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# THE OBSERVER

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## Blacks, Jews Clash at PLO Rally

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by David Jablinowitz  
with Raymond Paretzky

Violence erupted last Friday on the fourth floor of the Student Union Building when Palestine Liberation Organization spokesperson Hassan Abdel Rahman began to speak as part of the final day programming of Black Solidarity Week.

The delayed appearance of Rahman brought out a small but nevertheless vocal group of Jewish students, from Queens College as well as from other schools.

Black Student Union officials had been keeping a close watch on the Jewish students from the start of the program, in which Rahman was the second of three speakers. When some of the Jews, upon Rahman's introduction, stood up and began shouting such slogans as "Hell no, PLO," Student Union Executive Director Dave Fields had to restrain one of the BSU officials, pointing out that the Jews had the right of freedom of speech as well. The official retorted, "I don't care—get them the f... out of here."

Finally, the verbal confrontation between individual Blacks and Jews turned physical, as one lunged for the other's neck. As the pair's momentum caused them to sway back and forth, the closely packed chairs were sent flying. The fighting spread throughout the back of the room.

Black Solidarity Week officials announced that the demonstrators had 10 minutes to get out or they were going to clear them out, and efforts were made to close the partition in the center of the

room, behind which most of the Jews were sitting and where a large Israeli flag had been unfurled and "Hatikvah" was being sung.

Within moments, however, Union security forced those involved in the fighting out into the hall, thus virtually emptying the entire back of the room. As the fire alarm bells in the building went off, a squad of Riot Police waited in the final third of the room behind another partition, in case the fighting became too much for Student Union security to handle.

From the hallway, the Jews continued to shout "liar" and "murderers have no rights" and tried to re-enter through a back door. As they were restrained, more fighting between Blacks and Jews broke out. Guards quickly broke up the renewed clashes, informing the participants that they would be allowed to re-enter only if they could remain calm. Most were not allowed back in.

As the fights were being broken up outside, Rahman began his speech to a standing ovation. He opened his remarks by stating that such disruptions take place because the Jews are "afraid of the truth... afraid that the United States of America and its people... will learn about crimes committed for the cause of Zionism." He claimed that Israel is "the biggest welfare case in the history of the United States" as the latter supplies Israel with "instruments of death... used on a daily basis to kill civilians."

The PLO spokesperson played on the



Blacks and Jews meet in Confrontation

emotions of the remaining, predominantly-Black audience, declaring that Zionism is "part of an alliance" that not only wishes to exclude Palestinians from the Middle East, but Blacks from Africa, as well. Therefore, he continued, Blacks and Palestinians are involved in the same struggle against "colonialism, racism, and colonial discrimination throughout the world."

Judaism and Zionism are separate entities, he insisted. In fact, according to Rahman, Zionism is "racist against Jewish

people. What we have seen today, the disruptions are a product of the indoctrination of Zionism, which says that Jews are not wanted in society." Therefore, he noted, while the Palestinians

believe that "justice is universal and comprehensive" and "has to be for everyone, and by everyone." Zionism is a policy which "distinguishes," and, therefore, discourages coexistence between Jew and Gentile. A new Palestinian state,

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## Pro-Palestinian Speakers Canceled at YU

Two Palestinian sympathizers scheduled to speak at Yeshiva University's Benjamin N. Cardozo School of Law, were denied the use of its facilities for a forum. The speakers, sponsored by the National Lawyers Guild (NLG), were scheduled to hold their program at Cardozo, Tuesday, November 11 at 4:00 p.m. The two speakers were Israel Shahak, professor of chemistry at Hebrew University and chairman of the Israel League for Human and Civil Rights and Abdeen Jabara, Arab member of the Guild and defense attorney for Ziad Abu Ein, PLO terrorist wanted in Israel for murder.

The forum was cancelled shortly before the scheduled speakers arrived. However, even before its cancellation, determined students opposing the speakers called and asked the Anti-Defamation League (ADL) to send a well informed speaker to refute any allegations made by the Palestinian sympathizers. They vocally protested that in addition to denying the speakers use of Cardozo's facilities to hold a forum, the Palestinian sympathizers not be allowed into Yeshiva University's premises at all.

Assistant Dean Michael Saewitz speculated that the Palestinian sympathizers were denied use of Cardozo's facilities by Acting Dean Lester Brickman, for security purposes. "Because of security reasons there was not enough time to deal with the problem."

Dean Saewitz pointed out that the administration had been unaware as to the nature of the speakers until a few hours before the speakers arrived. He explained that the reason for their lack of awareness was due to the procedure for reserving a room for a Law School activity. Reservations were made through a receptionist, rather automatically.

The Palestinian sympathizers, unaware

that they would not be allowed to speak at Cardozo, entered the building and were met by Dean Saewitz as students confronted the speakers and informed them they would not be permitted to hold the scheduled forum in Cardozo. Dean Saewitz then asked the students to leave while he remained in the lobby with the Palestinian sympathizers. Dean Saewitz explained that he stayed down in the lobby with them "in order to avoid a confrontation and a situation of hostility like that which occurred at Queens College." [See Queens College article in this issue.] Student looked on as Dean Saewitz explained to the Palestinian sympathizers they would not be allowed to speak at Cardozo.

Students reported that a man standing with the two Palestinian sympathizers, allegedly carrying a dangerous weapon, made threatening gestures to students openly opposed to the speakers and began photographing them with his camera. According to Dean Saewitz, the students asked him to demand that the "bodyguard" refrain from taking pictures. Dean Saewitz said he refused to ask the man to stop and told them, "not to make a big stink" because the people will see that the students are allowing themselves to be intimidated. Meanwhile, someone had telephoned the police. As soon as the police arrived, the "Bodyguard" quickly discarded his overcoat which allegedly contained the dangerous weapon.

Israel Shahack, one of the speakers, was escorted upstairs by security to Dean Brickman's office where he was reinforced that the two would not be allowed to use the Law School's facilities. After several minutes the Palestinian sympathizers left the premises to hold their meeting at the National Lawyers Guild office.

## YU Students Arrested

Leah Kahn

The scene in front of New York's Waldorf Astoria Hotel was one of tension and protest on the night of November 11, when Jewish activists gathered to counter-protest a group of PLO sympathizers and supporters. Inside the Waldorf was a \$500 per plate Jabotinsky Dinner at which Honorary Chairman Prime Minister Menachem Begin was being feted by a host of Jewish notables.

The PLO sympathizers were protesting Prime Minister Begin's refusal to recognize an independent Palestinian state. The Jewish activists who were present were not in agreement on one ideal. The more radical fragment of the Jewish group was protesting the fact that Rabbi Meir Kahane has been incarcerated in a Ramle prison in Israel without the benefit of *habeus corpus*. In addition, they expressed their dissatisfaction with Prime Minister Begin who has done nothing to give Kahane the common rights of the land, or rights that apply to all citizens of Israel and the democratic free world. A second faction of the Jewish protesters were there to show Jewish support and strength against the PLO sympathizers. Police barricades separated the PLO supporters from the Jews.

Two Jewish demonstrators, brothers, who are presently students at YU were arrested early in the demonstration after a brief fight broke out between them and

their opponents. One of the students reacting verbally to insults from the PLO sympathizers, punched one of the PLO representatives. He was immediately accosted by the police who proceeded to beat him brutally. His brother unwilling to stand by passively, joined in to try to defend his brother against the policemen. He unfortunately had possession of mace and spikes. Both were arrested and detained in prison overnight. The younger brother was released at 2:00 a.m. but his older brother was forced to spend the night in jail. The next day court arraignment was scheduled and the charges leveled against them were: disorderly conduct, resisting arrest, possession of a deadly weapon, and assault in the third degree. Bail for the younger brother was set at \$2100. The policeman involved was not anxious to press charges and take the matter to trial, despite pressure from the presiding judge to do so. During the proceedings, the judge made several disparaging and insulting comments such as: "I'm not here to preach... but this is not the Negev desert. If you want to fight go do it somewhere else, but don't turn New York into a battleground... If you two want violence, both the Israeli army and PLO would be happy for volunteers I'm sure." "I have three children ages 18, 19, and 20," he continued "and if any of them did what you did last

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# Recognition by YU?

