Middle Ages," stated Mr. Lipset, when there was an emphasis on Jewish study. He remarked that the Jews were the first literate people in the western world because

literacy was required to learn *limodei kodesh*. He noted that the genetic interpretation of Jewish accomplishment has always been attractive to non-Jewish scholars.

Commenting on a 1919 essay by historian Bevan, Mr. Lipset explained the pessimistic prediction Bevan made. Bevan had been aware of Zionism but was opposed to it. He felt that if a Jewish state was created and Jews went to Palestine, they would stop being creative. They would no longer be outsiders and the pressure of the non-Jewish world would be lifted.

On this prediction, Mr. Lipset noted that the Jews have been less outsiders in the United States in the last few decades than ever before. He concluded with the statement that although the post-1945 period has been the most free period for Jews, it "remains for the future to tell the state of their freedom."

SCW Celebrates 25th Anniversary

by Tova Wohl

Stern College for Women, founded in 1954 is presently celebrating its 25th anniversary. The college was originally established by a major bequest from Max Stern, honorary chairman of the University's board of trustees and named in memory of his parents, Emanuel and Caroline Stern.

Zelda Brown, president of the Stern Alumnae Association, is forming a committee to plan special events in honor of the anniversary. A dinner will be held in the fall to commemorate this event.

From a human interest angle, *The Observer* thought it would be appropriate to contact several alumnae and have them share their feelings about Stern College. One alumna interviewed was Margo Weinberg Marx, class of '59, the second graduating class. Mrs. Marx was president of the Stern Alumnae Association for five

years.

When questioned specifically on the role of Stern College during the years of her attendance, Mrs. Marx commented, "Since few women were fortunate enough to receive a *yeshiva* day school education, Stern offered an excellent opportunity for a Jewish education." Mrs. Marx recognized that the role of Stern College has changed recently because along with its emphasis on Jewish studies, it has become more career oriented. As past president of the alumnae association, Mrs. Marx is concerned with the participation of the alumnae in Stern College affairs. She feels that alumnae should voice their opinions on Stern College policies and issues through *The Observer*. Mrs. Marx's closing comment was that "Alumnae who benefited from Stern College should remain committed to the cause of Stern College."

Please refer to *The Observer* for upcoming events relating to Stern's 25th anniversary.

Student Council Meeting Raises Many Issues

by Renee Strauss

Missing furniture from study halls was one of many complaints registered at the December 3 SCWSC meeting. "It defeats the purpose of having a study hall if you waste a half hour trying to find a table and chair," reported one angry student. Falling plaster and unsightly walls were cited as other common problems that the dorm committee was asked to investigate. Students stressed the need to make the dorm presentable in view of the proposed institution of visiting hours. Families would be able to visit students in their rooms on Sunday afternoons on a sign-in/sign-out basis.

Both YC and SCW drama clubs have announced the dates for their winter performances. YC's *Man of La Mancha* will play from December 22 through December 27, in their theater. February 9-14 are the dates for SC's *Uncommon Women and Others*, which will be performed in Koch Auditorium.

Student Council is selling subscriptions to *Jewish Living Magazine* at the price of \$12 for 12 issues. This magazine features articles ranging in subject from contemporary Jewish matters to recipes. SCWSC will make \$2.00 on every subscription sold. Place your order with Emily Dachowitz in 15D.

Other council business included the announcement that petitions for more clothes dryers have been sent up with a letter from Dorm Directors, Rabbi Mordechai and Sema Reich, and a cardiopulmonary resuscitation (CPR) course sponsored by the science club, tentatively planned for next semester.

The Observer is planning a literary magazine supplement in a future issue. All contributions should be submitted to Gitta Stern, special projects editor, in 3D. Short stories, essays and poems are acceptable.

Conflicting Sects

cont. from p. 6 col. 4

not only limited to the orthodox community vs. itself, but to orthodox vs. non-orthodox and *chilonim* as well.

In general, there is sort of mutual disgust between the *charedim* and the *chilonim*. The tension is evident on a crowded bus or a busy city street, where the *chilonim* are looking at the bearded, earlocked and frocked as some peculiar strain of Jew who thinks he is still living in seventeenth century Europe. The *chilonim* sees the *charedi chassid* as someone who doesn't serve in the army, and who would just as soon see the Israeli government in the hands of the Egyptians or Jordanians.

Conversely, the *charedi* sees the behavior of the *chiloni* as a desecration of the holiness of *Eretz Yisrael* and a hindrance to the coming of the Messiah.

It is true that many of the right-wing *charedim* are known for throwing stones at cars that drive through their neighborhoods on *Shabbat*, but it is also true that many *chilonim* drive their cars specifically thru these neighborhoods just to antagonize the *charedim*.

At the end of November, an incident occurred which shook the country. A couple was "making out" in a parked car; nearby was a contingent of *charedim* who found the act particularly offensive and considered it a great *chillul haShem*. Consequently, they began to throw stones at the

couple, and critically injured the man. A week later, he died.

It seems that the more zealous of our people are trying to play G-d. There are certain issues which deal with the relationship between man and man, but there are others which only deal with man and his Maker. And although we have a principle of *hochiach tochiach*, or in the vernacular, constructive criticism, stoning a man to death in this situation seems somehow excessive and in the end, self-defeating.

