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News Analysis: Grossman's Dismissal

Aliza Twersky

During the recent *Sukkot* recess, Dr. Lawrence Grossman, Associate Professor of History at Stern College, received a letter of termination from Dr. Blanche Blank, Vice President for Academic Affairs. Dr. Grossman's termination will take effect August 31, 1981.

It is common knowledge that Yeshiva University is operating under an overwhelming deficit. Simultaneously, it faces the internal problem of maintaining its fine liberal arts reputation while answering the growing desire for pre-professional courses. As more students opt for vocational training, the humanities and science divisions have been weakened. Consequently, course offerings and faculty size in the liberal arts have been diminished in order to deal with the present lack of interest as well as the monetary difficulties. The History Department, it appears, is no exception.

In light of the low registration in the advanced history courses and the return of Dr. Doris Goldstein from a two year Sabbatical, Dr. Grossman was given notice of dismissal. Dr. Blank explained that the History Department suffers from a serious deficit. Without advanced studies, the department is reduced to its Western Civilization requirement. Dr. Goldstein, a tenured Professor, must be given first consideration to maintain her full time status. In effect, Dr. Grossman's termination was precipitated by a lack of money and students as well as the return of Dr. Goldstein. A matter of economics in the mind of the administration.

It is impossible and irresponsible to leave this entire matter understated. Clearly other issues rise out of the administration's action. One must look at the effect the dismissal has on the in-

stitution as well as the manner in which it was done.

With the dismissal of Dr. Grossman, Stern College becomes, quite possibly, the only Liberal Arts college without a History department. The most obvious question is how the University, in good conscience, can



allow the dissolution of an integral part of a liberal arts education. Both Dr. Blank and Dean Robert Ackerman agree that this is, in effect, what results from Dr. Grossman's termination of appointment. Yet they feel without students nothing can be done to sustain the department.

The danger in such thinking lies in two areas. Dr. Grossman's termination has set a grave precedent. The administration may decide that next year's registration in another area is insufficient to warrant continuation of that particular department. The quality of education is diminished. Dr. Grossman feels his dismissal "shows a contempt on the part of the administration for the education given to the students. It assumes the students are ignorant and that they don't know the difference between a

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Middle States Visit is Due

Esther Susmanlich

During the week of November 2, experts in the field of education will be visiting all four YU campuses (Stern, Main, Bjorkdale & Einstein) as part of the Middle States Board's routine visit to all colleges in the mid-Atlantic region. These representatives of the Middle States Board will be evaluating the University, as they do every ten years, with the theoretical purpose of reviewing its accreditation. According to Dean David Mirsky, the University is not in any serious danger of losing its position in the academic world, but through these studies, the University can learn how to strengthen and improve itself. The committee members, who come from various universities, use their own experiences as guidelines to help the administration and its institution more objectively.

In preparation for this visit, faculty members and students have been working on self-study reports for the past two years. These reports were passed on to a committee selected by President Lamm in order to look over the recommendations and decide upon possible programs of action. One important self-study report is the report of the recent visit of the Middle States Board from department heads to divisional deans. According to Dean Mirsky, the administration will give strong consideration to any opinions and recommendations offered by the visitors.

After the last visit by Middle States representatives in 1969, many changes were effected at Stern. There was a shift toward university-wide offices, such as the Offices of Finance, the Registrar and Admissions.

The libraries, too, improved their services to the students. Even the construction of the new building on Lexington Ave. was influenced by the Middle States Board, though they did not actually require it of

the University. It was tacitly understood that the recommendation should become a top priority.

The group is chaired by Dr. Marvin Wachman, president of Temple University. In addition to the 12 members of the board, there is one representative from the State Education Department. He will be the group's expert on New York state policies on education and will use the opportunity as a sight-visit for the State Education Department as well.

The group will hold formal meetings with various University groups comprised of students, teachers, administrators and financial officers. In addition, members of the Board will spend time in the cafeteria, classrooms, and hallways, meeting informally with individual students. In their final meetings to be held with President Lamm, the group's immediate impressions will be discussed. Two to three weeks later, a written report will be produced, copies of which will be sent to the Middle States Board and to the University. The report, which will be available to the library, will

The last of November will provide an opportunity for students to voice their opinions and evaluations of school policies. In preparation for the visit, students can read the self-study reports already on file in the library. Dean Mirsky suggests that everyone be "honest but positive." He emphasizes that it's "not a time to air individual grievances, but rather a good opportunity to present student views to help work out the problems of the University."

Plans Underway for Honor's Program

Barbara Gencz

Yeshiva University faculty is in the process of developing an honors program for Stern and Yeshiva College students to begin in September 1981. This project is designed for Belkin scholars and students showing superior academic ability. The program development, sponsored by a Mellon Grant, is being coordinated by Rabbi Saul Berman, Dr. Betty Rosoff, Dr. Paul Connolly, Dr. Ruth Bevan, Dr. Anthony Beukas and Dr. Jeffrey Gurock. They are in the midst of organizing the course curriculum.

A freshman candidate for the Honors Program will be required to take courses in the social sciences, natural sciences, humanities, and Jewish history. These four areas are to be combined into one unit with additional speech and writing skills. These four divisional components and two skill components are to be taught collectively by six instructors and will be worth 14 credits. In one's sophomore year, the completion of Jewish history and two out of the three other divisional components are required. The student will be exempt from the components which involve his or her

Students/Administration Discuss Dress Code

Esther Stiefel

The newly established dress code was the topic of discussion at the October 22 meeting between Stern students, administrators and faculty members. Among those representing the administrators and faculty were: Rabbi Israel Miller, Dr. Blanche Blank, Dean Jacob Rabinowitz, Dean Karen Bacon, Rabbi Saul Berman and Mrs. Esther Zuroff. Julia Beyer, president of SCWSC, began the meeting held in Koch Auditorium. She addressed herself to the effects of the dress code on the relationship between students and faculty and its relationship among the various factions within the student body.

Students were then granted time to express their ideas to the panel of guests. One student handed in a petition signed by more than 140 students opposing the institution of the dress code. The petition stated that each student at Stern is mature enough to decide what she should wear to school and should not be forced to wear skirts if it is against her will. Other students asked that the administration clarify the

Rabbi Israel Miller, vice president of Student Affairs, was the first to respond to students questions. He said that, "He won't discuss halachic matters," since there is no clear cut solution to the problem of whether or not women are allowed to wear pants. He stated that although in his opinion there is nothing wrong with wearing pants, a woman should realize that on certain occasions it is improper. According to Rabbi Miller, "It is better to adhere to the standards of the more strict, rather than to the more liberal." Another point raised was that students from non-religious backgrounds or public high schools would hesitate to come to Stern because of the new code. Rabbi Miller replied that this should not be the determining factor in the student's decision on whether or not to come to Stern.

In response to a question raised concerning faculty's adherence to the dress code, Rabbi Miller stated that although they are all aware of the new rule, the faculty could not be forced to abide by it.

Rabbi Saul Berman, chairman of the

student questions. He stated that the issue of wearing pants is definitely based on halacha. He stressed that the administration decided to establish a dress code at this time because the Orthodox community is becoming stricter in regard to many halachot. Rabbi Berman compared the wearing of skirts to the wearing of *kippot* by Orthodox men. Both are a mark of positive Jewish identification.

Rabbi Jacob Rabinowitz, dean of Judaic studies, concluded the meeting. He said that the administration may have made a mistake in establishing a dress code, but for now it is the school policy and students should adhere to it. He did, however, apologize for the improper manner in which it was instituted.

Students feel that although the meeting gave them the opportunity to air their grievances, the confusion surrounding the dress code has not been clarified and many of their questions remain unanswered.

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Should We CO-OP

We hear the same complaints every year—they are immature, they do not take the classes seriously, they are still tied to high school, they ruin the caliber of the introductory level courses. Some cases are an exception, but the overwhelming upper classmen's response is that SCW's co-op program does not work. The idea of a co-op is a good one. It should provide exceptional students from YUHS with the opportunity to take more challenging, more relevant college courses. In practice, any student recommended by YUHS is accepted with what seems like little regard for class excellence or emotional maturity. Many of these students are looking only for a quick way out of high school. They are not serious about Stern to start with, and their still-close ties with their high school friends afford them a casual air not found among full-time students. The co-ops themselves admit this. Dean Bacon commented that former co-ops have admitted to her that they behaved immaturally and did not show the proper dignity for the school or courses. In addition, she pointed out that no current student has ever said to her that the co-op program was a good one, although that may possibly be attributed to students' natural tendency toward complaints instead of praise. Much of the pressure for the co-op program stems from the problem of reduced college enrollment. Universities nationwide are lowering admission standards in an effort to attract students, and YU is no exception. Yet while the co-op program in theory is seen as a valuable aid to recruitment, the facts prove otherwise. Out of 49 co-op students in Fall '79 and 29 in Spring '80 (a decreased number because many students go on Tchnit Yud Gimmel second semester) only eight came to Stern as full-time students the following year. Are the classroom disruptions and the general negative atmosphere created by the co-ops worth those eight students who probably would have attended Stern anyway? Dean Bacon has expressed a concern similar to that of many educators. Students are coming to college at an earlier age than ever before. They are not giving themselves a chance to develop, to mature or to make important decisions in their lives. Co-op is a good program for one or two exceptional students each year. It should not be treated as an expected course of action for the majority of every 12th grade class.