When the sole criterion for a group to be granted a forum in a university's domain is that the group be a "legitimate organization," negative ramifications can occur. Such is the case involving the recent sponsorship by the National Lawyers Guild of two Palestinian sympathizers who were scheduled to speak at Yeshiva University's Benjamin N. Cardozo School of Law. Clothed in a pseudonym denoting a national law organization, the Guild is actually a group of left-wing lawyers committed to the exploitation of any liberal view. The instant monologue was to deal with the mistreatment of convicted terrorists held in Israeli jails.

The ultimate rejection of the speakers by the Cordozo administration is to be commended. However, a more critical observation is necessary. It is doubtful that the Guild honestly believed the Palestinian sympathizers would be permitted to speak without some disturbance. This is especially so since one of the two, Abdden Jabara, an Arab member of the Guild, is the defense attorney for Ziad Abu Ein, a PLO terrorist wanted in Israel for murder for his part in a blast in Tiberias, which killed four people over a year ago. It is our feeling that ultimately the Guild hoped that the mere granting of a forum for Palestinian sympathizers in a Yeshiva University facility would, at least in the minds of many, amount to a de facto recognition of the PLO. It is this fact which makes the presence of Palestinian sympathizers at YU different from their presence at any public institution.

This negative ramification, the students at Cordozo were determined to prevent. With their unified strength, they forced the forum to be cancelled. It is they who are to be commended for once again demonstrating that no Jewish organization will ever recognize barbarism in any form, in any guise.

# Death of Cordozo Dean Mourned Here

It is with a deep sense of grief that we acknowledge the death of Leon Winter, husband of our dear friend Mrs. Pauline Winter. May you be comforted among the mourners of Zion and Jerusalem.



YUPR

Professor Monrad G. Paulsen, vice president for legal education and first dean of Yeshiva University's Benjamin N. Cardozo School of Law, died Sunday, November 2, at the age of 62. Professor Paulsen was a key figure in the development of the Law School, and the dean since its establishment in 1976.

In a long and distinguished career in the field of law, Professor Paulsen had served from 1968 to 1976 as John B. Minor Professor and dean of the University of Virginia School of Law. In 1975, at the urging of Dr. Samuel Belkin, then president of Yeshiva University, he left the University of Virginia to aid in establishing the Cardozo Law School. Under his guidance and administration the school gained provisional accreditation from the American Bar Association and won remarkable acclaim from the academic and professional communities.

Professor Paulsen was a native of Clinton, Iowa. He attended the University of Chicago, where he received the bachelor's degree in 1940 and the Juris Doctor in 1942. He taught in the law schools of Columbia University (1956-68), University of Minnesota (1951-56), and the University of Utah (1946-47).

# Letters to the Editor

## An Uptown Vaccine

Dear Editor:

I would like to comment on your article appearing in the last issue of *The Observer* titled, "A Serious Disease." Although certain strains of the infection have travelled uptown, the senior class at Yeshiva College must have received an initial series of inoculations. I am referring specifically to your comment: "The day pictures were scheduled to begin, less than half the senior class had bothered to sign up."

I am proud to report that at Yeshiva College, 150 out of 159 seniors signed up and were photographed by our photographer for the yearbook. I only wish that the Stern community recovers quickly from its ailment and that the senior class at Yeshiva College continues to show its full support and enthusiasm so that we may both successfully deliver laudable yearbooks.

Sincerely,  
Jerry Schiff '81  
Editor-in-Chief  
Masmid 1981

## A Plea for Action

To the Editor:

I would publically like to praise and support Aliza Twersky's article appearing in your last issue. Her courage and forthright truthfulness show a great challenge to the myth that students at Yeshiva University are passive and apathetic. Indeed we are not! We will continue to grapple with issues of controversy and we will not be silent!

I would like to present my fears about

the future of the University stemming from and in addition to the issue of Dr. Grossman's changing status. As Miss Twersky stated, this does represent a dangerous precedent. Signs of further facility and departmental shrinkages are already plainly and painfully visible. For example, the sociology department hired and then withdrew Miss Sharon Schwartz as an adjunct professor. Her course was subsequently cancelled and students were given the option of Independent study. Most of them declined, opting for fewer courses in their major this semester instead, claiming that the depth, intensity and continuity of studying the subject matter (not the instruction or instructor) would be insufficient. Along the same lines, in the chemistry department students are now taking physical chemistry. I.S. and feel learning would be better facilitated in regularly scheduled lecture instruction.

I feel more students will shy away from courses offered this way in the future. Offering courses this way represents mere shadows of departments. Most predominantly and evidently, in the cases of the sociology and history departments, it also represents the fading of their existence. And with this does not a basic threat to the University exist? YU will no longer be able to legitimately call itself a "liberal arts" college. Perhaps the titles of pre-professional college or *yeshiva* with pre-professional training will be more apropos. The final result would be then, a loss of status and esteem of the University in the academic community.

Our academic viability is at stake. We are in a situation of crisis. Shouldn't our departments and finest faculty be the object of protection in our efforts for survival? For are they not the basis of learning in a university of liberal arts? Then they should be the last objects of cut-back measures.

What then should be the first? In all

times of crisis, proven methods of coping are first applied. We should seek cut-backs in simple things, some of which are evident now:

1. Consolidating two sections of the same course into one.
2. Cutbacks in spending on unnecessary publications and mailings.

When traditional methods fail to stem the crisis, sometimes new and innovative, often radical measures are devised. In such cases, new methods for solution should not be dismissed or feared but tested on a trial basis.

I feel that YU has arrived at a time necessitating innovative and perhaps radically new measures.

Lynn Stram '82

## We Can Co-Op

Dear Editor:

In response to the *Observer* editorial of October 30, 1980, we, the enraged Co-op students, feel that we have been unfairly maligned. We have been accused of being "... immature, ... not taking the classes seriously ... ruining the caliber of introductory level courses." In addition the editorial stated that "many of these students are looking only for a quick way out of high school."

How could an unfounded article such as this find its way into print? Co-op students are every bit as mature as the early-admission SC students, if not as mature as the regular admissions and upperclass students. We have observed that their attitude does not provide an ideal role model. Perhaps a careful study of their attendance and lateness records would identify the real cause of the problem.

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## From the President's Desk

# Redefining Torah U'Madah

by Julia Beyer



After two years of preparation and anticipation, the Middle States team has finally arrived and left. In three short days, its thirteen members scanned every department of Yeshiva University and at a farewell luncheon related their findings. As reported by *The Commentator*, Dr. Marvin Wachman, chairman of the team, said, "during the final minutes of the report that Yeshiva University would do well to restate its mission. . . . to re-emphasize the uniqueness, of Yeshiva University's synthesis of *Torah* and *madah*." I agree that it has become necessary to reaffirm our purpose. Somehow we have lost sight of it and it has become of meager importance. But before this pronouncement, one question must be clarified. What is our purpose?