The American Jewish mentality is one of open-mindedness and a live-and-let-live attitude, but perhaps too much so, for American Jews today are too easily influenced by forces other than their own intelligence, common sense, and *Torah* principles.

In Israel however, the problem is reversed, which is a tremendous factor in the present explosive atmosphere. Generally speaking, a person who grows up here with a certain religious alignment thinks that anything a little to the right is fanatic and illogical, and anything to the left is irreverent and heretical. But what gets overlooked is that whatever political or religious convictions one had, we are all Jews, and we are all part of the same small community in this world—a community that can easily destroy itself with hate, intolerance, and violence.

Women in Libraries and Museum

by Dona Chanofsky

The seventh in a series of symposia on career opportunities for women was held Wednesday, November 28, in Koch Auditorium. "Women in Libraries and Museums", moderated by Peninnah Schram, was a panel discussion in which three women participated: Wendy Friend, Marilyn Berg Iarusso, and Muriel Silberstein-Storfer, each of whom is involved in a different aspect of museum and library careers.

The first speaker, Mrs. Silberstein-Storfer, is an art educator at the Metropolitan Museum of Art. She acknowledged the difficulty of pursuing a career while also being a wife and mother. She believes that volunteering is an acceptable solution to this common difficulty.

Marilyn Berg Iarusso is a children's librarian at the New York Public Library.

She enumerated the variety of jobs that are available for librarians in the New York Metropolitan area and other cities. There are many specialized fields in library

careers. For example, there are prison librarians, librarians for the blind, career counseling and a learner's advisor service for teenagers. Mrs. Iarusso continued, "If you're interested in what you're doing, and go out of your way to find out about it, you will be in the right place at the right time."

Wendy Friend, a '77 graduate of Stern presented a view of museum education. She explained the hard facts behind the interview, finances and obtaining employment. "Prepare yourself for a lot of frustration and rejection," she warned. There is hope, however, for future librarians. "If you love what you're doing and you're ready to hold out, it will be the most fulfilling experience of your life."

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December 25—Yeshiva University was the
only group today donating blood to the
Greater New York Blood Drive. At Stern,
69 women showed up and 53 pints of blood
were collected.

Women's Lib?

by Barbara Michael

An interesting item appeared in the Yeshiva College *Commentator* recently concerning Nobel prizewinner Dr. Roslyn Yalow's plans to deliver two undergraduate lectures, one at Stern College, and one at Yeshiva College. According to the article, Dr. Yalow planned to speak at Yeshiva College on an aspect of her research, and at Stern College on the topic "Women in Medicine."

Not too many years ago, when the women's liberation movement was in its infancy, the "double standard" implied by the presentation of two radically different speeches for the men's and women's college might have gone unnoticed. A group of young women would have been understandably pleased to hear a female prominent in any field discuss educational and career opportunities for women. In fact, to neglect to encourage women to reach for careers once closed to them would have been considered a form of discrimination. For years, a militantly self-defensive attitude was of necessity affected in response to blatant discrimination. No slight, real or imagined, to women's ambitions was allowed to go unchallenged. This attitude unfortunately tended to develop into an obsession which was often parodied in comedic treatments of the "liberated woman."

The women of today have undoubtedly benefited from the efforts of those who reached for what was then considered the impossible. Greater acceptances to professional schools and traditionally male-dominated fields of endeavor are not the only advantages which have been gained. Another hoped for by-product of the attempts to "liberate" women is greater realization on the part of both men and women that the possibility of intellectual and professional equality exists.

It is to be expected, however, that in the face of monumental changes in the position of women in society, a backlash of some sort will result from the single-minded intent of the parties involved. In this case, we are experiencing a phenomenon which I would like to call "over-equality." Many women feel that at this point, it is not enough to be able to take on certain responsibilities formerly delegated to men; for them, women must somehow be better than men, and must be given more attractive opportunities, as if to compensate for past wrongs inflicted by males as a group.

Such an attitude is not only ludicrous, but is also unhealthy. Even so, it presents itself astonishingly often. Today, the term "housewife" is for many women a dirty word, implying that there is only one way

in which to be totally fulfilled doing what the men are doing "out there." Even within the Jewish religion women are fighting what may or may not be a justified battle for a bigger slice of the religious pie, on the assumption that the only rituals and commandments of any value are the ones delegated to men.

Such overreactions demonstrate the difficulties involved in "women's lib." It has been a fight, but perhaps the point has been reached when women may consider themselves the equals of men. It is at this point that we must decide what it is that we really want. If our goal is to be considered special "superwomen" then seminars in women in medicine are certainly appropriate. Through such seminars we can find out exactly how unusual we are, or want to be. However, if we want equality as much as we say we do, we don't need to have our egos pampered. If it is perfectly natural for women to enter fields such as medicine, then they need not be singled out for their intentions; what they need is proper preparation for their chosen careers.

So how about a seminar on "People in Medicine?"

Familiar Faces Around the Dorm

Joanne Moreson
by Barbara Ganz

Every morning, as we hurry to our classes, we may catch a glimpse of Joanne Moreson either sorting mail, stationed at her guarding post or happily chatting with Mrs. Milner. Without fail for the past three years, Joanne arrives here at 8 o'clock to begin her various tasks and essentially protect us from strangers that might try to enter the building. At 4:00 she relinquishes her post to one of the many male guards and returns home to be with her family. "I chose the 8-4 shift because my children, Vernon, age three and Chrystal age ten, go to school during those hours so I can work here and not have to worry about them."