Letters to the Editor

An Important Save

Ironic, Isn't it

Dear Editor: It seems there exists a deep schism between the teachings at one fortress of learning as compared to the goings-on in another. I refer to the school itself in relationship to the dormitory. Stern College for Women is based on the foundations of pursuing yiddishkeit to an infinitesimal degree, yet the issue of being adam l'chavero does not seem to be furthered anywhere past a classroom setting. (It seems that our teachings exist around a 9-5 schedule, or shorter for others.) This is one incident in a series of many that I have encountered, or others have been related to me as happening to them. The dormitory, on various floors, provides refrigerator/freezers to be shared and is for everyone's use. Unfortunately, this privilege becomes mangled and inevitably certain people feel they should delegate who has what rights. This who most always becomes confused with me, thereby leading to a total disregard of others' belongings. Foods bought by others are tossed out of the refrigerator or freezer to lay for rot because they may have taken up a space that certain people felt deservedly belonged to them. Is this how man should treat his fellow man?—with such disregard for another's possessions?! If this is the way they value others' belongings, then they certainly cannot have regard for another individual. After all, respecting one another is inclusive in all areas, not just a personal or one-to-one level. Why does

the concern for me always have to precede you, she/he or they? If people would stop and think how they would feel if this or any similar action were committed against themselves, then maybe they would not exploit others for their personal gain. It really is a sad situation when a humanistic issue has to be publicly printed in order to elicit attention. Signed Janice Margolis, '81

Faith or Reason

Dear Editor: The announcements posted on every floor, along each stairway, and in the lobby of the Stern dorm read: "Faith is a Christian Concept, try some Reason. Join the Flame, every Wednesday Evening!" There may be a noble purpose behind the signs, but their slogan is spreading a dangerous misconception about Judaism. The ad suggests that Judaism is exclusively a religion of reason while Christianity, aside from being irrational, is grounded in the lesser principle of faith. It's a catchy slogan, but it simply is not true. What is true is that Judaism is a religion which recognizes the importance of man's ability to reason. It is precisely this ability which allows him the ultimate right of free choice. But, the Jew does not live by reason alone. In fact, his power to reason is worth little unless it is grounded in a firm faith in G-d. The focal point of the Torah—the Ten Commandments—follow only after a command which compels man to believe in

The process begins with a diplomatically worded letter complete with regrets and reassurances. We are sorry, but . . . We will try to find something else, but . . . The letter is legal, administratively required and potentially disastrous for the women of Stern College. Its danger lies not only in its ability to dissolve a strong link between students and faculty but also in its disregard for the value of a commitment that cannot be replaced by merely hiring a new instructor. Dr. Lawrence Grossman has been a professor of history at SCW for nine years. Besides carrying a full load of courses, he has always been available to students for both academic and personal guidance. That creates a strong faculty-student link which is both welcome and necessary in a college of this size. But he also possesses a quality that is rare among all professionals—he cares. Stern College cannot afford to lose that valuable commodity; it is far too important—more important than student registration figures, more important than budgetary concerns. Lack of faculty commitment to the school, its values, its ideals and its students on a full-time basis is one of the reasons for the Phi Beta Kappa rejection. In light of the Middle States evaluation and in terms of the future of SCW in general, we cannot afford to replace full-time professors who care with part-time professors whose commitment to the University is tenuous. The administration has assured us that efforts are being made to assign to Dr. Grossman Judaic studies courses at SCW or history courses at YC. They say that they too realize the importance of commitment to SCW. We are glad that they are making efforts. That is the first step. The second step is that these efforts must not fail. We as students cannot and will not allow administrative policy to undermine the overall welfare of our university.

In Praise of Shutafut

To The Editor: I wish to comment on an article and a letter in reply appearing in last year's Observer, that appeared too late in the year to answer them. I am referring to the article about Shutafut (March 25, 1980 issue), the Israeli organization seeking to further understanding between Israeli Jews and Arab Muslims. So, what's the problem with the slogan? Well, let's be careful not to leave faith only to the Christians. Emunah is most certainly the foundation and basis of Judaism. (Remember Naaseh V'Nishma.) So for all those who do attend the Flame Lectures, so with Faith in the G-d who created you with the ability to reason. Sincerely, Mirly Seldin, '81

HaShem. The Jew must realize, too, that despite his great powers of thought his mortal mind is severely limited. What is he to do when he cannot explain the inexplicable chukim in the Torah? Without faith he has nothing to fall back on. Also would so-called Arab Muslims be expected to understand the Jewish ideal of "Be like the disciples of Shema, loving one another as you love yourself." The Kifer, January 1981

From the Editor's Desk

A Serious Disease

by Jill Stamler



There's a serious disease going around Stern College, and although in some cases it can be arrested at its onset, there are instances in which it has been found to be contagious. I am referring to the ills of irresponsibility which strike so many of us without warning.

There are two strains of the disease. In the first case, an individual's irresponsibility affects only himself. For example, if a student fails to hand in an assignment on time, he alone suffers the consequences. No one else is hurt. However, in the second case the irresponsibility of one individual may do widespread harm. Every September many of us become overly enthusiastic, joining various clubs and offering our time and services for countless activities. As the semester begins and the school work piles up, we somehow forget these promises and commitments. How many times does a student eagerly volunteer to run a function, head a committee or even just "help out" and within no time at all that student's face is never seen again. If a person is not going to do his job, then he should never have taken it on in the first place. The person in charge should not feel that if he wants the job done right he must do it himself.

Often, irresponsibility results from a feeling that one's job is too insignificant to really matter. For example, how many students signed up for the senior class pic-

tures on time? Seniors were supposed to sign up for a specific time slot in which to have their pictures taken. The day pictures were scheduled to begin, less than half the senior class had bothered to sign up. The inaction on the part of the seniors was certainly not malicious, however no one felt that his individual responsibility was significant enough to affect anything else. Signing up to have one's picture taken may seem rather trivial and insignificant; yet because of the delay in having all the pictures taken, postponement of the film developing, postponement of layout and finally postponement of the Yearbook itself result. Certainly everyone comes down with a case of irresponsibility every once in a while, but it should not become an epidemic. I could write on this subject forever, but this article is already three days late and I have to run to the printer's and

From the President's Desk

Crossed Wires

by Julia Beyer



Communication is the means by which an organization is bound together. An organization, however it is structured, is strengthened by a steady and open interchange of ideas between its members. When there is a breakdown in communication, assumption fills the gap and conflict emerges. Unfortunately, Stern College is a prime example of such a circumstance. The following two cases will illustrate this statement.

The first, and more prevalent of the two, is that of the dress code. Its reestablishment took place within the confines of an administrative office. It was first revealed to the students in the form of vague rumors that were given only a moment's thought before being dismissed as hearsay. The dress code grew into a reality during the summer that followed when it appeared at the very end of a letter regarding new faculty and developments at Stern for the coming year. To expect that a clear and full understanding of such a change in school policy can be related in a few lines of a letter is a misconception.

The next case, although it affects only seniors, also demonstrates the point of this article. There has been talk among this year's seniors that in order to graduate they will be required to take the GRE's and receive a certain score. Needless to say, anxiety has spread and various accounts of the story are circulating. When Dean

Bacon was asked to clarify, she herself could not offer a definite answer, because she first heard about it from students and knew no details.

A discussion of what should have been done in either case is of no use now. What does remain to be discussed is the effect that insufficient, and at times absent communication has on the student body and, in general, Stern College. Similar to the juvenile game known as "whisper down the lane" or "telephone," the end result in both cases is a substantially different version of the original proposal. The lack of communication has forced the students to interpret what they have heard to something that is the source of the rumors: members of the student body. With respect to both issues the students have a false understanding. It has led to dissension among themselves and defensiveness displayed in anger toward the administration. It has caused an increase in the amount of disrespect for policies put forth by the administration and in questioning its integrity. For Stern College, a college that boasts about the advantages of its size, it seems almost ironic that communication is a problem. The solution, obviously, is to open channels of communication. One way to accomplish this is to organize a series of meetings, similar to the one that was held October 22, in which students and administrators discussed a particular issue at length. To follow up the conclusions arrived at the meeting and to maintain communication, an appointed student affairs committee would arrange smaller meetings with administrators.

Tension will continue until both the student body and the administration realize that cooperative communication is a primary factor in Stern's growth, and efforts must be made in this direction.

From the Dorm Parents

Dorm-Ez View

by Mordechai and Sema Reich



With inflation rampant, everyone is consulting the business page of their daily newspaper to decide whether to buy or sell stocks, invest in a money market fund or keep their cash in the bank. Even little kids are looking for the biggest return on their allowance money as the price of candy bars, potato chips and (alas) pizza, continues to rise.

With so much energy and thought being directed toward investment strategies, we wonder if this could be a good opportunity to think about the investment of perhaps the most valuable commodity of all—TIME. There is no question that the majority of your time should be directed towards your studies, religious and secular, and to the goal of securing the most comprehensive education available to you. Some of your time will also be directed toward relaxa-

tion, developing and maintaining relationships and seeking growth and self-actualizing experiences outside the school setting. It is to this latter "parcel" of time that we address ourselves.

There is probably no more idealistic, courageous, and energetic group of people than the college student population. Add to these qualities a commitment to Judaism, and you get an incredible potential for religious/social action from our own Stern College women. The only question is where to assert this potential for maximum benefit. Where do you invest your energy, intelligence, emotions and commitment? We don't have a particular answer for you. We can only suggest that you find out what's happening around you and how desperately you are needed. Project Ezra wants you, The Flame wants you, J.A.C.Y. wants you, S.S.S.J. wants you, Lincoln Square Synagogue Outreach wants you. All of these offer high yield returns on your investment of yourself. The smile of an elderly person, a student at another college campus understanding a *posuk* in *chumash*, a Jew lighting Shabbat candles for the first time—good returns on your investment.

time—all good returns on your investment. We do want to ask for your help in one area. Based on the principle of "*aniyei ircha kodmin*"—that in the distribution of charity finds the people of your own locale have priority—we are planning to direct an outreach effort to our own Murray Hill neighborhood where thousands of Jews reside. Although planning is at an embryonic stage, we will soon need volunteers to help—perhaps to teach community residents to read Hebrew in four or five sessions or to lead a group discussion or deliver Shabbat candles. Look for a letter from TAC asking for your help, and please join us in our efforts to reach out to the community. In the meantime we hope you make a killing on the market in *gashmiyut* and *ruchniyut*.