Recently, I was an advisor at an NCSY shabbaton. During the weekend, I had the privilege of meeting a very learned and caring man, Rabbi Twersky. *Shabbat* afternoon a session was scheduled for the advisors to be led by Rabbi Twersky. The theme of the session was contained in the question he asked: What is at the root of the problem that today's Jew has in relating to his Judaism? His answer was simple. There is no joy involved. We treat our Judaism as an addition and burden to our lives. We treat it as separate from the rest of our responsibilities. Observances are kept because we are told we have to keep them. How many times have we

complained, for example, that *Shabbat* starts too early during the winter months and ends too late during the summer? There is no joy.

This is exactly the idea expressed by the words *Torah U'Madah*. *Torah* and *madah* are separate entities. With this notion comes the inevitable result that one will dominate and, at times, even ostracize the other. It is unfortunate that in most cases we allow the *madah* component to be victorious. This is reflected in our attitude towards our studies. Many of us would honestly say that we place more importance on our general courses than on our Judaic studies. Is this our aim? I would rather think that our aim is one of *Torah im madah*, or to be more precise, *madah b'toch Torah* (*madah* within *Torah*). Dr. Wachman was correct in saying that we must restate our aim, but even more so, we must re-examine it. Is what we stand for now taking us to where we want to go?

## From the Dorm Parents

# Dorm-Ez View

by Mordechai and Sema Reich



What might cause a mother to lose her temper with an active fun-loving toddler? What sometimes motivates two close friends to be at each other's throats? How do you explain the self-destructive sessions we engage in when we mercilessly turn against ourselves because of some minor miscalculation of sorts? There is one common gremlin in all these circumstances—F-A-T-I-G-U-E. We humans should come with an instruction booklet. "Do not push beyond these limits" or "Motor must be recharged by lying in a prone position for a minimum of 6-8 hours per 24-hour cycle." So, while we may abuse our bodies in many ways, let us address ourselves to a most common form of abuse—fatigue.

Simply nothing goes right when we are exhausted. We have all had the experience. We can't think straight. We cannot put pen to paper to articulate our ideas. How often have you sat over a biology text and found yourself reading a bloody paragraph over and over again; the words just don't sink in. What about the times we rationalize and say to ourselves—"It's only 11:30 p.m.—it's still early. I must study. I should be awake," as our body is sending us messages that it's reached its daily limit. What would be so wrong if once in a while we decided to act based on how miserable we felt rather than how the clock tells us we should feel.

People who love themselves and possess a modicum of self-discipline rarely get "shut down" by fatigue. They sense when their limits are being stretched too far, and they'll get to bed at 10:00 p.m. and wake

up at 5 or 6 a.m. to make up for 'lost time.' The truth is it's never lost time. Students know that those early hours in the morning are unmatched in terms of productivity.

Another trick employed by wise 'energy consumers' is a daily nap. It's often all we need to become rejuvenated and perform at our maximum potential. It worked for the Vilna Gaon and *l'havdil* for Thomas Edison, both geniuses and masters at the art of catching thirty winks. Naps are not to be reserved for toddlers, who don't appreciate their value anyway!

Don't misunderstand! No one is dictating that 11 p.m. is the only ideal hour to rest your weary bodies or that a daily nap is a must. Simply, be honest with yourself in understanding the power of fatigue and recognize that you can do yourself in by not listening to your body's messages.

Forgive us for sounding like surrogate mother and father, but each day, too early in the day, we see so many of you looking like you're heading for the last round-up.

You're not doing yourselves or anyone else any good. So once in a while, give in—take a break. It will be well worth it.

## Ticking with TAC

# Mitzvot—A Unique Opportunity

by Leeba Clark



This past summer, while working with a number of nonreligious Jews, I got into many theological discussions. One person asked me, "Why do Jews tend to be different from other people?" This question, which has puzzled people throughout the generations, has been dealt with by many *Gedolim*.

The *Maharal* of Prague, the 16th century philosopher, in the first chapter of his book *Tiferet Yisrael* discusses in depth the role of all of *HaShem's* creations in relation to the rest of the world and to *HaShem*. He argues that just as the individual role of each creation corresponds to its character, man, who is different from, and superior to all other creations, has a special *tafkid* (task) in the universe. Man is a complex creature with three basic elements: his body, his mind (intellect), and his divine soul, and because of his uniqueness he was given divine activities—*mitzvot*. Of all nations the Jewish people were chosen by G-d and are tied to him by a special *devekut* (attachment), hence we have more *mitzvot* than other nations do. In this we differ from and surpass the non-Jewish world who dwell on the physical realm. Through devotion and spiritual affinity to *HaShem*, we can carry out our *tafkid* (role) with sincerity and *kavanah* (devotion) bringing us even closer to *HaShem* and to the supreme human goal of spirituality.

Rav Avraham Yitzchak HaCohen Kook z"l in his various works discusses the specialness of the Jewish soul, every one of which has the *nitzotz*—the holy spark. Even nonbelieving Jews have this spark which can be re-ignited at any time to lead them back to the true worship and love of *HaShem*. Deep in the heart of every Jew blazes the fire of Israel demanding an eventual bond between life and the *mitzvot*—a *Torah* existence. For it is the role of the Jew to work towards the realization of the divine goal of human perfection.

This spark can be nurtured by any number of catalysts: a trip to Israel, a friend who is *shomer mitzvot*, a newspaper article, a TV show or an outreach program sponsored by one organization or another, and like any other fire that has been lit, the flame has to be tended. One of the most important and beautiful things that a Jew can do is to encourage a fellow Jew to keep

*mitzvot*, in the answering of questions, etc. A kind word and explanation or even a sincere and tactful correction of mistakes can keep the fire going in the soul of a struggling Jew. For each progression and each new *mitzvah* is a step towards the ultimate goal of *geulah* (redemption).

The Ramchal, Rabbi Moshe Chaim Luzzatto, points out in his *M'silat Y'sharim*, (*The Path of the Just*), that piety is not inherent in man at birth. He must strive throughout his lifetime to work his way up the ladder of spirituality, beginning with prudence and abstinence until he reaches the heights of holiness and closeness to *HaShem*.

The ultimate answer to the question asked originally rests within each individual. Jews are different than other people when they make G-d the focus of their lives instead of themselves, when they are willing to make sacrifices in order to help others. In terms of intelligence, Jews don't have a monopoly on brains, but knowledge and study have traditionally been more important to us than the development of the other more physical aspects of our lives.

Rabbi Akiva says in *Pirkei Avot* 3:18 "Beloved are Israel, for they were called the Children of G-d; it is by special divine love that they are informed that they were called the children of G-d, as it is written: You are the children of the Lord, your G-d. Deut. 14:1. Beloved are Israel, for to them was given the precious instrument; it is by special divine love that they are informed that to them was given the precious instrument through which the world was created, as it is said: 'For I give you good doctrine; forsake not my Torah.'"

## Senate's View

# Looking Ahead

by Aliza Twersky



Some years ago Stern College Senate was established to create means of communication between three groups within Stern. Students, faculty and administration came together to discuss and act upon academic matters. Today, the Senate's purpose has remained unchanged; it is just as vital and willing to act.

As important as communication within the Senate is communication between the Senate and the student body. In recognition of this fact, *The Observer* has offered the Senate a column with a twofold purpose: informing the students of any matters brought up in the Senate sessions, as well as serving as an editorial column.

On October 29, the Senate convened for the first session of this academic year. During that meeting a proposal agenda was discussed and voted upon. It consists of various objectives that pertain to everyone within this college. Briefly, the agenda includes:

1. Reviewing and revising the Senate Constitution.
2. Reviewing the calendar for 1981-1982.
3. Examining the current status of the English Literature CLEP test.
4. Reviewing the "Guide to Regulations

on Examinations and Cheating" passed by Yeshiva College for its adoption at Stern College.