The day shift, however, is relatively quiet and uneventful. Joanne had previously worked at City College where she was responsible for the security of several buildings and she dealt with a greater number of students. Here, Joanne basically takes care of the first floor of the dormitory. Besides sorting the mail, she makes sure the doors are locked, machines are in working order, and checks the lobby and lounges. Joanne also calls for help if any accidents or emergencies occur.

During the summer, which is Joanne's only long vacation, she rides her bicycle and jogs daily to keep fit and trim. When September rolls around Joanne starts the job off strong and healthy from her summer workout.

I am sure Joanne does not anticipate having to physically fight off undesirables entering the building, but at least we can feel safe under Joanne's protection.

Johanna Milner
by Emma Bursztyl

It's 5:00 a.m., all is silent and still at Brookdale Hall. Not a sound is to be heard from the sleeping beauties except for the dragging footsteps of one particular woman on her way to fulfilling her daily duties. Her name is Johanna Milner and she is the dormitory supervisor at Brookdale Hall. But she is much more than that to the residents. She's a smile, a shoulder, a grandmother and a friend to us all.

Since 1964 she has been displaying her dedication to the residents at Brookdale Hall. She performs a variety of chores around the dormitory, such as sorting out the mail, supervising the janitors and guards, making sure the room repairs are taken care of, distributing weekly supplies of toilet paper and making sure the machines and furnace are in order. The old familiar sign in the laundry room bears much truth, "Mrs. Milner works hard enough around here!" and she does indeed!

But Mrs. Milner has a role other than dormitory supervisor. She's the mother of three children and the grandmother of five, and spends *Shabbat* with her family every week. However, her family is not the sole source of *nachas* to her. She says of the Brookdale Hall residents "I love the girls. If I didn't, I wouldn't be here, believe me." Mrs. Milner is in return loved by the girls. She is invited to many weddings of the residents; she is given *Hannukah* presents and cards, and *shalach manot* and she is looked upon as a friendly face with a helping hand.

Modesty on Stage

cont. from p. 3 col. 2

As it now stands, the play is very disturbing to me. Even with some deletions, the play does not present the image that Yeshiva University wishes to portray. Many of the ideas and activities discussed in the play are not in accordance with a *Torah* way of life. No matter where the show is performed it will be offensive to some viewers, certainly at a religious institution, the sexual matters that this play deals with may make many viewers uncomfortable. Although many students are aware of these matters, it is my opinion that they remain a subject unfit for Stern College women to portray on stage.

SCW Collects for Cambodia

by Susan Harris

During the past four years, war, famine and disease have diminished the Cambodian population from an estimated eight million to four million people. As documented in the November 12, 1979 issue of *Time* magazine, relief agencies have predicted that the remaining Cambodian people face extinction within the next few months, unless a vast amount of aid is provided. Food and medical care have been increasingly difficult for the Cambodians to obtain. Although the majority of the children already have permanent brain damage as a result of malnutrition, most of the adults have a chance for complete recovery.

Oxford Committee for Famine Relief (OXFAM), International Committee of the Red Cross (ICRS) and UNICEF have been working together with many other private agencies in order to organize a 110 million dollar relief effort. OXFAM believes, in accordance with the Maimonidean belief, that the highest degree of charity is that which enables the needy person to gain self-reliance. OXFAM has virtually suspended all other work due to the extreme situation in Cambodia. Since October 13, five barges were sent, (the latest one was sent on December 9), carrying tons of food, clothing, medical supplies and materials needed to help them become a more self-reliant people. It is estimated that an additional 150 million dollars will be needed over the next six months to begin rehabilitation programs for Cambodian people.

As Jews we must be particularly responsive to the plight of the Cambodians; for we were the victims of worldwide incredulity during the Holocaust. Failure to take immediate action has already killed four million Cambodians. Many Jews have argued that they have sufficient problems to concern themselves with for more than a lifetime and need not be concerned with others. Like Hillel said, "If I am not for myself,

then who will be for me?" But the people who say this fail to mention the second half of his teaching. "If I am only for myself than what (value) am I?" The narrow-minded reactions that can be heard from Jews in response to pleas for help from non-Jews are anti-Jewish. Don't we, as Jews, have a responsibility to our fellow man? Was not every man created *b'zelem Elokim*? In response to the Cambodian situation does *halacha* tell us to "turn the other cheek" or does it tell us "Thou shalt not stand idly by the blood of your neighbor?" (*Vayikra* 19:16)

It is important to mention that there are some Jewish organizations that have been helping. Israel alone has raised two million dollars in the past three weeks. In Stern College a collection was made in the dormitory. So far approximately \$100 has been collected. If you would like to make any contributions of money or time, please contact Meryl Dominitz in 12E or Susan Harris in 5D. All proceeds will go to OXFAM.

On the State of Israel

by Rabbi Fabian Schonfeld

One of the rather strange facts in the *Torah* is the absence of the name *Eretz Yisrael* in the *Chumash*. That very word which means so much to those of us who identify as members of *Clal Yisrael* is not even mentioned by name in the *Torah*. We find *Eretz Canaan*, but not *Eretz Yisrael*!