We would like to extend a sincere thank-you on behalf of ourselves and the student body for the generous donation by Margo and Moses Marx of a ping-pong table for our back lounge.

Hamashkif, the all-Hebrew paper of YU is looking for literary and technical contributions. Stern students are invited to participate. Contact Marc Singer M807 or call 927-0218

The Observer congratulates former editorial board member, Esther Gross '79, on her recent marriage to Daniel Behar.

Ticking with TAC

A Re-dress of Grievances

by Mindy Seiden



During the first few weeks of the school year, I had the opportunity to attend a student council meeting which closed with a boisterous discussion on a dress code that has provoked much reaction from the majority of the student body. Interested in hearing some of the viewpoints of the women, I decided to informally survey the opinions of my peers. My desire to discuss the issue must have been apparent, for two women, obviously bothered by the establishment of the dress code, approached me to voice some of their feelings. I became aware, throughout the course of the following week, that their views were not unique. As a result of that conversation I felt obligated as a fellow student to provide some sort of an explanation for those women who find the present dress code unacceptable. My purpose in writing this column is not to state or deal with the halachic implications of such a dress code, but it is rather to deal with the subject on a philosophical and emotional level.

On the pyramid of creation, man, in physical beauty and in intellectual capability, stands at the apex. Throughout his history, man's aesthetic beauty was portrayed in different ways. For example, in Greek society, man's beautiful figure and form was viewed and admired openly. In the mind of an average Greek, objects of beauty were not to be hidden away from sight, but they were to be shown in public.

Judaism, on the other hand, sees beauty in another light—a more subtle and private one. The *Sefer Torah*, the crown and the glory of the Jewish nation, appears in

public only occasionally. It's natural resting place is in a covered *aron* where it remains hidden from regular public view. Since man stands at the height of *HaShem's* creation, his beauty is similarly revered and treasured. Therefore, the expression of this beauty is not in its open display but in its modest form. The guidelines for the expression of that form are not left to the individual to decide but are found within the realm and spirit of *halacha*.

We live in a society that seems to emulate some of the Greek philosophy. One merely has to flip to any fashion advertisement to understand the drive of the clothing industry. Any fashion designer would admit that his interest lies in tantalizing the roaming eye rather than in clothing the human form in a modest fashion. As a result of the philosophy of the fashion industry, the human figure has become something to dazzle the eye, instead of remaining something to respect and honor. Dressing within the tastes of one's society is certainly not negative; however, reforming one's ideals to adhere to those of society is

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OSS Expands Counselling Services

The Office of Student Services has expanded its counselling staff and we are offering advisement in new areas of interest. All freshmen and entering students of September '80 will have routine interview appointments made for them. All other students interested in meeting with one of the advisors may make an appointment with Mrs. Winter in Room 110.

OFFICE OF STUDENT SERVICES—

MRS. ESTHER S. ZUROFF, DIRECTOR—GENERAL ADVISEMENT—RM. 114

Monday—Thursday 9:30-4:30
Friday 9:00-12:30

MRS. AIDEL BUCHWALD—SOCIAL WORKER—RM. 113

Monday 9:15-4:15
Tuesday by appointment
Wednesday 7:30-10:00 p.m.—Room 2B in Dormitory

RABBI YOSEF BLAU—RELIGIOUS COUNSELLING

Tuesday 7:00-10:30 p.m.—Room 2B in Dormitory

DR. BEATRICE FRIEDLAND—COUNSELLING—UPPERCLASSMEN—HEALTH SCIENCES (except Pre-Med, Pre-Dent)

Monday & Thursday 10:30-2:30—Room 445

MRS. MARGO MARX—FOREIGN STUDENT COUNSELLING

Monday 10:00-3:00—Room 805
Wednesday 10:00-3:00—Room 133

MRS. ELFRIEDA MAYER—CAREER COUNSELLING

Wednesday by appointment

MRS. ETHEL ORLIAN—ACADEMIC COUNSELLOR

Monday—Thursday 10:00-5:00—Room 104

RABBI MORDECHAI REICH—RELIGIOUS COUNSELLING

Monday, Tuesday, Thursday 8:00-10:00 p.m.—2G in Dormitory

MRS. SEMA REICH

Monday—Thursday 1:30-5:00—Room 2G in Dormitory

Sunrises/sets over Koch Auditorium

Sandy Kahn

On Monday, October 6, the Morris Epstein Forum of the Arts presented an evening with Sheldon Harnick. Mr. Harnick is renowned for his delightful lyrics in *Fiddler on the Roof*, which not only won the coveted Tony Award in

(1966) and *The Rothschilds* (1970).

The seventy-five people who attended that night heard some of Mr. Harnick's personal reflections on various aspects of the theatre. "Theatre," he said, "is my bread and butter. I love it!" And indeed, it was quite obvious that he was actually head over heels in love with his work, something seldom seen nowadays. From the time he was a student at Northwestern University in the late 1940's, Sheldon Harnick knew that he wanted to be a lyricist. In 1950, his strong determination led him to unparalleled glamour and excitement of Broadway. His career has climbed steadily ever since.

When asked about the future of the musical theatre, Mr. Harnick commented, "I see the trend leading heavily towards more and more musical experiments in long forms, such as *Sweeney Todd*, *Evita*, and *A Chorus Line*." He added that he himself plans on doing a little experimenting of his own, with an operatic version of *Cyrano*, a musical version of *It's A Wonderful Life*, and a collaboration with Michele Legrand in Charles Dickens' *A Christmas Carol*. A tea in his honor was held in the presidential suite following the presentation.



Sheldon Harnick

1964, but is one of the acknowledged landmark in the American musical theatre as well.

Mr. Harnick had long been active on Broadway and off-Broadway before *Fiddler*. Many achievements in the theatre include *Fiorella*, which won the Pulitzer Prize in 1959, *The Apple Tree*

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Bulletin Board

The following is the schedule of Gemers for 1980-81. If you are interested in taking any, please contact Mrs. Turkel in the Office of the Dean.

Bible I Wed. Oct. 29, 1980
Bible II Mon. Dec. 22, 1980
Bible III Mon. Feb. 23, 1981
Hebr. Lit. Tues. March 31, 1981
Philo Thurs. May 21, 1981

Students who have not had their speech screened and who are not presently taking Speech I.1, contact Prof. Schram, Dr. Silver or Dr. Keating on Wednesday during Club Hour in Room 505.

Dr. Robert Ackerman, dean of Humanities, has taken a year's leave of absence to become a program officer with the National Endowment for Humanities in Washington, D.C. Dean Ackerman will return for the Middle State's Committee visit November 2-5.

The fields of optometry, pediatrics and psychology will be explored during the "Women in Health Sciences" symposium scheduled for Wednesday, November 12 at 7:30 p.m. in Koch Auditorium.

Dramatics Society Gains Independence

Linda Ostrow

The 1980-81 school year introduces something new to Stern College. The Stern College Dramatics Society, formerly a part of the Speech Arts Forum, has established its independence.

Leading the group are its founding members, Tova Ungar and Michelle Schwartz, who are assuming the offices of president and vice-president respectively. Serving as secretary is Sara Lamm, and Beverly Moskovitz is treasurer. Dr. Laurel Keating is the Society's faculty advisor and director of productions.

Last May, the dramatists held an honors dinner where the following people were inducted into the honor society Alpha Psi Omega: Debby Cohen, Yael Eller, Pammy Feig, Vicki Garfinkel, Janet Greenhut, Daryl Gruber, Sandy Kahn, Marsha Lustig, Beverly Moskovitz, Linda Ostrow, Lexa Rosean, Robyn Schrader, Michelle Schwartz, Gitta Stern, Tova Ungar and Louise Yanofsky.

The Dramatic Society's first production this year is well under way. *The Young and Fair* will run six performances from December 13-18. Next semester, the Society hopes to present *The Miracle Worker*. Miss Ungar expresses her excitement for the year ahead: "An awful lot of hard work and dedication are put into our plays; we hope everyone will make it a point to attend and bring friends."

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Outside Observer

A Rule is a Rule is a Rule

by Sara Lamm

My summer this year was uneventful. I went to Camp Morasha and taught little girls how to swim. I went about my daily life calmly, with no problems. I sent mail; I got mail.

One day, I received a pamphlet from Stern College. It was nicely printed and thoroughly boring since, I, as an upper sophomore, had read all the rules and regulations about the school. Therefore, I just skimmed the nice pink print on the leaflet, and threw it away. What I didn't notice was the little sentence tucked away in a big paragraph telling me that I could no longer wear my purple sashoon jeans to *chumash* anymore. How shall I ever be able to survive that?

Seriously, my aim in this column is not to dispute the dress code. The fact is that the rule was made. True, we may not have learned the reasons for this rule in a letter or other means of clarified communication, but by the end of the summer, most of us knew, by word of mouth and telephone that we were expected to wear skirts to school. We still *didn't*, and now *don't* know our boundaries. Can we wear pants in the cafe? In the library? To secular classes? There should have been elucidation as to our limitations in our dressing habits.

I am disappointed in the students and in the administration. I am upset with the students in that some of them don't have the courtesy to abide by the rule. Some students go to classes wearing pants—and if it makes a difference to the reader, yes, they wear pants in Judaic studies classes. This total and shameless lack of regard for the school, its rules, and what it stands for, makes me unhappy and truly disappointed. Disagreement with a rule doesn't mean one ignores it. In the long run, the code may prove to be an asset to the religious level of the school. Then again, it may not. But there is an effort here for improvement. The principle was made, and those who don't heed it are disrupting an attempt at a system of behavior that is trying to uplift the level of this school. If students disagree with this rule, then they should petition, have a dialogue with the administration, write letters, etc. It should be done with an adult mentality, and it should be done with class.

The administration is no better. If they

were going to make this rule, they should have told us *officially*, last semester, when we could have voiced our opinions, voted on it democratically or at least discussed it with school leaders. Since they did not seem to have the courage to do that, they could have sent us a specific letter, whose sole purpose was an explanation of why and how this rule was to be exercised—not a pitiful sentence hidden away in a muddle of words on the back page of a pamphlet.