5. Formulation of the means by which the student body can provide input on the secular requirement revisions.

6. Preparation of a report evaluating credits from courses taken in Israel. Any inconsistencies in the policy concerning Israeli institutions will be reviewed by the Senate.

7. Examination of senior GRE's.

In some instances, communication helps change existing policies, and in many others, it serves to strengthen and improve existing relationships. It is hoped that the Senate will accomplish much this year. However, if it does nothing else, it will reinforce the ties between students, faculty, and administration.

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## Recent Open House Viewed as a Success

Sara Lamm

Impressive, informative, stimulating and fantastic, were the adjectives used to describe the Open House at Koch Auditorium on Sunday, November 16. Over 220 prospective students and their parents attended the Open House. Students had the opportunity to meet with administration, faculty members and students of Stern College.

The high school seniors came from as far away as Canada and Boston, and as near as

Marla Frohlinger, assistant director of admissions, was the panel moderator. Panel members included Neal Harris, assistant director of student finances; Aliza Twersky, chairperson of the Stern College Senate; Sema Reich, director of the dormitory; and Esther Zuroff, director of Student Services.

Open House concluded at 2:30 with guided tours of the campus including points of interest in both the school and dormitory.



midtown Manhattan. They assembled at 9:30 a.m. for registration, greetings, and an orientation given by Cantor Paul Glasser, director of admissions, and Dean Karen Bacon.

Rabbi Saul Berman addressed the audience on the new Jewish studies program at Stern and Dr. Blanche Blank, vice president for academic affairs, spoke about the exploration of the liberal arts and sciences.

At 11:15, students were introduced to the various areas of course study by meeting faculty and students representing various academic departments. The prospective students then separated into four groups and were addressed by various faculty and administrators on careers, the health sciences, business and shaped majors.

A panel discussion on undergraduate life followed a luncheon in the school gym.

The high school students were excited and enthusiastic about the day's events. Most said that many of their questions about Stern were answered in a concise, informative way. The parents seemed equally satisfied with the program: "Not only were all our questions answered but we learned of countless things we never even thought to ask about."

Dean Bacon added, "There was an excellent group of prospective students. . . Both students and parents asked stimulating questions. The new Open House format was also excellent. . . That is, the luncheon, separate career sessions and the more formal presentation on student finances were effective. The program was very well conceived, organized and run. It presented Stern to prospective students while allowing parents to become actively involved in each daughter's decision."

## New Co-Op Program Slated for Fall 1981

Esther Stiefel

The Reduced Early Admissions Program (REAP) is also new. It is essentially a replacement for the former co-op program. REAP is for students who have an 80 percent average in high school and approximately 1000 cumulative on the SAT. Students on the program take their Judaic studies courses in the high school and may take up to nine credits each semester at the college. English composition, a requirement for all freshmen, is the only required course for REAP students.

Students on the Reduced Early Admissions Program will be graded on the regular grading basis and will not have the option of taking courses without credit or without grade. REAP students will be housed in the college dormitory and will be required to pay full college tuition. However, YUHS students are entitled to an automatic scholarship of \$650 and are also eligible for state and federal financial aid.

There are two basic differences between the new REAP program and the old Co-op program. First, the students on the REAP program pay full college tuition whereas students on the Co-op program paid only high school cost. Second, the students on the REAP program must take the college courses for credit and their grades automatically appear on the final transcript. According to Vice President of Student Affairs, Rabbi Israel Miller, the program is an answer to the complaints of the students and faculty members regarding the lack of maturity of the Co-op students. He says that he hopes that the new program will instill in the students a "greater feeling of responsibility towards their college courses." He also claims that the program will allow the REAP students to benefit from the same economic advantages as regular college students enjoy, by paying college rates and getting financial aid. Rabbi Miller also said he hopes "the new program will persuade more students to stay on at YC and SCW after their first year."

The third alternative program is new. It is the College Limited Early Admissions program (LEAP). It is essentially a replacement for the former "double co-op" program. The LEAP program is for students with an 85 percent average in high school and 1100 cumulative on their SAT. The student takes a maximum of 14½ credits at the college and does not attend any high school classes. Students in the LEAP program pay full college tuition, are eligible for state and federal financial assistance and receive a high school diploma upon completion of the first year of college.

## M.S.A. Reports Findings After Three-Day Visit

by Esther Sussmilch

The Middle States Association (M.S.A.) presented Rabbi Lamm with an oral report on its immediate impressions of the University. The report was submitted when the M.S.A., which reviews the accreditation of colleges and universities, concluded a three day visit to Yeshiva University's campuses on November 5.

Although there was no danger of YU losing its accreditation, the visit did provide the University with an opportunity to examine more closely the present administrative policies, as well as the academic programs. Professors and students of Stern and Yeshiva College have spent two years preparing a self-study report to present to the visiting committee. Dean Mirsky explained that on the basis of formal meetings, informal chats and these reports, the committee will soon submit its evaluation to the University. Before they left, however, their opinions were presented orally by the M.S.A. chairman Marvin Wachman.

The program of divisional deans, instituted a few years ago to enable the two colleges to pool their faculty members was rendered as one of the main problems by the committee, as well as by the self-study report. The general consensus was that the desired goals can be achieved without implementing such a program. According

to the report, the present system of divisional deans places an economic strain on the University. Furthermore, communications between the two schools is strained because of their distant locations. Several faculty members believe that Stern students especially have been deprived as a result of this program. Because the deans' offices are located at the main center and their office hours at Stern are only once a week, these students have been lost in the shuffle.

Recommendations were made for the entire university to re-emphasize its original theme of *Torah U'madah*. The M.S.A. noted that the uniqueness of Yeshiva University lies in its synthesis of these two principles. In addition, the humanities program, the foundation of any liberal arts university, should be improved. Dr. Carole Silver explained that as the trend in both schools moves toward professional training for such traditional fields as medicine, law, social work and business, the humanities courses grow more and more neglected.

The committee also noted that the two schools are very different with very different needs, requirements, and student organizations. Furthermore, equal facilities should be granted to both schools.

The committee checked into all possible

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TAC invites you to a *Chanukah* Mishnah to be held Monday December 8 at 8:00 p.m. in the Orange Lounge.

## Grand Opening

by Sandy Kahn

Monday, November 24, marked the opening of the Student Council's much awaited, never before attempted, certainly not to be missed . . . very own store! Located on the first floor across from the Orange Lounge, the store is a great convenience to the students in the dormitory. School supplies and toiletries are available, as well as various gift items from American Greetings, such as assorted Ziggy products, posters and cards.

Carol Gejerman, president of the Economics and Accounting Club, has been visiting many showrooms and buying merchandise for the past few months in order to give the students a wide selection of quality items. Carol has also received an assortment of beautiful hair ornaments from France, as well as a generous supply of pantyhose for those last minute emergencies. Spending a leisurely evening at home with your lab book? Check out the t-shirts and shorts for the best in comfortable study-wear.

As the store expands Carol hopes to begin stocking books, and with student cooperation a paperback exchange is not far behind.

# Health Science is Theme For SAF Symposium

Anne Schwarzberg

The ongoing emergence of women into the Health Sciences was the focus of the Speech Arts Forum symposium held on November 12 at Stern College. The women leading the symposium included Dr. Susan Shulman, pediatrician, Dr. Devorah Kanarfogel, optometrist and Dr. Elke Epstein, psychologist. Dr. Caryle Hussey, R.N., Ed.D. served as moderator.

Dr. Caryle Hussey is a registered Nurse and holds a masters degree in child nursing. She is presently serving as director of the Stern College program for registered nurses seeking to continue their education.