The truth is that we were given that land in order to fulfill a very special mission: to be an *or l'goyim*, a light unto the nations. We were given a land which was veritably *Canaan* with all the negative implications of that name, and were commissioned to turn it into *Eretz Yisrael*. That is why the term *Eretz Yisrael* is found only after our entering into the land, when we were expected to turn it into the Holy Land.

When all is said and done the modern State of Israel is succeeding in the great historic purpose of *Am Yisrael*.

Our difficulty, with the world around us is not really due to Palestinian refugee settlements and other supposed Israeli policies of intransigence-but in truth because "they" suspect that we are the *am s'gulah* which is slowly but surely inching towards the aim of making *Eretz Canaan* the *Eretz Yisrael* of the *y'mot hamashiach*. There are those to the right such as Neture Karta who wish to deny this divine plan as there are those on the left, but we believe that we are living in the age the 'Footsteps of the Mashiach', otherwise the 'creation of the State is difficult to comprehend.



Can one "Breakout" at Stern?

Dean Loebel Speaks Out

by Eileen Heintz

"Women are not sufficiently aware of opportunities in science and science related fields," according to Dr. Ernst Loebel. As Yeshiva University's newly appointed dean of natural sciences, he plans to explore new ways of strengthening the science department as well as informing the students of various new opportunities in the field of science.

"There is a crying need for professionals in the humanities and social sciences to have a greater understanding of the field of science," he says. "Science is related to all aspects of life, and it is common today to hear of scientists who have entered the field

of law or other professional fields. I hope to encourage more interdisciplinary programming and also to sustain basic science teaching.

Dr. Loebel formerly of Polytechnic Institute of New York, was chairman of the Institute's Chemical Physics Program from 1966-1977, and has taught on both graduate and undergraduate levels. Dr. Loebel was first attracted to Yeshiva University by the quality of the student body. He feels that much can be gained by close interactions between the graduate and undergraduate schools and in his new post, he hopes to promote greater intra-university relationships.

Columnist Emeritus

Good Grammar or Good Taste/I'd Rather Switch
or
(You Can't Have Your Cake and Publish It Too.)

by Lexa n. Rosean



The theme of this month's column was to be 'roses and reputation'; a poetic expostulation and final explanation of my deep fascination, identification, and exact relation with a certain ex-president whom I have been rambling about for years now. I had gone to the trouble of doing great research on this theme; basing it on certain Shakespearean and Talmudic doctrines. I was to publish 'the missing tapes' (so to speak). I was to tell you (in the most illusive way possible) the real reason why Richard Milhous Nixon was, is, and always will be "MY HERO". (Although it had nothing to do with "who will pay the rent".)

However, the staff (being totally unfamiliar with *Othello*, *Romeo and Juliet*, and the second half of Genesis 4:15) thought it more alluring than illusive; pertaining more to my battered soul than the general concern of Yeshiva University; and way beyond (dare I say above) the average Stern girl. Therefore, you will read of neither Richard, reputation, nor roses. I will write instead on the subject of *ruach* at Stern; a topic whose general concern outweighs its controversy and is sure to appear uncensored.

Actually there is not much to write on the subject. I don't know about the spirit of *Hannukah* past, but at present it is almost non-existent. I speak as a non-resident of Brookdale Hall. I do not know what goes on 'behind dorm doors'. But I suspect the holiday spirit there consists mainly of hiding cooking utensil *gelt* from Col. Scrooge. Perhaps there was some singing and dancing; some private Rock of Ages Toga parties. . . If so, they must have been held after 10 p.m., otherwise I would have seen them.

The Admissions Director uptown will tell you that "dorm life is a big part of Stern College." But I feel that just as the dorm and the college require separate tuitions, they should also include separate *ruachs* (or spirits, if you will).

There is no reason why academia and *simcha* can not mix. I'm not suggesting engagement parties in the bio lab. I'm not suggesting engagement parties at all. As a matter of fact, I'm sick of engagement parties. (Except the ones with good food.) I can't even eat a salad in the caf without someone shoving a karat in my face. All I ever hear in this school is MARRIAGE, MARRIAGE, MARRIAGE. Not once this week did someone shove a diamond studded *menorah* in my face! I guess that kind of spirit just isn't as exciting. (darn tooting—I'm alluding. . .)

Don't misunderstand me. Marriage is a big *mitzvah*. A good Jewish home is essential to *Yiddishkeit*. But where would we be now if all the Macabbes skipped the *wed* to go to a *charunak*? For a *misgerid* school, we certainly have an awful lot of strange

chassidish customs. Of course *r'fillah* is important, but *kal v'chomer limud Torah!* So, I suggest all you ladies take a little time off from PRAYING for your *chasins* in order to STUDY the words to "Dreidle, Dreidle".

T'WAS THE DAY BEFORE HANNUKAH (myself and a few other heretics to the Bais Yaakovhood tried to stir the school on with a *Hannukah* singalong.)

WHEN ALL THROUGH THE CAF
J.S. MAJORS AND T.I. GIRLS
STARTED TO LAUGH
OUR HANNUKAH SPIRIT
SOON TURNED TO DESPAIR
WHEN ONE RABBI STATED: "SHUT UP.
I CAN'T HEAR."