Now the edict stands. And the administration doesn't have the backbone to enforce it. If they truly believe in this rule, then they should stick with it. Why are there students walking into classes with pants on? Unfortunately, since the women don't have enough respect to comply with the rule, let the administration deal with it, not ignore it! If the administration does not have the fortitude to enforce this law, then they have been made a fool of, which is truly an embarrassment.

I urge the students to grow up a little, and have the graciousness to abide by the rule whether they agree with it or not. We frequently do things we would rather not. We shouldn't make the administration into a police force. And I urge the administration to stick by their guns. They made a rule because they believed that it would be an asset. If they see students not respecting it, then they should take steps to assure that they do.

What the administration needs is the courage of its convictions. And the students need the conviction of courage to do that which may be unpalatable.

After all that's said and done, there is one good thing to say about the dress code. We all have excuses to go out and buy new clothes. Remember, Gloria Vanderbilt and Calvin Klein make skirts too!

B.S. Degree in Nursing Offered at Stern

Judy Witty, R.N.

On September 4, 1980, Stern College for Women began offering courses to Registered Nurses seeking to continue their education. Candidates who successfully complete the program earn a Bachelor of Science in nursing.

Seventeen students are currently enrolled in the program under the supervision of its director, Dr. Caryle G. Hussey, R.N. and Mrs. Lorrie Klemmons, R.N., course coordinator. Dr. Hussey and Mrs. Klemmons hold positions as associate professor and assistant professor respectively on Stern College's faculty.

Requirements for entrance into the Nursing program include 20 nursing credits earned by passing the College Proficiency Exam (CPE) for the lower division nursing as well as 11 credits of liberal arts and at least 19 credits of sciences. All these courses must follow the schedule of requirements for entrance printed in SCW's nursing program student guide. (Copies are available in Rm. 1005).

The science faculty at Stern is reluctant to grant credit for science courses taken in diploma programs and some associate programs (registered nurses programs). The members of the faculty feel that the science courses in many of these programs are oriented toward a degree in the health professions and lack emphasis on pure science. A meeting between nursing faculty, science faculty and Beth Israel faculty took place Wednesday, October 15. No definite decisions were made at this time. According to Dr. Hussey, "Wheels are being set into motion to hopefully bring about direct transfer of the science credits. It is a very complicated issue and a very complex process. Those science courses at Beth Israel, not equivalent to SCW's science courses will have to be revised as necessary in order to grant a direct transfer of credits."

Advanced nursing courses will consist of two and a half hours of lecture and nine hours of laboratory work every week.

Scheduling a minimal number of hours that the lab is to be open is precluded by the varied shifts that the students work at their respective hospitals. The nursing students would like to see a work-study student assigned to tend the lab in order to increase the number of available lab hours. These students will have nursing equipment, visual aids, texts and reference books available as soon as the lab is fully equipped. In the meantime, permission has been granted for Stern College nursing students to have access to Beth Israel's library upon presentation of a Beth Israel or SCW identification card.

The National League of Nursing (NLN) (the equivalent of the Middle States accreditation (MSA) for nursing education) will grant accreditation when Stern graduates its first class of nurses. The accreditation will then be retroactive to the graduating class so that in effect all its members will have participated in an accredited nursing program.

By luck of a lottery this reporter attended New York state's Nurses' Association Convention held in Grossinger's on October 19-22. The association feels that it is "important for nurses to take part in and have the opportunity to observe the workings of their chosen profession." Funding was provided by District 13 of the New York County's Registered Nurses' Association.

On October 18, 1980, Dr. Hussey addressed the New Jersey State Nursing Association Convention on the birth pangs of SCW's program. This was the first of many recruitment programs to take place this year.

Dean Karen Bacon has supported the program from its onset. Dr. Hussey and Mrs. Klemmons are available for academic nursing guidance. They have dedicated themselves to making this program a success.

More Letters to the Editor

Unnecessary Problem

TO THE EDITOR,

Vandalism seems to be a problem that even Stern College has to deal with. It is a pity that our school, which believes in TORAH *umadah* needs to put up with such nonsense.

The reason such a letter must be written is because of certain people who chose to deface the Speech Arts Forum bulletin board on Friday, October 17. Stickers used to decorate the board were "strategically" placed over the two photographs mounted on that board. I find this not only uncomical, but it shows rash immaturity as well. I am outraged by such actions.

To the vandals: if you disagree with the program, do not come. However, do not deface property which is not yours. It is not fair to the persons who work diligently to put together such a program, nor to our school and its belief that above all, our

TORAH and the lessons it teaches should be upheld.

Sincerely,
Phyllis L. Dubinsky
S.A.F. Chairwoman

Vandalism in Stern

Dear Editor:

In Proverbs XXII, 15, it is written: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." I would like to use this sentence as a reference to the inconsiderate person who vandalized the bulletin board in the lobby of the Stern College school building on Friday, October 17. I was quite annoyed and angered to learn that an individual took it upon himself or herself to deface someone else's hard work and diligence to promote an event: Whoever you are, just because you may not be in favor of the program, what gives you the privilege to ruin someone's work? There are better ways to express your disapproval by merely not attending the presentation.

Signed,
Amy Schwartz

In Praise of Shutfut

men and bringing them closer to the Torah." Military might in safeguarding our beloved state is a stopgap, not a solution; it can keep unreasonable people at bay, but it does nothing towards solving the problems that plague our relationship with the Arabs. Only the dissolving of the hostile emotional barriers between us will be worth anything in the long run; and this is what *Shutfut* tries to do. And *Shutfut* will succeed because neither Jews nor Arabs are the satanic monsters of evil they sometimes make each other out to be, but human beings with human problems, cares, and concerns, and it is this common humanity that will make peace possible.

I feel sorry for the writer of the letter that attacked *Shutfut* as well as any other form of Arab-Israeli dialogue. I feel sorry for the Jewish people if, like the writer, we become unable to break the vicious circle of hostility and become bound to the hatred that engulfs both peoples. The

writer charges that the Arabs involved in *Shutfut* are trying to lure the Jews into complicity in a diabolic plot to overthrow the Jewish state. I ask the writer bring concrete evidence to back up his claims. If he cannot, I suggest that the writer stop making wild unsubstantiated charges.

Shutfut is valuable not only because it is good for the State of Israel, but because its goals are worthwhile in their own right. *Shutfut* allows the innate humanism in Zionism to shine through, and this is its genius. I pray that the Author of Peace grant *Shutfut* every success in its efforts. *Kol hakavod la Shutfut!*

Sincerely,
Michael B. Weiss
Yeshiva College '81



Election '80 Election '80 Election '80 Election '80 Election '80 Election '80 Election '80

The Presidential Candidates

The Democrat: Carter



- Pursued development of such weapon systems as the MX Missile and the cruise missile.
- Increased defense spending by allowing a 3 percent growth in defense spending.
- Completed SALT negotiations after 7 years.
- Opposed Soviet aggression in Afghanistan through trade and grain embargoes, Olympic boycott, strengthened defense presence in Persian Gulf region; secured Allied support in behalf of the effort.
- Normalized relations with the People's Republic of China.
- Negotiated Camp David Accords, bringing the first peace between Egypt and Israel.
- Re-installed the draft.
- Developed a program to reduce rising inflation without mandatory wage and price controls.
- Pro-Equal Rights Amendment; set up a commission for Women's Rights and filled more positions with women than any preceding president
- Anti-abortion.
- Has made the world aware of human rights; aided in the release of political prisoners in such countries as Bolivia, Sudan and Indonesia.

The Republican: Reagan



- Wants to increase defense spending to regain America's military superiority
- Endorses the development of MX ballistic missiles, cruise missiles and the neutron bombs.
- Favors the upgrading of the navy fleet.
- Wants an increase in military pay and benefits.
- Opposes a return to a peacetime draft.
- Opposes the present SALT II Treaty.
- Calls for the strengthening of the United States' alliances but expects the United States to bear the responsibility.
- Believes the bond between the United States and Israel is essential.
- Believes Jordan and Israel are the main parties to settle the West Bank dispute.
- Favors a united Jerusalem with Israeli sovereignty.
- Views the PLO as a terrorist group.
- Pledges to keep up relations with China.
- Calls for closer relations with Taiwan.
- Anti-Equal Rights Amendment
- Anti-Abortion
- Favors federal funding for abortions only when the mother's life is in danger.
- Favors the reinstatement of prayers in public schools.
- Proposes a restraint in federal spending and across the board tax cuts.
- Advocates a 30 percent rate cut in income tax and an elimination of tax on savings account interest.

The Independent: Anderson



- Opposes the reinstatement of peace-time draft registration.
- Opposes continuation of the MX missile program proposed by the Carter administration.
- Believes that the United States should work with all states and other responsible parties in the Arab-Israeli conflict in the role of an intermediary.
- Believes the question of West Bank settlements can be resolved by Egypt, Israel, and Palestinians on the West Bank and in the Gaza Strip.
- Opposed official U.S. Contacts with the P.L.O. subject to their acceptance of U.N. Resolution 242.
- Supports the Salt II treaty and believes the Salt process should be continued.
- Supports the normalization of relations with China, but criticizes the Administration's handling of the issue with Taiwan.
- Pro-ERA
- Believes the choice of abortion is up to the individual woman, not to the state.
- Has opposed the so-called Hyde amendment proposing a constitutional ban on abortion
- Opposes the reinstatement of prayer into public schools.



Anderson Answers Questions

by Esther Stiefel

On Sunday evening, October 12, Congressman John Anderson, Independent presidential candidate, spoke before a large, primarily Jewish crowd at B'nai Jeshurun Synagogue. The evening was conducted in a question and answer format. Rabbi William Berkowitz, Rabbi of B'nai Jeshurun, posed approximately twenty questions on issues ranging from the presidency in general, to the State of Israel and the Jews.

