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# THE OBSERVER

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## Senate Approves Revisions for Graduate Requirements

By Kim Shulman

After several weeks of extensive deliberation the Stern College Senate has approved the proposed revisions of graduate requirements by a secret ballot vote of 10-2. The proposal will now be placed before the faculty members, who have 20 school days to assemble for discussion of the issue and 30 school days to vote on it. A majority vote decides the outcome of the plan, and should the revisions pass favorably by faculty, the President will have the final decision.

Approval of the revisions will put the new curriculum into effect, and students

will then have the choice to continue under the old requirements or accept the new curriculum. All incoming students will have to abide by the regulations of the new plan.

The proposed motions are a culmination of many months of work done by the Curriculum Review Committee, consisting of faculty members, administrators, and student representatives. The major consideration of the plan, according to Dean Bacon, is that "students have a greater variety in choosing courses that they feel will meet both their career goals as well as the University goals for a liberal arts

education."

The proposal offers significant options for students; greater flexibility is achieved by the requirement for classification of courses as Level I and Level II. Level I courses are those which are basic and fundamental to the area of study. Level II courses are those which require a prerequisite or a specified amount of familiarity and sophistication in regard to the course work.

A great deal of debate generated from the elimination of Speech 1.1 as a requirement for all students. Dr. Laurel Keating addressed the Senate on this particular matter because of her strong convictions about the importance of a formal speech course. She stressed that "80 per cent of our waking hours involve speech communication either as senders or receivers."

Furthermore, she illustrated the value of verbal discourse as well as the essentiality of verbal tools in order to maintain a role in society. She explained that it is clearly a loss for the student who does not learn these "basics" in a speech course. Dr. Keating suggested three modifications of the original curriculum plan. Each of these was overruled by a secret ballot.

Another area of discussion focused on the humanities requirements. According to the proposal, a student must take at least 12 credits from this area of study chosen from English and humanities; philosophy, art, or music. However, students may not take more than three credits in art and

The proposed curriculum, as it is presented to the faculty is as such:

### \*Basic Courses—10 credits

English 1.1 (3 cr.), Health Ed. 1,2 (½ cr. each), and 6 credits chosen from: Speech 1.1; one term of mathematics (1.2 or higher); one term of Information Science; foreign language (01-02).

### \*Humanities—12 credits

Chosen from: Any foreign language 1-2, 3-4, (other than Hebrew); Level I courses in English & humanities; philosophy; art or music. No more than 6 credits may be taken in art or music; and no more than 6 credits in any other subject.

### \*Social Sciences—9 credits

Chosen from Level I courses in economics, history, political science, psychology, or sociology. No more than 3 credits may be taken in psychology and no more than 6 in any other subject.

### \*Natural Sciences—6 to 8 credits

One year of laboratory science

### \*Foreign Language or Advanced Electives—9 credits

Any foreign language other than Hebrew and/or Level II courses in one or more subjects other than that of the student's major. A course used to meet any other requirement should not be used to meet this requirement.

Jewish Studies, the major, and sufficient electives, if necessary, will bring the total to at least 128 credits.

## An Interview with Rabbi Meir Kahane

The beard is flecked with a little more grey, the forehead shows a few more lines, the silhouette is a bit more gaunt, reflecting a 10-month jail sentence in Israel, but the message to world Jewry hasn't changed. It is a message of Jewish self-preservation, a call against the hypocrisy of "pragmatic Orthodoxy," and a plea for Jews to uproot themselves from the Diaspora and move to Israel.

Meir Kahane was back in town.

Rabbi Kahane, founder of the Jewish Defense League and head of its counterpart party in Israel, Kach, was in the States last month on a speaking and fundraising tour primarily to gain support for his party and his bid for the Knesset.

Kahane spoke at both Yeshiva and Stern Colleges to capacity crowds, and although his lectures were not identical in both schools, one central idea repeated itself. Kahane stressed that Jews are now living in a time of an obligatory war—*Milchemet Mitzvah*—against all who, in one way or another, attempt to defile the name of G-d through action against the Jewish people. It is the obligation of the Jew to protect himself against his enemies, and to fight back in a language they understand—and if that entails physical violence, so be it. Kahane explained that throughout the Bible, kings and prophets have stood up to their foes in defense of G-d's name and the Jewish people, and Jews today must follow that example, not the example of the 2000-year-old Diaspora Jew who has been

kicked to the ground and murdered because he never learned to fight back.

The idea of fighting back was the



Meir Kahane speaks at SCW

motivating force in the formation of the controversial Jewish Defense League. In an *Observer* interview, Kahane explained the rise of the JDL as a culmination of two serious situations. The era of 1967-68 brought the first open manifestation of anti-Semitism since WWII. Jews became the target of attack—the scapegoat in the Black civil rights movement.