I promptly stood up on a chair announcing what a *shanda* and a *busha* and a *cherpa* it was. Not being able to remember anymore Jewish words for shame, I proceeded to sing "Jingle Bells" at the top of my lungs.

It was as if nothing had happened. The rabbi peacefully finished his tossed greens while the rest of the patrons went back to comparing karats. They all seemed in excellent spirits. No. I didn't cry, but *EPES*—could you die!

Yiddish Proposal Passed by Senate

by Ellen Bart

On December 4, the Senate passed a proposal giving automatic Jewish studies credit for Yiddish courses. The proposal carried with only two opposing votes despite continued arguments by Prof. Kamri. He repeated his belief that the proposal would detract from the use of Hebrew language at Stern. Now, in order to be implemented, the faculty must approve the proposal within 30 days.

A tentative 1980-81 calendar that will be circulated around the University has been published. It calls for classes to start after the holidays in October and for commencement in mid-June. Some students have already expressed their dissatisfaction with a late graduation date, citing problems with summer schools that start as early as the end of May. As a result, the Registrar is considering revising this

Bulletin Board

All students are reminded that January 2 is the last day to register for the CLEP Examination given on February 10.

Registration for spring semester will be on January 3, 4, and 7. F.I.T. Registration is January 31, for those who have not pre-registered. All June 1980 graduates must file a graduation kit by February 8. Students are urged to file the kits at registration for spring semester. Professor Silverman, of the Office of the Registrar, said that if the kits are filed early enough, the office can have their job done by March 1, and then the diplomas will be ready by graduation time.

The Student Coalition for Soviet Jewry will hold its fourth annual Washington Lobby on February 20, 1980. Students will participate in a 24-hour silent vigil in front of the Soviet Embassy and will meet with representatives from the Soviet Affairs Desk of the State Department and members of the White House

staff. Participants will also meet with their senators and representatives in pre-arranged appointments. Students interested in participating in this lobby should write Student Coalition for Soviet Jewry, National Coordinating Center, Ugdan Suite 148, Brandeis University, Waltham, Mass., 02254.

As a result of legislation enacted by New York State in July 1979, during the period from January 1, 1980, through September 30, 1980, the GRE Aptitude Test will be administered in New York State on the following dates only: Saturday, January 12, Saturday, April 26 and Monday, April 28 (for religious examinees). The GRE Advanced Tests will be offered in New York State on all the national administration dates previously announced in the 1979-80 GRE Information Bulletin except Monday, January 14. They will not be offered on the special administration service dates indicated for New York on the bulletin. GRE administrations in all other areas of the world will not be affected by these program changes.

New Speech/Drama Internships

This spring two exciting new theatre internships will be offered to Speech/Arts majors. February internships have been arranged by Dr. L. Keating for eight students at Counterpoint Theatre Company, Inc. and The Actors Studio.

The Counterpoint Theatre is in its sixth season and specializes in Commedia dell Arte. Last year, the Theatre, under the direction of Howard Green, produced *A Doll's House*, which was aired on NBC. At present they are working on *Lover and Landscape*, two one-act plays by Harold Pinter.

The internships will involve work on *Mirandolina* by Goldoni a sixteenth century Italian playwright. There will be one-to-one apprenticeships in the areas of directing, stage managing, set and lighting design, scene design, production, and

business management. The Theatre can only accommodate one student in each area. Counterpoint is located in the Lincoln Center area.

Internships at the Actor's Studio will involve attending lecture sessions on Tuesdays and Fridays from 11-1 p.m. with additional hours to be arranged. The student will hear Lee Strasberg discuss his method and acting. Shelley Winters and Arthur Penn will also be working with the Actor's Studio this year.

Both Internships will require eight hours work a week for two credits. Those interested should write a short letter indicating major, theatre experience, academic background (your year) and area of interest. Please leave the letters in Dr. Keating's mailbox by December 31.

Any Stern Student wishing to fill the post of circulation editor should apply to Ann Tenenberg in 16F.

Metro System

cont. from p. 5 col. 4

courtesy card, the student must have a sufficient reason for the request. When all facilities have been exhausted at Yeshiva University, the student is issued a personal courtesy card enumerating her needs. The use of the card is intended for specific referrals only. It cannot be used for general access to another library.

In addition to the City Universities of *Brooklyn College* and *Queens College* and *Columbia University* participate in this program.

A committee will continue work on this issue, and will report at the next meeting which will be held on Wednesday, December 26, at 7:30 in Room 906.

More Letters to the Editor

Michlalah cont.

cont. from p.2 col. 1

some of Michlalah's deficiencies.

1) The learning is not analytical. This superficiality may especially be noted by women who are used to the method of teaching used by a number of Judaic studies teachers at Stern. This lack of depth may be found not only in the contents of the courses, but is also exhibited by the structure of the school itself. The program includes many, many courses which meet infrequently. This characteristic is exemplified by the numerous obligatory "bikuis" exams, and the emphasis placed upon them.

2) The administration and faculty at Michlalah may be described as anything but "always open to criticism." In reality, the prevalent attitude, especially in the MACHAL program, is that all decisions are made for the students, and the sole remedy available to a student with complaints is to go home if she is dissatisfied. Any woman who finds that she does not "fit in" will be unable to rectify her situation, even if her "problems" are deemed to be valid by the faculty and administration. This lack of flexibility may be especially disturbing to American students.