Mr. Anderson was asked about the controversial proposal he made in 1961, that the United States officially be a Christian nation. He answered that it was clearly a mistake on his part to think that one could impose any religious ethic on the nation.

Most emphasis, of course, was placed on issues dealing with Israel and the Middle East. Anderson pointed out that in his twenty years in Congress, he had never voted against Israeli interests. Mr. Anderson said that he feels a bond of kinship with the people of Israel for three reasons. Firstly, Israel and the United States are both democracies. Second, he respects the way in which Jews from all over the world have come to build a homeland in Israel. Finally, he cited Israel's cooperation and link with the United States as a loyal ally.

In response to a question about the PLO, the Congressman described the group as a "terrorist organization" and said that until it stops its "acts of terror" and recognizes Israel as an independent state, it should not be included in peace negotiations. In regard to the status of Jerusalem as Israel's capital city, he said, "Jerusalem must remain undivided," and after sufficient negotiations, the city should be recognized as the capital of Israel.

He stressed his principle that "a vote for Anderson is a vote for Anderson," and "people should vote their conscience, not their party."

Reagan Makes Commitment to Peace

Evelyn Havasi

On Wednesday, October 8, SCW sponsored a program featuring a videotape of Governor Ronald Reagan's address to B'nai B'rith on September 3, 1980, on the Middle East. In his speech, Governor Reagan began by stressing his commitment to a peaceful resolution of the conflict.

Governor Reagan stated that for the U.S. to establish a firm position in the Middle East, it could "only materialize through the strong support of Israel." Stressing the unequivocal ties that America has with Israel, Governor Reagan asserts: "Israel is a major strategic asset to America and a strong secure Israel is clearly in America's

self interest." The Governor went on to say that the weakening of Israel can only result in the destabilizing of the Middle East and the endangering of world peace.

Reagan condemned the PLO as a terrorist organization that propounds violent and unwarranted aggression against innocent people. Reagan described the PLO as a puppet of the USSR and whose militant goals represent the views of the leadership, and not the aspirations of the Palestinian people as a whole. He admonished the President and his administration for allowing themselves to be threatened and blackmailed by the Arab nations.

Although he maintains that peace and a

secure Israel are the core of his objectives, Governor Reagan feels that forced settlement is wrong. Governor Reagan said that he was appalled by the U.S. abstention in the U.N. vote regarding Jerusalem. He attributed the abstention to President Carter's attempts to "find favor in everyone's eyes." Governor Reagan further pledged his allegiance to Jerusalem as one city, undivided with continuing free access to all.

The videotaped address reassured SCW and YC students that the candidates propositions strongly support the welfare of the State of Israel. However, the task of fulfilling all the promises made is clearly not an easy one.

Carter Meets Opposition in Forest Hills

Rachel Katsman

President Carter's re-election campaign brought him to the Forest Hills Jewish Community Center on October 13. He was greeted with much vocal opposition by a band of protesters who exploded in taunts and shouts criticizing his Middle-East policies.

The hecklers were comprised predominantly of Yeshiva University students dispersed among what was assumedly a Jewish audience, but which in reality contained a high percentage of Black and Hispanic Carter-supporters.

According to *The New York Times*, "it was the roughest round of heckling the President has encountered in the campaign and underscored his difficulty with the Jewish community, whose votes may determine the outcome of New York."

Stern College instructor Rabbi Avi Weiss was probably the most noticeable of the demonstrators, hurling a string of attacks at Carter's PLO policy and the Jerusalem issue as soon as the President began to speak.

In response to Carter's statement that "I haven't turned my back on Israel and never will," the hecklers exploded with the chant, "Jerusalem! Jerusalem!"

At that point, a Carter supporter in the audience, apparently fed up with the heckling, retaliated, "You Jewish bastards!"

Reagan Ahead in Stern Poll

In the tradition of Harris and Gallup, *The Observer* conducted a political poll recently. The results were interesting in their imbalance. Of the 157 students answering the poll, roughly one-third of the student body, only 97 said they could or would vote. The others were underage, had not registered for the elections or had not applied for absentee ballots.

More than half of those polled considered themselves moderates and while there were more registered democrats than republicans by a 3:1 ratio, the response was almost totally pro-Reagan: 55 students said they would vote for Reagan, 11 for An-

derson and only 6 for Carter. Twenty-five students were undecided.

The pro-Reagan, anti-Carter response was also evident in the students' choice of important issues. Given a selection of seven issues and asked to pick three, the overwhelming choice was Israel and foreign policy with 50% of the vote, economy and inflation problems second with 36% and energy, defense and women's rights all combining for the remaining 20%.

The most interesting response was to the question, "What influenced your decision most?" Given the choice of the primaries, the debate, the conventions or personal appearances by the candidates, the students picked "none of the above," a choice picked twice as often as any other even though it was not listed on the questionnaire. When pressed further, many students admitted that family or peer opinion led to their choice of Reagan.

The repetitive almost standard answers on the issues as well as an indication that peer pressure had the most influence on student decisions seems to indicate that Reagan's Stern politicking has been indeed effective. Israel is very important to SCW students and they have been convinced that Reagan is "good" for Israel and the Jews, and Carter is "bad." Their favored choice of economy as an issue also reflects Reagan's constant attacks on Carter's policy.

The votes for Anderson reflect what has become the major focus of the 1980 election: a dissatisfaction with the incumbent democrat on the one hand, and on the other hand a republican candidate who is seen to have many problems of his own.

supporter of Israel. In a recent interview on NBC TV's *Today* show, Jackson admitted that because of Reagan's pro-Israel position (as opposed to Carter's) he has a strong chance of taking the Jewish vote. But now Jackson, supporting unity in the Democratic party, called on the audience to make an extra effort to re-elect Carter because of the state of peace he brought to the Middle East.

President Carter boasted of his good record with Israel and promised that the U.S. will not deal with an organization that

uses terrorism as an objective. He also affirmed his support for Soviet Jews, yet he still was unable to sway the demonstrators.

As the President was about to conclude his address, a handful of the protesters, all YU students, stood on their chairs, their backs to Carter, facing the television cameras and press, shouting, "Jerusalem is one! Jerusalem is one!"

Meanwhile, an anti-Carter/pro-Reagan demonstration was taking place outside the community center, attended by a number of YC and Stern students, which also received national media coverage.



YU student Eddie Issa burst an attack at President Carter during campaign speech at the Forest Hills Jewish Community Center.

Hebron: The Struggle for Re-Judification

Rachel Kuttman

In this week's Torah reading, *parashat Chayei Sara*, Abraham purchased the Cave of Machpela—the *M'arat HaMachpela*—in Hebron as a burial place for his wife, Sara. Subsequently, the *M'arat HaMachpela* became a tomb for all the Patriarchs and that, combined with the fact that Hebron was the dwelling place of the forefathers, set a precedent for Hebron as one of the cities in Israel with a special holy significance.

It is therefore appropriate that *shabbat Parashat Chayei Sarah* be designated *Shabbat Hebron* throughout the U.S.

"On this day, we want rabbis of congregations around the country to speak about the significance of Hebron to Israel—how Hebron is by its very nature a Jewish city and must contain a Jewish presence," said Meir Indor, a representative from Hebron now in the U.S. on a campaign to increase Jewish awareness of the tenuous political situation facing the city's future.

In spite of Hebron's status, the predominantly Arab city is now void of all but about 80 Jews, and it is people like Meir Indor who want to change that. Throughout history, Jews were drawn to Hebron because of its holiness—just as they were, and are, drawn to Jerusalem. In 1819, Chabad Lubavitch initiated a thriving community there—and the

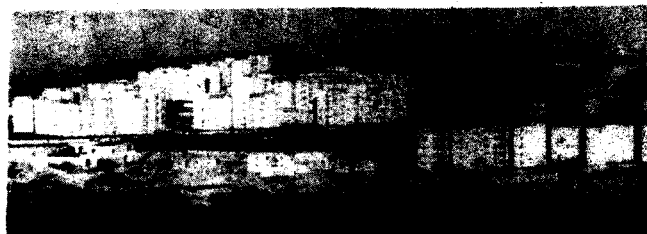
relationship between Jews and Arabs was basically friendly.

But the last real Jewish presence in Hebron ended on a bloody Saturday in August 1929, when the area's hostile Arabs brutally massacred over 60 people, many of them students in the Hebron *Yeshiva*. The remainder of the community was subsequently deported to Jerusalem.

Between 1929 and 1948 Arab hostility prevented Jewish resettlement in the city, and between 1948 and 1967, Hebron, along with nearly the entire Judea and Samaria, ("occupied territory," according to the western media) fell into Jordanian hands.

After the region returned to Israel in the Six Day War, there were immediate attempts to resettle Hebron, primarily by an organization then in its infancy, later to be known as Gush Emunim. After more than a year of pressure on the Israeli government, it was finally agreed that a settlement would be erected outside the city. (Because the Israeli government never officially annexed the West Bank region, international politics have prevented resettlement of much of the territory.) Today, 12 years later, Kiryat Arba is a thriving Jewish community of about 4,000. But the leaders of the Kiryat Arba community never wanted this situation to be an end in itself. Re-Judification of Hebron-proper was always the ultimate goal, and in May 1979, a group of women from Kiryat Arba, along with their children, turned the goal into a reality. In the dead of night, they entered *Beit Hadassah*, a Jewish hospital building abandoned since 1929, and suddenly a Jewish community was reborn in Hebron. The Israeli government was not too happy about the situation, initially prohibiting free entry or exit to and from the hospital. Gradually, however, the barriers were relaxed and by the end of the summer, free access to the building was allowed.

It has been a year and a half since the women took over *Beit Hadassah*, and a community is indeed springing up around this nucleus. This summer, the Israeli government permitted families to move into the Beit Harokeach, a building next to the Hadassah building, which was a pharmacy before the 1929 massacre. The proprietor of the pharmacy, Rabbi Ben-Zion Gershon, was slaughtered, along



with his wife. Miraculously, their five-year-old daughter, a witness to her parents' murders, was saved by hiding herself under a bed.