Dr. Hussey stated that careers in health care and science encompass much more than medicine. The federal government lists over 80 health professions and careers, with the number of women entering these fields increasing at a tremendous rate. Professions such as dentistry, optometry, pharmacy and the like, careers that were "once considered totally inappropriate for women, are now not only open to women, but are being led by women." Careers which were traditionally considered "women's careers" such as nursing, are now constantly evolving and changing to meet the demands of society. In line with this trend, Stern College offers a bachelor of science degree in nursing to candidates who successfully complete the program's requirements.

Dr. Shulman, a 1967 graduate of Stern College, was the next speaker to address the audience. Dr. Shulman informed students interested in pursuing a career in medicine that medical schools today are looking for well-rounded individuals with strong academic backgrounds. She noted the advisability of pursuing a more varied course of undergraduate study than that of a science major. (The four basic sciences—biology, inorganic chemistry, organic chemistry and physics are still a must, of course.)

One of the aspects of medical school that seemed particularly attractive to Dr. Shulman was its well-structured curriculum as opposed to that of more loosely structured graduate and PhD programs. The standards are so vigorous that "once you're in, they force you along." One of the major disadvantages of medical school,

however, is that "it does not make you a doctor at the end of four years, you're a nobody. You have an MD degree and you're completely incapable of doing anything. You are forced to take at least an additional three years of training." In light of this, students who are considering medical school must anticipate a minimum of seven years of training from the day they enter medical school until they can begin to practice in their field.

Dr. Shulman stated, however, that there are numerous advantages which outweigh these negative aspects. There is never a lack of challenge; it is a very satisfying and fulfilling career. Furthermore, the hours are flexible once the initial training period is over. Dr. Shulman does not feel that her time-consuming career has affected her family life or children adversely.

Dr. Shulman warned pre-med students not to allow the number of years of study to frighten them. "Time goes by very quickly. The training is very vigorous, stimulating, and yes, exhausting; but at the end, you're a doctor. If you're interested and have the academic background it is number one as a career for women."

Another field in which women are making their presence felt is optometry. According to Dr. Kanarfogel, an Optometrist, the lay person has many misconceptions about the profession. Those planning on a future in optometry should anticipate the ubiquitous question, "But what's an optometrist?"

The optometrist of today is very different from the optometrist of yesterday. Twenty-five years ago upon graduation from high school, one entered a three year optometry school program. Today, there is a minimum prerequisite of two to three years of college, although most entering students have already earned a bachelor's degree.

Optomtrists originally examined eyes for glasses. Today, because of their advanced training, optometrists are qualified to do much more. Optometry has grown and expanded its horizons, becoming a career with diversity. Aside from optometric treatments such as corrective lenses, contact lenses, or low vision aids for the partially sighted, a relatively new area of vision treatment is being practiced by

cont. on p. 8, col. 1

# Speak Your Mind

Prior to the recent, week-long Middle States Association evaluations, one of the MSA committee women asked SCW Student Body President Julie Beyer if it is true that mothers send their daughters to Stern in order to get married. What is your reaction to this comment and to its implication, that Stern has such a reputation? We ask you to Speak Your Mind!



**SANDY KAHN, Soph.**—It really bothers me to hear anyone make any unfair generalizations about Stern, since there is so much diversity within the school. These stereotypes can be very detrimental to the morale of the student body. It is demoralizing for students when they feel that the outside world has the attitude that their school is looked upon as a "marriage factory" and not as a legitimate, credible learning institution.



**AMY SHOLITON, Fresh.**—I would go so far as to say that it was not only inappropriate and unfair, it was absolutely unethical for a representative of Middle States, whose job is to objectively review the credentials of the University, to come to Stern with such preconceived biases. If the Middle States people feel that the reason the majority of the students come to Stern is to get a degree in "MRS.," then of course it will negatively influence the way in which Stern College is evaluated. As for the validity of the statement, it is much less true now than ever before—even those girls getting married in college are continuing on for undergrad and graduate degrees. Besides, there's nothing wrong with marriage—the family is the most important Jewish institution—so at Stern you can go for both, Harvard Law and husband.

**LISA KORMAN, Jr.**—I think it is sad that myths of that sort are so prevalent that a group like Middle States would note them, and I think that the people who perpetrate those comments have never really met the average Stern student.



**SHERRI SUSSMAN, Alumna**—Personally, I think it was in very poor taste to ask such a question, but since the question has been posed, I'll say this: especially for girls from out of town, from smaller Jewish communities, the fact that a girl can have a social life without being afraid that a guy she's going out with isn't religious or even Jewish, is definitely a consideration, but certainly not the overriding consideration.



**DEENA GREENBERG, Jr.**—I think that it was very unprofessional of Middle States to ask that question. Most women at Stern College do want to get married, but they also want careers. This is really no different than at any other university, except at other universities, living together is more often substituted for marriage. Also, why did Middle States only direct this comment to Stern? After all, most of the men Stern women marry are from YU—so why wasn't YU asked the same question?!



**AMY SCHWARTZ, Sr.**—First, I'm really surprised that a highly regarded committee such as Middle States could ask such a question. All colleges have certain percentages of students who get married while still in school, as well as those who are engaged before graduating. True, Stern may have a higher percentage of women engaged or married before completing four years of study but that's their personal business. As for the reputation of the school, I see nothing wrong with wanting to get married, but now, more than ever, many women are career-minded and seek to get an education that will prepare them for an occupation once they graduate.

## Bulletin Board

Dr. Ernest Loebel, Dean of Natural Sciences and Mathematics at YU has resigned. He will be returning to his position at Polytechnic Institute of New York in January 1981.

The Office of the Registrar reminds all students who have not signed their computer print outs at this late date that they should do so at once. They run the risk of incorrect grade reports if they do not check with the office at once.

Business and Professional Women's clubs of New York is offering the Grace Legendre Fellowships for advanced graduate study. Candidates for the fellowship must be women residing in New York State and citizens of the United States, have a bachelor's degree, be currently registered full time or have completed one year in an advanced graduate program and show evidence of scholastic ability and need for financial assistance. Applications must be

submitted by February 28, 1981. Qualified candidates should send a brief resume including the above information with a request for an application to:

Bernice W. Crosby  
125 Stark Avenue  
Penn Yan, NY 14527

Exemption tests in History 71 and 72—Survey of Jewish History, will be offered Monday, December 22 at 3:00 p.m. Students should register on appropriate forms (M40) available in the Registrar's Office no later than December 8. The fee for the exams is \$25 for one and \$35 for both.

The first annual Rabbi Dr. Aaron David Burack z"l Memorial Lecture will be held Sunday, December 7 at 3:00 p.m. at Furst Hall. The Memorial shiur will be delivered by Philip Bush.

Complimentary student transcripts are available in the Registrar's Office.

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Various performances are available. Intercession theater party will be on Tuesday, January 13. Play to be announced. More shows coming soon. For tickets and information see Amy 10E or Mrs. Winter in the Office of Student Services.

The annual YC-Stern Shabbaton will be held at Stern December 12-13. For more information contact Fabienne Rottenberg in Rm. 16F or Danette Levine in Rm. 4D.

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# The Unknown Jews of Southern Russia

**Bella Simontobov**

*Bella Simontobov emigrated from Russia with her family a little over a year ago. She is currently pursuing a shaped major at Stern College.*

America has from its inception firmly established itself as a beacon of freedom and equality. It has been continually proven every time a new wave of persecution batters the defenseless Jews of Eastern Europe—in Russia, Poland, and Rumania throughout history. They come to the "golden land" and America opens its heart to them. Thousands of Jews continue to arrive at American ports. The immigrants are of all possible professions including doctors, musicians, teachers, engineers, factory workers, and students.