The admirable features of Michlalah were adequately portrayed by the November 28 article, thus perhaps through a combination of these two views of Michlalah, a Stern student will be able to make an informed decision, and will not be so surprised, and perhaps disappointed, once she gets there.

Sincerely,
A Stern Michlalah graduate.

Nursing cont.

cont. from p. 2 col. 2
to arise.

Stern's nursing students have been told to wear the Beth Israel uniform. It is imperative that we realize that this uniform has short sleeves (not to the elbow). Many students will not be able, because of their halachic observance, to wear such a uniform. The Dean's Office has rationalized this by saying, "The policy of Stern College is that only cap sleeves are required." Well, that may be true, since the dress code at Stern has always been geared to the lowest common denominator. But Stern has never before made it necessary that a student wear clothes that she herself believes not to be *tsmudiche*.

The Observer apologizes to the authors of the letters to the editor not printed in this issue due to the lack of space. Look for them in future issues of The Observer.

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212 E. 34th St.
(between 3rd & 2nd Avenues)
New York, N.Y. 10016

**BEST SHOE AND BOOT
SHINE IN TOWN**
**THE FINEST IN SHOE
REPAIRS**

If this problem is not solved, nursing students at Stern will be forced to compromise their values, or they will be placed right back in the uncomfortable circumstances that many of them only recently escaped. They will have to beg for special permission to observe *halacha!* This is not what Stern College is all about!

Furthermore, if this single problem of the uniform is allowed to continue, it leaves the door open for future compromises, in order to comply with the rules of Beth-Israel.

I therefore ask the Dean's office to take direct action. Nursing students at Stern must have their own uniform—in compliance with the strictest rules of *halacha*, so that any potential student will be able to wear it! And the program itself must be administered by Stern, by orthodox educators, who will anticipate any problems and solve them in advance.

If even one young woman is unable to study nursing—or if she has to go through a great deal of difficulty in order to do so—Stern College is not fulfilling its purpose. Please attend to this now, when the program is new, before change becomes more difficult to effect.

Wishing you all much success with this new program.

Bracha King Sacks
SCW '73

Bio I Evaluated

To the Editor.

For anyone who has ever insisted that Stern College is a "breeze", an evaluation of the Biology I course offered here testifies to the contrary. A year of a science (with a lab) is required of all graduates, but the absence of a more fundamental science course has probably created more headaches than potential bio-majors. This is not to suggest that biology (or physics or chemistry, as the case may be) is not worthwhile or relevant to the student, for the essential value of a "minimal" science requirement instituted in a school such as ours is unquestionable. However, having first-hand knowledge of the biology course, I can safely assert that the course is not really a basic one, but an intricate study involving an overwhelming abundance of detail. These details are obviously important to a biology major, but I think (and many others will agree with me) that non-biology majors are seeking another type of science course, different in structure and purpose than the ones presently offered. A more general and less technical course would interest many and benefit those who feel that the spectrum of one intensive science

course is too narrow. Another viable alternative is for students to have this option of taking the course APN, for this would relieve much of the pressure in trying to achieve the almost impossible "A". This option has recently been given to YC students, and there is no reason why Stern cannot benefit from the same opportunity.

If one of the objectives of Stern is to offer the student a well rounded education, then why not provide a more well rounded science curriculum? An experiment of this sort would be worth a try.

Elisheva Rosenbaum
SCW 1982

SAF Corrections

To the Editor.

On behalf of the Speech Arts Forum, I want to thank you for writing the two beautiful articles on the "I Can Feel Music" program and the "Tracing Jewish Roots" program. You captured the essence of the programs very well. They were extremely entertaining articles as well.

However, I must call your attention to two errors. The grant came from the ATRAN Foundation—not the Aber. Also, the program on *Roots* was co-sponsored by the Speech Arts Forum and the SCW Alumnae Association. The Director of the Association is Richard Joel, and Batsheva Wernick is the Liaison Officer.

Again, our thanks and appreciation for doing such a good job in reporting these two events. *Yishar Koach!*

Sincerely,
Peninah Schram
Advisor to Speech Arts
Forum

Matter of Life and Death

Dear Editor.

"When you've got your health, you've got everything." Everyone has heard this popular saying before. And how true it is. Health comes first before anything else. But of course there are those times when one becomes ill and requires medical aid. A doctor is needed, sometimes just for a medical opinion that can put oneself at ease. But there is a big problem here at Stern which I wish to complain profusely about. The medical service here is very poor and must be corrected. A nurse is on duty every day only between the hours of 8:30 a.m. and 1:30 p.m. A doctor is available only once a week. For a university with 500 girls living in the dorm, this is outrageous! Am I supposed to plan my sickness to arrive only between the hours of 8:30 a.m. and 1:30 p.m.? If I have something a little more serious on a Tuesday night, am I to tell my sickness to go away for one whole week until the doctor comes for his weekly visit? As one can see, there's something dreadfully wrong with this medical system. Obviously, one cannot plan sicknesses; therefore, another solution must be produced. I feel compelled to relate one example that reveals the lack of good medical service here at Stern. A very good friend of mine had a case of tonsillitis that was supposedly going away. But her deep cough remained. She went to the nurse and doctor who just told her there's nothing to worry about and she was told to get an over-the-counter cough medicine. One week later, however, she grew very sick. She went to the nurse and again was told "there's nothing to worry about, your

chest is clear," and this time was prescribed a stronger medicine.