Despite the government's toleration of the situation, life for the settlers is both physically difficult and mortally perilous. The tragedy of last spring weighs heavily on the hearts of the residents—the murder of six *yeshiva* students, including two Americans, upon their return to *Beit Hadassah* from Friday night services at the *M'arat HaMachpela*. One of the victims was a YU student on leave for a year to study at *yeshivat Kerem-Be'Yavneh*. It is a custom for students of the Kiryat Arba *yeshiva* and members of the community to pray at the *M'arat HaMachpela* every Friday night, and from there visit the women and children in *Beit Hadassah*. Shmuel Mermelstein, z"l, a guest for *Shabbat* in Kiryat Arba, was one of the young men who never made it into *Beit Hadassah*. He was gunned down by an Arab mob outside the entrance.

A few months before, Yehoshua Soloma, a *yeshiva* student from Kiryat Arba, was hit by a sniper's bullet while walking with friends, totally unarmed, through the Arab market in Hebron.

These acts of Arab violence against the Jews who want to reclaim their holy city are aimed at breaking the spirit of Hebron's settlers. Instead, the effect has boomeranged. The Jews in Hebron are more determined than ever to hold fast to their claim. In response to the May killings, a *yeshiva* was started in Hebron itself. It consists of over 20 students, who use the first floor of the Hadassah building as their *beit medrash*.

Rabbi Moshe Levinger, the driving force of the Kiryat Arba and Hebron communities, wrote of the new *yeshiva* in an article on Hebron. He explains, "As we come now to renew the Jewish presence in Hebron, we have seen it fit to establish a *yeshiva* within Hebron. There is a deep and symbiotic relationship between a *yeshiva* in Hebron and a settlement in Hebron. The

yeshiva with the power of the Torah, and its belief in G-d, will pass on to the settlers the ideals of self-sacrifice and the settlement will find its people from within the walls of the *yeshiva*."

To walk through Hebron is to witness a testimony to the city's rich Jewish past. However, the old Jewish quarter lies virtually in ruins. After 1929, the Arabs wasted little time converting the 400-year-old *Avraham Avinu* synagogue into a dumping ground for garbage from the neighboring market. The building was recently uncovered by Professor Tevgar, a Russian immigrant. Tevgar was arrested several times before the Israeli government acknowledged his findings, but now the government itself is reconstructing the building. Not far away is an old Sephardic synagogue that is at present used by the Arabs as public latrines.

If one examines the doorway of a typical house in the old Jewish quarter, one can see the imprint of a *mezuzah* cast in the cement wall. When Arabs plundered the Jewish quarter, they succeeded in ripping the *mezuzot* off the walls, but the scars remain witness to the past. In fact, there are Jewish families in Israel today who possess the deeds to many of these homes, which lie either abandoned or occupied by Arabs. Either way, the Israeli government has not yet given a practical sanction for re-entry into most of the buildings.

"Our ultimate goal is for all Jews to have the freedom to live anywhere in Hebron," commented Indor. "In a memorial address given after the 1929 killings, Rav Kook, z"l, taught that the ultimate Redemption will sprout in Hebron. He explained that Hebron symbolizes the holiness of strength and courage, just as Jerusalem symbolizes spiritual holiness. Biblically, Hebron has always been a reward for the combination of courage and integrity in belief. And now is no exception. We hope and pray for the complete rebuilding and re-Judification of Hebron in our lifetime."



A playground has been built on the spot where six *Yeshiva* students were murdered last May.

"Our Way" Director Visits Stern

Barbara Ungar

On Tuesday night, October 14, Rabbi Lederfeind, the director of "Our Way," NCSY, the organization for the Jewish Deaf, spoke at Stern College. He said, "There are many types of handicaps, yet deafness is different because you don't realize the handicap until you communicate with deaf people." He noted, "Deaf people's needs aren't met—especially those of the Jewish deaf. They are a minority within a minority."

Fifteen years ago, there were no Jewish schools for the deaf. The need for an organization such as "Our Way" became apparent. Rabbi Lederfeind, a child of deaf parents, was sensitive to this need. He had been attending a *yeshiva* in Pittsburgh and volunteering in a nearby school for the deaf. Sensing the need for an organization for Jewish deaf teens, he began "Our Way". Currently, this program published a monthly magazine, provides correspondence programs, and holds *Shabbatons*.

After Rabbi Lederfeind's address, Frady

Gross, a deaf college student, spoke about her involvement in a club for religious deaf adults called "Beth Torah of the Deaf." It was a most rewarding and inspiring lecture.

In the future, there will be more activities for the deaf and anyone interested in participating should contact Barbara Ungar in Room 16A or Mattice Rubenstein in Room 3B.



Rabbi Lederfeind

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T'chiya Volunteers in Tel-Aviv Slum

Adina Sullum

Pebbles and a bottle hurled at me and a fellow YU alumnus, Chaim Wexler, (perhaps the kids had read Chaim's columns in *The Commentator*) were my welcome to the infamous slum neighborhood of Tel-Aviv known as HaTikvah Quarter or Sh'chunat HaTikvah. The summer of 1980 marked the first time that the T'chiya volunteer program sent a group of its volunteers, most of whom were YU students or recent graduates, to work with the inhabitants in the crowded, dirty neighborhood of HaTikvah.

I was a latecomer to HaTikvah. I had been scheduled to leave *Eretz Yisrael* at the end of July, but the night prior to my flight I received a call that my ticket was for mid-August. I did not know what to do with the blessing of an extra month in *Eretz Yisrael*. At first I thought about returning to the *yeshiva* where I had learned in July, but I had not been particularly thrilled with it. Then I thought about returning to volunteer once more in the Herzliya battered women's shelter.

While visiting friends in Holon I learned that two female volunteers had left HaTikvah and help was needed. I wanted to offer my services, but felt that Tel-Aviv in the summer months was not the optimal place to be. Also, I reasoned, if two volunteers had left after having been there only for several weeks, then it must be a terrible place. I wrestled with my conscience and finally concluded that I should volunteer in T'chiya while reserving time to learn *limudei kodesh*. Once that difficult decision was made I thought that the rest would come easier. I was wrong. It took one week until I located Joel Saltzman who was the liaison worker of the four T'chiya groups. (The others were in Hazor

HaGlalit, Zefar, and Migdal HaEmek). He said that help was sorely needed, and so the next day, *erev Shabbat*, I came to Tel-Aviv's infamous slum to meet the *madrichim* and see the area.

After inquiring from about seven people in the *sh'chunah*, I finally arrived at Bet Dani, the community center. It certainly was an imposing figure with its beautiful white walls and cleanliness, amidst ramshackle, decrepit, small houses. I arrived in time to witness the latter part of the *Kaytana Kayitz's* (summer camp) closing performance. The first people I saw were two fellow YU alumni, Evelyn Sarota and Kenny Kleinerman. Later on Chaim Wexler took me on a tour of the neighborhood, and that is when we were greeted with flying objects, which fortunately did not hit us. To be honest, I did not know if I wanted to live there and be in fear of my life. Chaim assured me that the kids were not usually so bad. He was right, although during the two weeks I was there, various incidents did occur.

The T'chiya group had been working for almost six weeks by the time I volunteered. Knowing about one-third of the group made my absorption into the group fairly easy. Among the volunteers were former and present YU students Elaine Koningsburg, Joel Yaffa, Yocheved Alper, Larry Fincent, Lenny Fund, Pam Rockman, and Barry Davis. The other volunteers were friendly and supportive, which is necessary when you are part of a minute number of Ashkenazi Americans working in a mostly Sephardi Israeli slum. We Americans stood out and I was told by the other volunteers that the inhabitants of HaTikvah thought we were crazy to come. Their impression changed when the



A child aimlessly walks around the neighborhood of HaTikvah

volunteers used their energies to introduce many kinds of programs into the community.

Our office was based in the Project Renewal office. Project Renewal is the often publicized plan which thus far has implemented very little in Sh'chunat HaTikvah. In fact, when I was home for *Rosh HaShanah*, my father showed me an article in the weekend edition of *The Jerusalem Post* which described a demonstration by many of HaTikvah's inhabitants protesting the slow progress (or lack of progress) of Project Renewal. Knowing the many obstacles that it would confront, T'chiya, led by Shmuli Weinglass, who received his MSW from Columbia U., and Sara Spiegelman, who received her BSW from Bar-Ilan U. and her MSW from Fordham, established roots in HaTikvah. It is ironic that the neighborhood is called "the hope" because at first glance (and perhaps second and third glance as well) the neighborhood appears hopeless. One walks down the main streets and sees crowds of unemployed men playing *sheish beish* and eating one's feet rubbish in the streets and alleys, one sees many of the adolescents and children walking around aimlessly. But we were hopeful, and we took on the challenge and struggle.

The volunteers worked in diverse capacities such as visiting the elderly working in a hospital, teaching English, holding bingo nights for the youth, working in summer camps, organizing our own summer camp, entertaining along with Israeli artists, working with juvenile delinquents, holding *oneig shabbat* and *kumstzim*. The one *shabbat* I spent there we had an *oneig shabbat* and I felt like the Pied Piper. As I walked down the streets announcing the *oneig*, kids joined the group. We endeavored to infuse some *vidduskeit* into the neighborhood, and programs such as the weekly *oneig* helped. One YU alumnus, Barry Davis, spent a great deal of effort tutoring some children for the Bible Contest which was held in Hazor.

Whenever I mentioned to people that I was living in HaTikvah they would gasp and ask why I put myself into danger like that. Although there were some unpleasant incidents such as a robbery in the women's apartment and several threats, on the whole HaTikvah did not seem to be as notorious as people imagine. We ran into some very good people who were helpful. True, the neighborhood has dire social problems, and it will take years of concerted effort to help the inhabitants, but I feel that there is *tikvah*.