Today, American Jews are familiar with Russian Jews from Moscow, Leningrad, Kiev, Odessa and other main cities who

came to America to seek freedom and equality denied to Soviet Jewish citizens. The American Jewish community tries to help these people not only to adjust to America, but to American Jewish life as well, since from birth Soviet Jewish emigres were not exposed to customs and traditions.

Fortunately, there are Jews in the southern part of Russia, who for generations have been held together by a strong *masorah*. These Jews are *sephardim* who live in Uzbekistan (known in America as Turkistan—whose main cities are: Tashkent, Margilan, Samarkand and Bukhara), Dushanbe, capital of Tadgikistan; Yerin capital of Armenia; and Georgia (main cities: Tbiliski, Kutaisi, Mahachkalah), have learned their traditions from their fathers.

Synagogues also play an important role in the passing on of Jewish heritage. Synagogues in these republics are less ornate than most synagogues in America. Mostly they are detached houses with a *mikvah* built in the yard. The water source for the *mikvor* is a nearby natural well. They do not contain sculptures, mural paintings, stained-glass windows, or mosaics. No matter what differences there might be in design, each synagogue has the same essential elements. There is an ark containing the scrolls, and an Eternal Light. For each pious Jew in Southern Russia, the synagogue is not just a house of worship for prayer, religious discussion and *shuirim*, but it is also the place where people are able to meet friends and find assistance.

Many people in America wonder about the lives of Jews in Russia—for example, whether it is possible to keep kosher in Russia. I'd like to be specific and describe some interesting things about the Jewish life in the small city of Margilan, where I was born, and which has a Jewish community of over 1,500.

Each observant Jew in the city knows the fundamental laws of *kashrut*. Margilan has enough *shochetim* to serve the community and it is interesting that there are separate *shochim* for animals and birds. The reason for this is that the only legal place where *sh'chita* may be studied is in Moscow and students are rarely able to spend sufficient time to receive training in these two areas of slaughtering. Even if someone happens to be trained in both, it is still the local custom to have separate *shochtim*.

Usually the slaughtering of the animal takes place in the house of the Jew who owns the animal. However, Margilan does have a special place for this purpose and it has a few small kosher butcher shops where the meat is sold.

These principal laws of *kashrut* are observed meticulously by a large portion of the Jews in Margilan. Those who maintain *kashrut* there feel that they are living by a regimen which has served as a binding element for Judaism and the Jewish people.

Jews of Margilan not only keep the laws of *kashrut* and Jewish life cycle events, but for centuries have observed all Jewish fast days and holidays. The celebration of *Pesach* for instance, is a good example.

Many people in America are surprised to learn that it is really possible to celebrate *Pesach* in southern Russia. Where do people get *matzah*? How do they know the *matzah* they are eating is kosher? For how many days do they celebrate *Pesach*?

Although it is possible to buy machine made *matzah* from Moscow, most *matzot* are baked in the home by hand, aided by professional bakers who come to each house to assist. In addition, there are a number of community ovens available for *matzah* baking. The grain is bought by community representatives and the flour is ground as a community project. However it is more advisable that each family bake their own *matzot*.

When the holiday is about to be ushered in and *b'dikai chametz* has been performed there is a very old ritual of the Jews of southern Russia. They greet *Pesach* seated on the floor, dressed in their best clothes, in a home fragrant with sweet odors of *matzot*, wine (which is made from grapes by hand in the home, especially for *Pesach*), and holiday food. They sit and celebrate this holiday with pleasure in their hearts but also with tears in their eyes, feeling the joys of freedom on the one hand and pains of persecution on the other.

Many people want to leave Russia. However, not all of them can. Some of them are not able to leave because they do not want to leave their children; others are not allowed to leave because they are *refuseniks*, those who have been refused visas. The situation is getting worse in Russia every day because of problems in Afghanistan, which have weakened relations between Russia and America. A lot of families who have permission to leave Russia are experiencing delay because of this situation.

Nothing can be more difficult than to wait for something without knowing what will happen. These Jews have enormous hope about being in Israel and anticipate being free Jews. However, their dreams will never be realized if Jews around the world sit idly by without actively protesting Soviet policy. We must help them, because if we will not, no one else will.

*Ms. Simontobov would like to extend her appreciation to the World Jewry Club of Stern College and the Soviet Jewry Club of Yeshiva College for their support for Soviet Jewry.*

## On Battered Women

**Adina Sullum**

This past July I returned to the Herzliya battered women's shelter in order to volunteer my services to help their sorrowful plight. In contrast to the unkempt and littered yard as well as the untidy and cramped conditions that I had encountered this past winter, I was pleased to observe that more energy had been invested in improving the conditions. However, any substantial improvement in the physical conditions is difficult due to the fact that approximately 18 women and children occupy a one and a half bedroom house.

One day I entered the office, which also serves as a bedroom, to find several of its "refugees," in addition to two small children, listening to the sobbing and outpouring of an obese Jewish woman. She had fled her husband, after several decades of marriage, because of frequent beatings by her mate.

Up until this occurrence I had spent my time working in the playhouse with children, a number of whom were psychologically disturbed. This was the first contact I had had with a new arrival who sought the haven that Ruth Rasic, the hard-working and dedicated Israeli woman who is an ardent supporter of Israeli women's rights, had established in 1977 following the death of a battered woman. Despite my year's experience of being a social-work student, I was unsure of how to react. I knew that it was crucial that she be able to release the build up of tension that had gathered for years, and by crying and pouring out her story, she was accomplishing this process somewhat. I also observed how the other battered women, all of whom were *vankot* (old-timers), knew what to ask and just as importantly, when to remain silent. I felt uncomfortable in the room for a while because I was a newcomer and an American, but slowly I became more at ease.

The woman was born in Egypt and moved to Israel where she met her Egyptian husband. It was not until after several years of marriage and several children that he started beating her severely. Prior to that time he had abused her by overworking her. As she said, "He kept me pregnant all the time and expected me to do all the housework." Since she said that a number of her children still lived at home, several of the battered women were concerned that the father might sexually abuse her older daughter. The woman said that she was sure this would not happen.

Nevertheless, her statement did not allay our fears. As she spoke about her mistreatment I was concerned how it was affecting the children who were in the office. No doubt they had witnessed such scenes before, but I am sure that each scene leaves its imprint upon them.

Later that day, when I had returned from the playhouse with the children, I came upon the new arrival, sitting silently, and staring out into space. I decided to talk to her about her situation, and I proceeded to inquire about her state of mind. I wished that I could have done long-term counseling with her, but it was my last day at the shelter. To see a fellow human being and a fellow Jewess suffer so much, one wants only to reach out and touch. I do not know what has happened to this unfortunate woman since that time. I use the word unfortunate which is quite relative in this situation of being a battered and abused wife. She is certainly more fortunate than the approximately 100,000 women who are abused, mutilated, and too often murdered, who do not flee to a safe haven. (Keep in mind that Israel has a population of about 3.9 million people which means that approximately 3% of the total population are battered.) It is incumbent upon each of us not to stand idly by, but to become involved in helping women like these, whether they be fellow Jews or not. In the book of *Vayikra* 19:16, the *chumash* states, "Thou shalt not stand idly by the blood of thy neighbor." Rashi explains that one should not witness a person's death while one is capable of saving him. It is a horrendous fact of life that some women die from the beatings they suffer at the hands of their husbands. There are also those women who decide to flee from their husbands in a different and more permanent way than flight to the shelters. While the newspapers may list the cause of death of a particular woman as an accident, her death in fact might have been a suicide.