Through much convincing of her good friends, however, she finally went to a hospital and was diagnosed. Her "nothing to worry about" sickness was diagnosed as bronchitis! She was told that one more day of proper medical attention and she very easily could have developed walking pneumonia.

My friend's case was a close call. G-d forbid there should be any closer calls. I know I am not alone in feeling the lack of proper medical service here at Stern. Just imagine if what happened to my friend happened to you!

We at Stern want more than to be told to take two aspirins and go to sleep when we're feeling sick. I demand a serious investigation into this crucial matter! It is a matter of life and death. People's lives are too precious to be toyed with.

Sincerely,
A concerned citizen,
hopefully-never to be
a patient at Stern.

A Look at Maturity

Dear Editor

I am writing this letter in response to an editorial in the past edition of *The Observer* concerning maturity. I realize that this is a touchy subject and is, therefore, hard to deal with. I also realize that this state of being called immature can become a crime.

Let me elaborate with some of my first hand experiences. Being a senior I am forced to take some of those last minute introductory courses in order to complete an eight credit requirement (whatever that means). So I go to my classes. Would you believe me if I said that a girl dropped a note on my desk for me to pass to the girl sitting adjacent to me??? O.K. so I calmed myself down—and I passed her note. One minute later, I saw this raunchy looking note sitting on my spiral again! I then very firmly told this "little fresher" that I was not going to pass her notes. Give me a break, please! I am sorry to say that this young lady was shocked and amazed that I would not join in her game and play mailman. To you that don't know—let me tell you a secret—you're in a university. You're not in high school anymore.

All of you seniors are probably resting easy eating your frozen yogurt bars. Don't. Let me reveal to you a story that is not a story. I was walking into a classroom and there was a birthday celebration (*Mazel Tov!*) Would you believe that seniors would celebrate a birthday by burning wax from the candles onto a desk? Well if you don't believe me why don't you come to the sixth floor at 1 p.m. Honestly, if you have nothing to do, come and see women by a piano singing "Found a Peanut" and "Little Red Nose Reindeer."

I think that to some extent this encroaching movement of immaturity is infiltrating all of our minds and bodies and that it is an infringement on my rights and yours. Administrators, faculty, and students—we're all affected. I think that a solution can be found.

Think about this, why should SCW be one of our life's disappointments? Inherently, it has the ingredients to be a fine university. Now it's left up to all of us to do our part.

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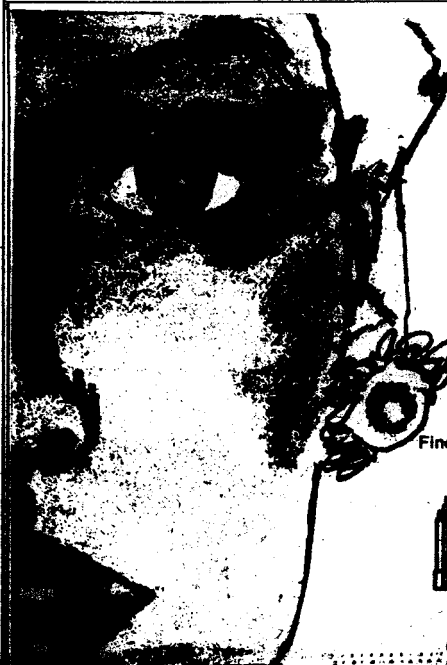
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See and Sanctify—See It

by Marcy Serkin

The new exhibit which will be at the Yeshiva University Museum until June, is called "See and Sanctify". It is an exploration of Jewish visual symbols, which concentrates not on the actual object and its artistic value, but on what it represents in light of Jewish tradition and history. The viewer is asked to look through the object and find whatever meaning it holds for him or her.

The exhibit concentrates on seven symbols. Seven was not chosen arbitrarily, but because of its special meaning in Jewish life—*Shabbat* is the seventh day of the week, *Succot* and *Pesach* are celebrated for seven days, and the *menorah* has seven lights and every seventh year is the *shmita* year, when land is allowed to lie fallow.

Some of the symbols are familiar to most observers. Others are less often thought of as truly symbolic of Judaism. For example, the exhibit includes many *menorahs*, both old and new, portraits of Jerusalem, and works displaying the Star of David, all of which are seen fairly often. However, two symbols, the *sha'ar* (gateway) and the *kefer* (crown) are not as well known and the Museum provides an interesting explanation of how they fit into Jewish tradition.

Even if one were to ignore the deeper meaning of the objects on display, the exhibit is visually enjoyable, because many of the pieces shown are attractive and unique. A Sephardic *tik* (*Torah* case) made of wood and silver, is an example of something many visitors may not have seen before. The *Torah* is kept in this case, even when it is being read.

A clever addition to the group of *menorahs* and related objects, is a collection of different commemorative stamps, all of which picture the *menorah*.

Perhaps the most impressive part of the exhibit is the way the Star of David is treated. The choice and order of the art presented, clearly shows the progression of

the star from a symbol of degradation to one of hope and freedom. There is a corner in the museum devoted to Holocaust scenes and the yellow stars that all Jews were forced to wear. Placed nearby are more contemporary works, (including a computer-created star), showing how the star has become a symbol of pride.