"It was nothing against Blacks in particular," Kahane commented. "Blacks are no different than Whites. They looked for a scapegoat and correctly guessed Jews

to be the weakest link in the White chain."

At this time there was also another tragedy, a near absence of Jewish identity on the campuses. According to the JDL founder, there was the need for both Jewish identity and physical defense—body and soul, and JDL provided these things.

"The rest of the Jewish world was embarrassed at this newfound, vocalized pride of young Jews in their identity. They cringed at the sound of Jewish chants at rallies—they were waiting for the bricks to come; however, there were no bricks."

Kahane stressed the equal importance of women knowing how to fight and being able to shoot. "Women must learn to defend themselves also. Saving Jewish lives is incumbent upon all people, women included."

In 1970, Kahane moved to Israel and soon after, dissociated himself from JDL in America.

Two years ago, after much negotiation, Kahane decided he would come back to JDL on condition that there would be a clean-up in the leadership. JDL is now the American wing of Kahane's Kach party in Israel. Kach has the same non-compromising attitude that Kahane is famous for in all his endeavors. The platform of the party is essentially threefold:

1) To define the Jewish people in the Jewish state in *Torah* terms. "Our concept of *Torah*," Kahane explained, "includes both ritual and nationalism toward Eretz continued on page 7, column 2

## Internships Offered at Top Firms

Several paid summer internships are available to students who will be juniors and seniors next year.

The summer internship program was initiated by Dr. Blanche Blank. Dr. Blank contacted several firms and asked them to participate in the internship program by hiring Yeshiva students for the summer.

It is the hope of Dr. Blank that the internship program will benefit the firms as well as the University. She expects that, "the program will decrease the attrition at our undergraduate colleges, and will increase the attractiveness of the colleges to new students."

The firms offering jobs and the requirements for those jobs include: *Transammonia, Inc.*—general office work

*Weil, Gotshal & Manges*—law firm  
*Proskauer, Rose Goetz & Mendelsohn*—law firm

*Caplan, Weiss & Co.*—investment firm  
Accounting or business/economics majors preferred.

*Loehmann's*—Women's clothing store. Student with math and clerical ability and an interest in merchandising is preferred.

Any student who will be a junior or senior next year and has at least a 3.3 average is eligible for the internships. If interested, contact Professor Hatvay before *Pesach* vacation. Students will be required to submit a resume.

## YU Initiates Programs with Schools in Israel

Yeshiva University has now arranged new programs with several schools in Israel. The new programs will include Orot Beit Medrash L'Nashim (Sharfman's) and Michlelet Bruriah (Brovender's). The University has not arranged any programs with Neve Yerushalayim or Michlala.

Students involved in the programs will be enrolled at the school of their choice in Israel as well as at Stern College. They will be billed by Yeshiva University for the tuition of the Israeli school plus \$100. registration fee and an additional \$500. to cover University expenses. Because they will be billed by Yeshiva, students in the programs will be able to receive financial aid from the government. In addition, since they will be enrolled at Stern College, their credits will be entered directly onto their Stern College transcripts. The courses will appear on the transcripts as courses taken in residence at Stern rather than as transfer credits from another school.

The new programs are planned to go into effect in September.

## THE OBSERVER

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# Greater Efficiency Needed

With midterms now in progress, it may do well to bring to light a problem that faces many Stern students. There are some teachers who either administer midterms late in the semester or neglect to correct and return them within a reasonable amount of time.

Unlike final exams which are administered by the Dean's Office, the administration of midterms is the responsibility of the individual instructor. Without a Dean's office enforcing a deadline, some teachers delay returning midterms. This practice, however, is very upsetting to the student who is concerned about her knowledge of the material and her status in the course.

After putting much effort into a course, the student wants to see the results. If she did well, then the returned exam paper is her reward, and if she did poorly, then she can learn from her mistakes. Seeing how the exam was graded is a good indication of what is important to the teacher. It can influence the student's note-taking strategy for the remainder of the course.

Furthermore, if the course does not satisfy a requirement, the student can opt to take the course P/N, thereby relieving some of the pressure of achievement. Due to the time restriction for P/N registering, grades should be known by the fifth week of the semester. If she must take the course for a grade and is uncertain of how well she is doing, returning the exam early can indicate that the student should seek tutorial help.

Lastly, a corrected exam is invaluable as a review in studying for the final exam in a cumulative course. Every teacher owes it to his/her students to return the exams to them, or at least make them aware of the student's grade and achievement.

The Observer staff wishes the entire student body a *Chag Kasher v'sameach*

All English/Communications majors interested in an internship for the fall 1981 semester must see Mrs. Harvary as soon as possible. Arrangements must be made early to insure yourselves of a position.