Last spring an article appeared in *The Observer* on the history of battered wives as well as an account of my first visit in the winter of 1980. It was distressing to see the sparse amount of people who were concerned about the situation. I certainly hope that the women of Stern College as well as the men from Yeshiva College will take an active role in inquiring about what they can do to help alleviate this plague. Please feel free to call me in room 11F and inquire how you can help preserve the lives of more Israeli women and other women worldwide.

## Two Arrested in Protest

*cont. from p. 1, col. 2*

night they wouldn't be fit to come into court the next day, because I would have broken their legs."

Despite the judge's position, media coverage of the protest presented the

Jewish position favorably. Perhaps this is because police brutality during the protest reached unheard of proportions. One participant in the protest claimed: "Our so called 'authorities' proved to be much the opposite."

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# Pirchei: The Singing Phenomenon

Rachel Katsman

One of the amazing musical phenomena in the last two decades is what could be loosely termed the "Pirchei phenomenon," i.e. the cherubic sound of pre-pubescent voices, vocal chords strained to the hilt, singing with religious/ecstasy musical verses from the Scriptures.

But if you still only associate Pirchei with black kipot, flying tzitzit, and a choir director to match, you obviously haven't seen Chanan Avital, director of Pirchei Yerushalayim.

Chanan is definitely an image-breaker appearing on stage in blinding metallic-silver shirt, and his kippah serugah flopping up and down as he spontaneously breaks into the latest disco step, very much in the spotlight which he admittedly loves, directing the boys.

"I want to see Pirchei become looser, more contemporary," Chanan explained in a recent interview. "And I think that my own stage presence has a lot to do with it."

In fact, in a recent concert at Brooklyn College, Chanan showed that Pirchei boys don't necessarily have to sing of Torah and praise to G-d, as he led them in a rendition of the Israeli hit-rocker, "A-ba-ni-bi."

But even with what appear to be more liberal innovations with his performances, Chanan is staunchly religious and would never want to compromise the religious integrity of "his boys" or his music.

Yet Chanan said he feels that chassidic music—especially Pirchei style—has come to the point where it must be modified to stay interesting. This includes introducing more contemporary arrangements and innovations, both on stage and in song. One change Chanan has made in standard Pirchei—a trademark for Pirchei Yerushalayim—is that the choir sings with a Sephardic, rather than Ashkenazic, pronunciation.

One shouldn't be fooled by the Israeli accents of the boys, however. Although the group is called "Pirchei Yerushalayim," the choir that for the past year has been performing in the New York area is American. In light of this, isn't the name "Pirchei Yerushalayim" a bit deceptive?

Perhaps, but there is method to the madness. Chanan Avital is one of the founders and the present director of Pirchei Yerushalayim in Israel—an extremely successful and popular boys' choir which has to date put out five albums and has constant demands for concert appearances. Chanan is one of the biggest names associated with production of chassidic concerts in Israel today. But the lure of a new challenge brought Chanan to the States last year, to try his hand at production on the other side of the ocean.

Here he organized a group of 20 boys, an American version of his Israeli Pirchei youngsters. At first, Chanan wanted to call the group a neutral name, "Pirchei Hashalom," but he explained that because of the name familiarity and success of Pirchei Yerushalayim, he was pressured to keep the name of his original choir. Last spring, his authentic Israeli Pirchei boys did come to the U.S. to perform, which also set a precedent for the name.

Although the Americans haven't cut any albums as have their Israeli counterparts, they do perform frequently in the New York area and last month, 10-year-

old star soloist Eliezer Chait (nephew of Baruch Chait of "Rabbis Sons" fame) took first place in the Neginah Orchestra's Second Annual Song-A-Thon, beating out such celebrities as the indescribable Shlomo Carlebach, chassidic music great Avshalom Katz, and Yemenite heartthrob Yoel Sharabi (2nd place).

Chanan is considered somewhat of a heartthrob himself in Israel. He is a

groundwork for connections in the business. After he left the hospital, Chanan began to put the wheels in motion. He brain-stormed the idea of a Chassidic Song Festival for children. He approached Israeli musicians for novel musical compositions (words taken from the Scriptures—a requirement for chassidic music) and solicited tryouts for child performers. But because the idea hit so well, Chanan found himself in the classic predicament of anyone new entering a competitive field: established impresarios were trying to prevent his moving into their territory. But Chanan persevered, overcoming such additional problems as religious opposition—a boycott from the Mea Shearim-Guella faction whose protest included the feeling that it would be improper and immodest for their daughters to return home at night from a concert of this sort. Nevertheless, in the end, the first annual Chassidic Song Festival for Children (May 17, 1976) was a phenomenal success and laid a red carpet for Chanan's career. Every year now, the Children's Song Festival is a musical highlight in Israel.

"The irony was unbelievable," said Chanan. "A year before, I had finished serving in the military. I was in the paratrooper division and went through

the entire Yom Kippur War without a scratch. And then this happened to me. I thank G-d that I've made a full recovery."



popular topic in women's magazines, although he admits that "the whole business is silly and I would just as soon have them leave me alone."

Even so, Chanan is one of the most successful impresarios in Israel, albeit a seemingly unlikely type for the Pirchei business.

But Chanan has what could be called an innate "chassidic spirit." He's always loved chassidic music, and considers himself Shlomo Carlebach's #1 admirer. How he himself broke into the music business was a fluke of both luck and tragedy.

On July 4, 1975, 22-year-old Chanan Avital was shopping in Jerusalem's Zion Square for a suit for his sister's wedding when, all of a sudden, a bomb went off and he was caught in the middle of an explosion. In this widely-publicized terrorist attack, 15 people were killed and 60 injured.

"I knew I was badly injured, but I didn't lose consciousness. I just figured to myself, 'I guess this is how people die,'" Chanan recalled.

Chanan was the first of the casualties to be brought into Shaarei Tzedek Hospital. He had suffered extensive leg in-

jury, to the point where doctors were certain that they would have to amputate one leg. But it was finally decided to try to save both legs with a series of operations. To date, Chanan has undergone a total of 12 major grafts and operations.

While in the hospital, Chanan was visited by his idol, Shlomo Carlebach, and also by Yigal Calek, director and founder of Pirchei London, perhaps the most famous and successful of all the Pirchei groups. It was by Calek that the idea of Pirchei Yerushalayim was conceived.

Under Calek, the first and highly successful Pirchei Yerushalayim album was produced, featuring the popular "Kol Berama Nishmah." Subsequently, Chanan inherited the choir.

Chanan was still in his hospital bed when he began to think of producing on his own. In terms of his background, he was definitely equipped. After the army, Chanan spent a year at Bar-Ilan University, where he studied theater and Tanach.

"Tanach," Chanan commented, "because I love to learn it, and theater because I felt it was where I was heading careerwise." He was also able to acquire a position in public relations with the Jewish Agency, which laid the

groundwork for connections in the business. After he left the hospital, Chanan began to put the wheels in motion. He brain-stormed the idea of a Chassidic Song Festival for children. He approached Israeli musicians for novel musical compositions (words taken from the Scriptures—a requirement for chassidic music) and solicited tryouts for child performers. But because the idea hit so well, Chanan found himself in the classic predicament of anyone new entering a competitive field: established impresarios were trying to prevent his moving into their territory. But Chanan persevered, overcoming such additional problems as religious opposition—a boycott from the Mea Shearim-Guella faction whose protest included the feeling that it would be improper and immodest for their daughters to return home at night from a concert of this sort. Nevertheless, in the end, the first annual Chassidic Song Festival for Children (May 17, 1976) was a phenomenal success and laid a red carpet for Chanan's career. Every year now, the Children's Song Festival is a musical highlight in Israel.