Unfortunately, the exhibit is not as enjoyable as it could be, due to a lack of organization. It is not always clear which pieces belong in which grouping. Nor do all the objects seem relevant to the theme of visual symbols. However, this does not seriously detract from the exhibit's value.

In conclusion, "See and Sanctify" is worth seeing. But remember, as one of the explanatory plaques in the Museum reads, "there are many ways to 'see'. One can observe something as a passive tourist or as an active pilgrim." To really enjoy the exhibit you must be the pilgrim, seeking out what the objects symbolize to you.



The studio art exhibition in the cafeteria is made up of paintings done in two different techniques. Dr. Susan Gardener, who teaches the studio art course, explains that some were painted

in the traditional mode with emphasis on perspective, modeling and contour, while others were done as abstractions. The exhibit will constantly change, as more works are produced.

One Mo' Time Enjoyable For All

by Lisa Bennett

Once upon a time, before the Depression, in the French Quarter of old New Orleans, there existed the Lyric Theater. It was a showplace for black vaudeville which offered "the best in colored entertainment." The theater is no longer extant—only an empty parking lot remains, but the mood and exuberant spirit have been authentically recaptured in the off-Broadway production of *One Mo' Time*.

This "evening of 1920's black vaudeville," conceived by, directed by, and starring Vernel Bagneris, is everything it claims to be and more. The show focuses on Big Bertha Williams (appropriately named) and her touring company, who are in town

to perform. And perform they do! There are songs, comedy, sham dancing, even a black version of black-face. But most importantly there is good clean fun. The talents of Vernel Bagneris (Papa Du), Sylvia "Kuumba" Williams (Bertha), Thais Clark (Ma Reed) and Topsy Chapman (Thelma) shine best when they are singing in groups. In particular, there are outstanding and enjoyable double-entendre numbers, "Kitchen Man" and "The Right Key But The Wrong Keyhole."

The band is equally deserving of praise. Their performance is impeccable, including a praise-worthy trumpet rendition by 71 year of Jabbo

Smith, whose style is reminiscent of the late Louis Armstrong.

While you may not spend the next six months of your life trying to get a song about the future out of your mind; as you might with some other show-song, *One Mo' Time* will leave you with a happy heart and a broad smile.

One Mo' Time is playing at the Village Gate Theater. Tickets are available at a discount through the ticket service. See Mrs. Winter, in the Office of Student Services or Jill Stampler in 12A.

Uncommon Production

by Janet Greenhut

Stern College's uncommon production entitled "Uncommon Women and Others," is frightening.

Not like *Dracula* or *The Exorcist*. There are no monsters or demons in this play. It is not the same as *Psycho* either. This play is not a "whodunnit," keeping the audience breathless on the edges of their seats. "Uncommon Women" is, however, scary in the subtle ways that Woody Allen's *Interiors* or Ken Kesey's *Cuckoo's Nest* are.

This is a play which causes one to examine the quality of one's life, to wonder if, like the characters in the play, she will ever be "pretty damn amazing."

Set at Mount Holyoke College in the 1970's, the play deals with the lives of eight women—all "uncommon" and related to the life of women today.

Who will fail to see a part of herself in Muffet, a glamorous girl who's "not worried about life after graduation. . . I just have to make sure something happens to me!" And what happens? Six years later, she's still "waiting for something to happen."

And what woman can sit unmoved when

Kate desperately turns to a friend to say, "I just got accepted to Harvard Law School and I don't know if I should go. I don't want my life to simply fall into place."

There are other angles to this play, also. There is comedy in the form of a catatonic, who pops out with monosyllables at the most irrelevant times. And there is Susie Friend, all pink ribbons and syrupy smiles who sings 'Happy Birthday' to a piglet doll and breaks into song whenever the phone rings for her.

Rita sums up her life saying, "if I can just hold out 'til thirty," then she will have her chance to become amazing.

For with all its laughs and tears, "Uncommon Women and Others" is thought provoking as it portrays all your dreams and fears.

Around Town

*On Stage:

"King of Schnorrers," a "madcap musical" at the Playhouse Theater on West 48th Street.

"Bent," a play about Nazi persecution of homosexuals, at the New Apollo Theater on West 3rd Street.

Bette Midler at the Majestic Theater on West 44th Street through January 6.

The Zimri Chorale will perform at Alice Tully Hall, Lincoln Center, on Saturday January 5, at 8:30 p.m. The choir will be accompanied by a 60-piece orchestra.

*On Channel 13:

"One Way," a tragicomedy that examines cult movements such as Hare Krishna and est, Sunday, January 6 at 11 p.m.

*On Wall Street:

Fraunces Tavern Museum at 54 Pearl Street has an exhibit entitled "The Jewish Community in Early New York." The museum is open weekdays from 10-4. There is no charge for admission. Take the IRT #6 to Wall St.

Book Ends

Look for the many new acquisitions in the library. *Directory of Career Resources for Women* (reference) and *Foundation Grants to Individuals* (reserve) are just two.

Displays of new books in various

categories, such as performing arts and women's careers, are arranged on the reference desk. The circulation desk has a complete listing of recent acquisitions in all YU libraries.

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