What is CAT?

Yes, CAT does mean a small carnivorous domestic animal, often a household pet. It is also TAC (Torah Activities Committee) spelled backwards. However, the four hundred people who attended the CAT *Simchat Torah* weekend in Forest Hills are not feline-followers. They are members of the Chevrat Aliyah Toranit organization. Together they define an organization of religious students who are committed to building their lives and homes in Israel.

CAT hopes to become one of the more popular Stern College clubs.

Among the activities planned for the future is a discussion night about Israeli *yeshivot* and universities. This will be geared primarily towards the Stern early-admission and co-op students who are considering studying in Israel next year, but all students interested will be welcome. CAT is also planning to print a special guide to *Torah* institutes in Israel.

If you are interested in becoming a member, or wish to offer a helping hand please contact Aliza (6G) or Shaindee (4H), the CAT Stern representatives.

Rabbi Label Sharfman, Dean of Beit Midrash L'Nashim, will be speaking at Stern College on Wednesday, November 26 at 3:15 p.m. in Rm. 418.

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

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

Ticking with TAC

cont. from p. 3 col. 2
definitely undesirable. A little extra effort must be invested into the choice of one's clothing. Before one decides to wear a particular piece of clothing, one has to decide who she is, and how she wants to portray herself.

The reinstitution of the dress code was accompanied by the initiation of the Jewish studies core program. The advent of the core program is, and should be, accompanied by a renewed emphasis on a certain attitude toward *limudei kodesh*, i.e., the recognition that *limudei kodesh* classes are not singular intellectual studies in Jewish

philosophy or thought, but rather, they are part of a total Jewish experience.

In order to be able to appreciate and to absorb that special environment, the setting must be appropriate. After all, most cultured people would assume that it's absurd to attend a Ballanchine ballet while wearing a work shirt and jeans. In all honesty, a school setting, or any public arena, is affected by the attitudes, as well as the physical appearance of all of its clientele. In an institution such as Stern College where the students seek and appreciate that unique *ruach*, a dress code that reflects the essence of Jewish living is a welcomed policy.

OUR 25th YEAR

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The Vintage Years

Tina Senders

What do Stern College and fine wine have in common? They both improve with age. Yes, it was 25 years ago that Stern College first opened its doors and Yeshiva University hasn't been the same since. This occasion of Stern's silver anniversary is a good time to reflect on the school's history and see how it's grown and changed.

The story of Stern begins back in 1954, when the need for a new approach to Jewish education for women was recognized. The answer? A school which could offer a four-year dual program of Jewish and secular studies. A lack of funds, however, had kept this unique idea from being implemented. But in 1954, Mr. Max Stern, founder of Stern College, generously donated \$500,000 and in September of that year, the college became a reality.

They say good things come in small packages. This was certainly true of Stern College in its early days. Facilities were limited to one school building on Lexington Avenue and 35th Street. The student body, mostly New York residents, numbered 33. Those few students who were noncommuting resided on a few floors of the Hotel Duane. The year 1958 brought with it the first graduating class of Stern College—19 students.

But Stern College was just beginning to grow. A mere four years after its establishment, Stern became an accredited school. Enrollment went up and, in 1961, Max Stern donated one million dollars toward a new school building. Of course, with the educational facilities growing at a rapid pace, it was only natural that the residential accommodations should follow suit. In 1962, Stern students moved into the Hotel Prince George, where they occupied four floors. No sooner had they moved in than the increasing student body caused the Prince George to abdicate its role as the school's dormitory. In 1965, a 20-floor hotel-apartment structure at 30 E. 34th St. was purchased and became the permanent dorm. Students were given two short days to pack up their belongings and move into Brookdale Hall.

The final major addition to the school's facilities was made in 1970 with the construction of a new classroom building. Four years earlier Stern College had received a large donation for this purpose from Max Stern in memory of his parents. The construction of the school however, was subjected to one delay after another, and by 1969 still no action had been taken. The students finally decided to take matters into their own hands. On February 13, they organized a boycott in protest of the delays. Less than two years later the new classroom building was dedicated.

The expansion of the school may have pleased the students, but others were still not satisfied. In October of 1971, the Yeshiva University maintenance and cafeteria crews, as members of Union Local 1199, went on strike for higher

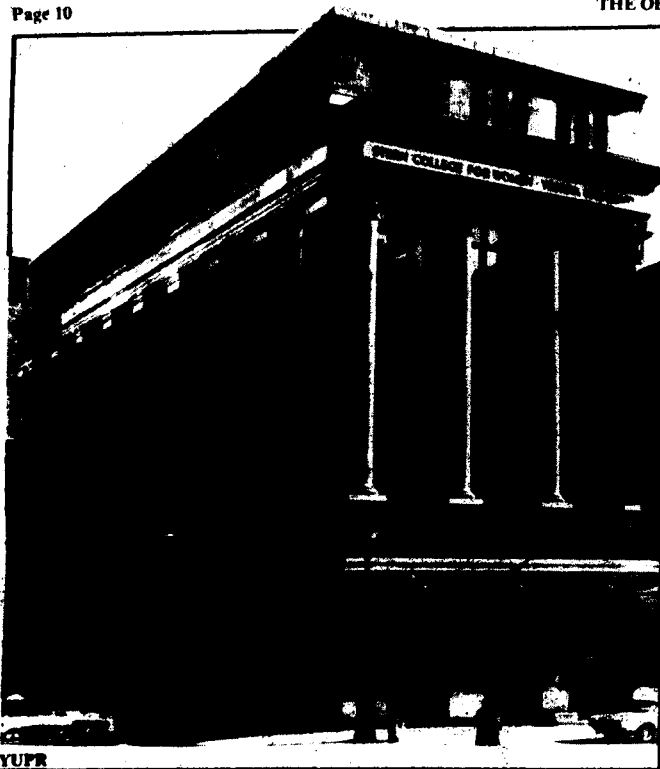
wages. (The kitchen crew, afraid of the wrath of the students' Yiddish mamas, ended the strike a mere 15 days later.) Two years later the school was threatened by yet another strike. It was carried out by the students in protest of the firing of five faculty members without any prior discussion with student representatives. This lack of communication between students and administration led to the formation of the Student Court whose purpose is to serve as a moderator between the two parties.

Changes were also taking place elsewhere in the school. When Stern had first been established, its curriculum has encompassed only a small variety of courses. Students could graduate with either a B.A. or a Hebrew Teacher's degree. In 1963, the Bachelor of Religious Education degree was recognized by the State of Israel as sufficient qualification for teaching positions in that country. In fact, a Year in Israel program was soon set up which permitted students to earn up to 43 credits towards their bachelor's degree. Furthermore, in response to student complaints, the Judaic studies department was revamped to contain three levels: elementary, intermediate, and advanced. Courses were relisted. Classes such as Bible, *Taharat Hamishpacha*, and Jewish History could be counted towards the B.A. at the student's option. In 1973, the individualized "Shaped Major Plan" was implemented to meet the needs of students interested in majors not offered at Stern. Today Stern offers 15 different majors including accounting, politics and history and a nursing program in conjunction with Beth Israel Medical Center.

The most recent development? Well, if you encounter strange sounds while walking through the halls of the dorm, it's probably just some girls studying for their Yiddish or Arabic courses. And have you also wondered why the elevators are always crowded at 9:00 in the morning? This early-bird rush is the result of the newly instituted core program which requires 8-10 hours of Judaic Studies offered three mornings a week in the A, B, and C hours.

As initiator of much of Stern's development, the administration has played an important role. Under the capable leadership of Dr. Samuel Belkin, Stern College thrived. As first President of YU, Dr. Belkin was a major contributor to Stern's success. In his hands, a small college became a leading academic center. In 1976, he was succeeded by Dr. Norman Lamm who has continued to maintain YU's standards of excellence. During his administration, Stern's enrollment has continued to rise and the student body has reached a new high of 600.

Indeed, Stern College can be proud of its tremendous growth and achievements of the past 25 years. *Yashar Koach*.



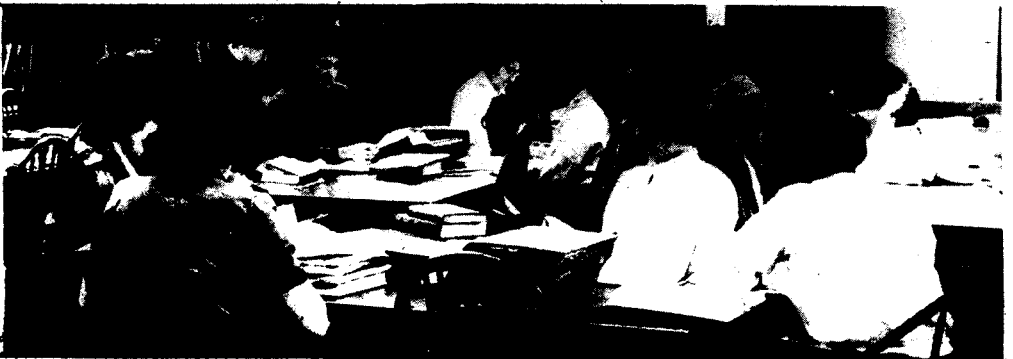
YUFR

Stern College has changed and developed since its founding 25 years ago.

YUFR



Ahh . . .
The Good
Old Days



Max Stern Honored at Silver Salute

Sara Lamm

This year marks the 25th anniversary of Stern College for Women. On Sunday, November 9, special events will help celebrate this hallmark.

The first event of the day is the second annual homecoming of Stern Alumnae. This year the classes of 1961, '66, '71, and '76 will gather to reminisce with old friends.

The morning festivities will begin at 11:30 a.m. with registration, followed by class reunions at 12:15. At 1:15, all alumnae and guests, as well as the Stern College student body, are invited to attend the homecoming colloquium entitled "The Stern Experience Applied," conducted by Dr. Devorah Wohlgelenter, '61. Alumnae will then be given tours of the old and new school buildings, guided by student representatives.