Chanan's heart lies with his own choir and their public appearances and albums, but his talents are in constant demand all over the Israeli music industry. He'll be returning to Israel in May (permanently, he now says) to enter the Annual Jerusalem Song Festival with his choir and an original composition. Chanan writes much of the group's music himself.

"I loved being in the States for the past year and a half," he said, "but I'm very excited about returning to Israel. I feel much more at home on stage there—more at ease with the audience. I guess I'm also a bit partial to my Israeli choir."

Along with success in any career come doubts and questions: Was it worth the trouble? Where to go from here?—and the like. But Chanan is quite satisfied with the success he has attained.

"When I started this business I was in it basically for the money, but in Israel it's hard to really make it financially, even in this business. The money to me doesn't make a difference. Now I'm in it because it's something that addicts you—all the excitement, the fame, and the power you have in the entertainment business. I hope I'll be able to keep doing what I'm doing for a long time."

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## The Young and Fair is Done with Flair

Linda Ostrow

What happened to Abby's fraternity pin? Who stole Dru's money? Selma's fountain pen? Somebody's been taking things from the girls at Brook Valley Academy, so Drucilla intends to put an end to it and find the thief... and so she does. Miss Cantry intends to do the same thing... and so she does. The problem is they don't find the same person guilty.

Does it sound like a combination of *Uncommon Women* and *Ten Little Indians*? Well, there's no murder in this one.



but it will definitely keep your ears on, your eyes open, your curiosity up, and your seat down.

*The Young and Fair*, by N. Richard

## Health Science

cont. from p. 5, col. 2

many optometrists, vision therapy. This entails working with individuals who cannot coordinate their eye movements. As a result, such people may fail academically, or become awkward in games or sports. Through vision therapy, good vision skills can be developed. Dr. Kanarfogel feels that in light of these developments, optometry has evolved into a rewarding career.

Dr. Kanarfogel stated, "Optometry presents a challenge because it is a young and changing profession that is still open to innovation. It has room for bright people with new ideas."

Dr. Elke Epstein, a clinical psychologist in private practice, was the final speaker of the evening. According to Dr. Epstein, there are many obstacles in pursuing a career in psychology. First of all, it is almost impossible to get into a good graduate clinical program. Furthermore, after having earned a Ph.D., it is necessary to undertake further supervised post graduate work. Finally, after having earned the title of doctor of psychology, one is confronted by a demanding and often disheartening career. In dealing with patients on a day to day basis, progress is often unmeasurable. However, in the long run, a psychologist's work is deeply rewarding. Once a patient has successfully completed treatment, the psychologist sees that the many hours of therapy were well worth the effort.

Nash, will be presented December 13-18 by the Stern College Dramatics Society. Two special performances will be given December 10 and 11 for the faculty and the judges of the American College Theatre Festival Competition in which Director Dr. Laurel Keating has entered *The Young and Fair*. Should the play be selected as a winner, the cast will be sent to Baltimore to meet more competition. And if triumphant there, the next stop is Washington D.C. where it will play in the equivalent to an off-Broadway theatre.

The play is set in an all girls' Junior College near Boston, just after World War II. "It's a play about compromise," says Dr. Keating. "How much can one compromise of herself before losing her essential core?"

Frances Morrirt (Linda Ostrow), Patricia Morrirt (Michelle Schwartz), Sara Cantry (Marsha Lustig), Drucilla Eldridge (Reena Leibtag), Lee Barron (Beth Miller), and Nancy Gear (Barbara Leider) are the six central characters. The entire cast numbers 18.

Tickets to the play are \$3.00 in advance and can be purchased from Tova Ungar in 14E, Susan Kaplan in 14H, and Michelle Schwartz in 10A.

If there are any students who are not presently involved in the play but who are interested in joining the Stern College Dramatics Society, contact Tova Ungar in 14E or Michelle Schwartz in 10A.

## M.S.A. Visit

cont. from p. 4, col. 4

aspects of the University. But surprisingly, the issues of curriculum and Stern's new Judaic studies core program were not brought up.

The M.S.A. however, calls for more action on the part of the board of trustees and urged the University to make the undergraduate divisions its focal point, stressing once again the theme of *Torah U'madah*.

Dean Mirsky believes that the M.S.A. visit was successful, and commented that the committee was deeply impressed by the honesty and devotion of faculty members and students alike.

## Clash at Queens College

cont. from p. 1, col. 4

claims Rahman, would involve "cooperation between Jew and non-Jew." It would be "a state in which Jew and non-Jew will be equal."

The PLO speaker then went on to condemn the Egyptian-Israeli peace treaty, calling it a "Hitler treaty." The peace process, he stated, "opens Israeli relations with Sadat," but "not the Egyptian people." "You will find," insisted Rahman, "that the Egyptian people have boycotted" both governments.

Rahman proceeded to charge Israel with involving "God in the real estate business" by its claims over disputed territories, and condemned the United States "as a main godfather of attacks on Palestinians."

Rahman pointed to PLO support as being "stronger than ever," and as having the solidarity of over 95% of the total population of the world." And, he appealed, we must all listen to "the representatives of the Palestinians—the PLO; otherwise, we will only be helping

"to perpetrate bloodshed."

Many African countries, as well as countries such as Iran, he pointed out, have "finally fought back," showing that it is possible.

At the conclusion of his speech, Rahman was unable to remain for a question and answer period, as he had promised he would at the beginning of the program. According to a Black Solidarity Week official, the United Nations was "in the process of discussing human rights," and the PLO representative had to leave to speak there. When one of the Jewish students contended that the program was one-sided, and that Blacks should learn "to respect both sides," the M.C. replied that "the program was designed to inform students, not to hear both sides."

Meanwhile, former Queens College student, Jay Spector, who was one of the leaders of the demonstration against PLO presence on campus, and who was one of those thrown out of the room where the PLO representative was speaking, spoke to *Ha-Or* while the lecture was going on. "I don't know how the Jewish community can allow this," he complained. "There should be thousands more here."

## We Can Co-Op

cont. from p. 2, col. 3

As to the accusation that we ruin the caliber of the classes, Mr. Alvin Rapp, assistant principal of YUHSG, answered, "statistically seventy-five percent of every Co-op class since the program was initiated has averaged a B or above." Is this ruining the caliber of the classes?

Rabbi David Weinbach, principal of YUHS schools said, "it is unfortunate that the SCW students have developed a negative attitude towards the Co-op program. It would be more responsible for the SCW student body to welcome the Co-op students and recognize their value to Stern, rather than degrading and maligning them."

We therefore hope that the SCW student body will re-evaluate their opinions concerning the Co-op program by investigating further into the matter. We are sure the outcome will be a positive one.

Signed,  
Co-op 1980-81

## Around Town

The Student Mobilization for Israel Club of Queens College presents "Your People Are Mine," December 2, at 8:00 p.m. on the 4th floor of the Student Union Building. The folk-rock musical, based on the Book of Ruth, is making its premiere U.S. performance at the college. Tickets are \$3.00 for non-Queens College students, and they are available at the door, or in advance—call 591-8978. The audience is invited to a Chanukah party with the cast after the show.

November 17-January 11 The Jewish Museum presents "Scrolls of Fire: Paintings By Dan Reisinger", an exhibition by the Israeli artist with separate text panels written by Israeli poet, Abba Kovner. Museum hours are Sunday, 11:00 a.m. to 6:00 p.m. Monday-Thursday, 12:00 noon to 5:00 p.m. Admission for students with I.D. cards is \$1.00.

The People's Symphony Concerts presents world-famous pianist, Richard Goode, in concert on December 6 at 8:00 p.m. at Washington Irving High School. Goode, the 1980 winner of the Avery Fisher Prize, will give a program of Mozart, Schumann, Debussy, and Brahms.

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