The reunion program will be followed by a "Silver Salute" dinner to which the entire Yeshiva University community is invited. The dinner, honoring Mr. and Mrs. Max Stern, will mark the 25th anniversary of Stern College. In 1954 Max Stern endowed this college in memory of his parents, Emanuel and Caroline Stern.

The guest speaker will be Dr. Norman Lamm, president of Yeshiva University and long time personal friend of the Stern's. He will address the theme for the Silver Salute, "through wisdom is a house built, and by understanding it is established," (Proverbs 24:3). The dinner

will also pay tribute to the class of 1938, the pioneers of Max Stern's dream.

According to Richard M. Joel, Director of YU's Office of University Alumni Affairs, "The silver salute gives all alumnae the opportunity to gather and reminisce about Stern's role in their lives and to reaffirm, as a body, their commitment to insure that Stern will continue to offer a quality Jewish experience to young Jewish women." He also noted, "We have started the Stern College Annual Alumnae fund to make annual gifts to Stern. We want to raise before the dinner so that we can honor Mr. & Mrs. Stern."

The Alumnae Association is also collecting donations for a marathon in which both Stern alumnae as well as Stern College students have volunteered. Last year more than 200 alumnae donated over \$10,000 to the fund. Both the reception for the Silver Salute beginning at 3 p.m. and the dinner to be held at 4 p.m. will take place at Stern College.

The coordinator for the entire event is Lois Schwartzfarb Graben, '71. President of the Alumnae Association is Zelda Brattner Braun, '68, director of the Office of University Alumni Affairs is Richard Joel. Assistants to the director are Batsheva Wernick and Rhoda Kuperman.



A fire drill in front of the Stern Dorm

You've Come
a Long Way
Baby . . .



The Alumnae Dining Lobby

Grossman's Dismissal

cont. from p. 1 col. 2

good and phony education." The point Dr. Grossman raises should be examined internally by the University as well as externally by the Middle States Board.

The second danger is equally disturbing. Due to economic pressure, Yeshiva University has demonstrated it cannot create a balance of Liberal Arts and pre-professional courses and must therefore favor one and not the other. Stern College becomes the perennial seesaw, always shifting ground based on trends in education. Dr. Grossman continues along these lines. "If an institution switches its ideals to fit with whatever the prevailing temporary situation is, no one will have any respect for it."

The manner in which Dr. Grossman's dismissal was handled raises the other major issue. Members of the administration are quick to point out Dr. Grossman was not fired. As a means of future protection against a possible freshman registration the letter was sent. Indeed the letter states "we are now working to assure the balance of your program in the Jewish studies division and there is good reason to believe that that effort will be successful." The letter, however, continues and points out a major flaw in the viewpoint of the administration. The appointment will be terminated August 31, 1981 unless Dr. Grossman is notified otherwise. The University is under no obligation to decide upon Dr. Grossman's future until then. Dr. Ackerman and Dr. Blank agree, in all fairness, the decision will not be postponed until August; yet they admit it will not be made until late spring. The decision has to be made on the basis of spring registration as well as on an educated estimation of the freshman registration for 1981. Dr. Grossman is faced with the choice of patiently and dangerously waiting while his future is being decided upon or seeking other employment now. There is no guarantee the decision will be in his favor, therefore patient waiting is impractical. In reality, while the University might not consider Dr. Grossman to be fired, he is forced to look for another job.

There is no doubt that Yeshiva's financial situation is grave but the fact that economic considerations blind the administration to the implications of Dr. Grossman's dismissal is inexcusable. This analysis has not attempted to propose alternate money saving ideas, though it is not unlikely that several could be found. Instead, it wishes to point out that Dr. Grossman's case is not a clear-cut situation. The loss of a talented and well liked individual affects both students and administration. If the University chooses to remove its blinders and see the picture in its entirety, it might be willing to channel its energy into creation and not destruction. Otherwise, Dr. Grossman may prove to be the first of future weapons by which the University can destroy itself.

Honor's Program

cont. from p. 1 col. 4

major, hence another nine credits.

In the junior and senior years, the student must write a thesis, thereby completing his or her honor studies.

Until now, many students have complained about an inordinate amount of requirements. The Honors Program, in combining various courses, will reduce the requisite number of credits.

The Honors Program is an attempt on the part of the university to attract a greater number of intellectually motivated students who would welcome the challenge of having such a program at a Jewish college.

The response so far has been favorable, though the program has not been officially approved by the arts and science faculty. Dr. Sheldon Rothblatt, prof. of History and associate director of the center for study of higher education at University of Berkeley was here Tuesday October 21 to review the program with faculty and students. Dr. Rothblatt is a consultant of NEH (National Endowment of Humanities) and will be here for several days to meet with students to discuss their needs.

Participation in the program will be based on an interview, high school average, class standing, SAT scores and academic potential. Students, undertaking limited honors work, are eligible for Honors Associate Status.

The theme of the Honors Program, is "Frontiers of the Good Life: Man's Struggle with his Environments." In reference to the theme, the committee explained: "impelled human beings, individually and collectively, to confront the ever-expanding frontiers of the good life. The struggle with environments physical and spiritual, socio-political and cultural—sometimes supports, more commonly frustrates, the pursuit of virtue and excellence. Thus the individual strives to define and depict, to create and preserve the good life not only for himself but for others; to understand and control the forces of nature; to bring into existence the ideal state; to respond with integrity and sensitivity to the needs of others—even those who value other ideals and dream other dreams."

Yeshiva University Museum, at the main center, is currently showing "In My Mind's Eye: Jewish Life in Lodz 1920-1939" by David Dzienciarski. This series of large detailed paintings depicts the lost life of this Eastern European community. Mr. Dzienciarski is a Holocaust survivor whose works are created from his own experiences.

Food for Thought and Profit

Barbara Gancz

In 1803, President Thomas Jefferson bought the Louisiana Territory. The acquisition nearly doubled the size of the country. Although it was a political and economic gamble of the time, the financial benefits reaped have continued unabated for more than one and a half centuries.

Presidents of any type of institution must constantly worry about achieving financial success. At our college, for example, the class presidents must always be thinking of the cheapest ways to raise money for the greatest profit. What does the public want? What will they buy? It seems at Stern one does not have to look far for the answer. All one has to do is sell food and the students come running.

Just as Jefferson capitalized on Napoleon's generosity, so the class presidents are capitalizing on our enormous appetites. Senior class President Janice Margolis, a 21-year-old advertising communications major from Pittsburgh has decided to sell bagels every week. Will they sell? Of course. The usual sale hours of 8-10 p.m. coincide perfectly with "nosh time," occurring between dinner and sleep when the effects of a big supper are wearing off. A bagel is also perfect for breakfast, but don't count on being able to resist until morning.

Junior class President Reena Liebtog, a 20-year-old art major from Akron, Ohio, has already profited from a food sale. Two weeks ago she sold chocolate, jelly, and vanilla cream donuts. Not surprisingly, all of them were sold, and added up to a \$40 profit. Reena, blessed with an artistic and creative mind, has come up with a never-before-sold-in-Stern food—the infamous Chinese egg roll. What a delicacy for a side

dish as opposed to peas and carrots. What a mouth savoring snack any time of day or night. Of course, what a fattening treat. No doubt the lobby will be mobbed when she announces the date of the sale.

Navah Kula, acting president of the sophomore class, is 19 years old and an economics/business major from New Jersey. Last week she sold big, scrumptious chocolate chip cookies—the perfect after supper dessert, the perfect midnight snack and addicting enough to eat three or four. Who can eat just one cookie?

Freshman class president Tammy Seidemann is an 18-year-old special ed major from Columbus, Ohio. Instead of using food for profit, she used it for social purposes. This past week Freshman class *Shabbat* was a tremendous success, especially the Friday night *oneg*. Little bowls of raisins, peanuts, pretzels, gumdrops, corn chips, and jelly beans were everywhere. People kept streaming in while many were happily sitting in their seats munching away. The jelly beans were the first to go, but the people didn't start leaving for another few hours.

It's no secret. The class presidents have it easy. No need for major business deals or tricky, domestic policies. Just sell food and watch the money roll in.

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YC and Stern Students Visit United Nations

On October 10 a group of approximately 55 SCW and YC students visited the United Nations as part of an activity by the Joseph Dunner Political Science Society.

The group was addressed by Avi Becker, a member of the Israeli delegation, who condemned the United Nations' attitude toward Israel. Mr. Becker emphasized that the Arab-Israeli conflict is the only unifying factor in the Arab world, and, as such, has been exploited. In fact, out of the 19 U.N. sessions since January 1980, nine focused on Israel. He added that this attitude only leads to a lack of concentration on other major world crises such as the hostages in Iran, the 50,000 refugees in Africa, Vietnam and Cambodia, and international terrorism such as in the recent bombings in France.

Throughout his lecture, Mr. Becker observed that the instability of Mid-

Eastern countries eventually leads to internal Arab wars. In conclusion, Mr. Becker noted "we are reaching a turning point—a time for reassessment, which will have a term effect for the good."

Following a brief question and answer session, the students were taken on a guided tour of the United Nations buildings. One of the highlights of the tour was a mural hanging in the Security Council quarters. The mural depicts a phoenix, the bird of immortality, rising from ashes. When the U.N. was established it was the hope of its founding nations that out of the "ashes" of World War II, the U.N. would emerge to symbolize the eternal quest for peace of all nations. The participants agreed that the time has yet to come when the U.N. will live up to this lofty expectation.

Noam Hamishmeret Hatzierah presents the first in a series of Rosh Chodesh lectures.

Rabbi Avi Weiss will speak at the Hebrew Institute of Riverdale, 3700 Henry Hudson Pkwy on Sunday, November 9 at 1:30 p.m.

There will be a charge of: **\$1- members;**
\$1.50- non-members

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