## Letters to the Editor

### Dress Code Violates Student Rights

To the Editor,

As of the year 5741, the dress code at Stern College was modified. In an attempt to attract right-wing students to the school, the University has decided to impose this modified dress code on the present student body. (I say "imposed" advisedly because while the administration "consulted" the students they did not receive their approval.) This action is hypocritical because it is not against immodest forms of dress, just slacks. To quote "The dress code requires students to wear dresses or skirts and blouses with sleeves at all times in the school building. Slacks and shorts cannot be worn." (This is the first time many students are actually seeing what the dress code entails.) According to this statement, I can wear a miniskirt tomorrow but not pants. Thursday February 26, the students received letters from the administration that stated "as of March 2, 1981 (we) will not tolerate any further disregard of this regulation . . . ." In this letter the administration claims that the dress code "has impacted positively on the learning environment." What does this statement mean: have more students been receiving A's?

The students at this university are mature adults, and are past the stage of being told how to dress. Each student has the right to decide what to wear and their choice should not affect others. A woman should wear skirts out of choice and conviction, not force. A student should not be judged by her clothes but rather by her intelligence and effort. Students have and will comply with any personal request made by a

teacher. The University must respect the rights and privileges of its students and can not impose a dress code against their will.

The University must realize that the dress code will not serve its purpose of attracting the "more Orthodox" student. Right wing Jewry will continue to disagree with Yeshiva University and will not send their children here. Instead, the restrictions will drive away just the sort of student Stern is intended for: the modern Orthodox who loves the State of Israel and appreciates Jewish language, culture, and values.

Gail Silverman, '82

### More on the Dress Code

To The Editor,

I am very glad to see, upon reading the recent letter sent to all Stern College students, that the University has no more financial and academic problems, and can now focus its full attention on the most urgent dress code problem. I am sure the "non-tolerance of inappropriate dress" policy of the University will have a tremendous impact on the reputation of Stern College, especially among the 4000 young women from Boro Park, Williamsburg, and New Square who now intend to apply for admission. No matter the thirty or forty students that may leave Stern College or not come to Stern College because of the new policy, there will be 4000 others clamoring to take their places.

In addition, I feel that those professors taking the "vital" roll call should also take "dress mode call" in order to enforce this fundamental policy and enable the student body to fully appreciate the University's concern.

D. Silver

### A Poor Attitude

To The Editor,

The attitude some people have when others are footing the bill is reprehensible. What I am referring to in particular, is the persistent habit of leaving some and most often, all lights blazing in an apartment, in addition to blasting stereos, running water, etc., while no one is there and for lengthy periods of time. Perhaps no great a crime, you may argue, since the dorm buys electricity in bulk- or at a flat rate.

For argument's sake even if this were true, the dilemma at hand, is not so much the cost as the replaceability of the energy and other resources that we use. In an era in which energy is increasingly a luxury, and water so scarce that the term "drought" is used with impunity, any conscientious individual of whatever political inclination or disinclination ought to be concerned with conservation. Such a concern reflects responsibility, and a sense of concern with posterity—not cheapness as we are wont to believe. Conservation of our natural resources makes one more aware and appreciative of what he has.

But the issue is much more extensive than flicking of flights and turning off water faucets. An all-out commitment to conservation would entail a recycling project throughout the University's facilities—a project which several universities have instituted. There is no reason why newspaper, aluminum cans and other recyclables are not recycled. It takes little effort to save these items. They could be collected once a week by members of a task force.

This effort would constitute a minor, yet important contribution on the part of the student body. It would also indicate that we,

who are here for a liberal arts and Torah education, in order to participate more as citizens, are now concerned and willing to act upon salient issues.

Sincerely,  
Dena Lynn Hamburger

### A Farewell Letter

To the Editor,

Someone had once asked me if my position at Stern College was stimulating and rewarding enough for me to have stayed for 12½ years. My answer to that was that anyone who has had dealings at the Registrar's Office will attest to the fact that this particular office of the University is always bustling with activity. And what better way to be stimulated than by knowing that I was able to be of service to the many students who I have come in contact with. I am happy to have had some small part in instilling confidence in them and by having the knowledge to answer questions or referring them to the proper authority.

My association with both Administration and Faculty has always been amiable and pleasant. I am thankful to all the work study girls who have worked along with me throughout the years, and most grateful for the many wonderful friendships I have made among my co-workers. And, that in itself is most rewarding.

And so, as the time for my retirement from Stern College approaches, I want to take this opportunity to wish the student body Good Luck in all their endeavors, and to all my friends—SHALOM U'VRACHA.

Mrs. Ethel Rosenthal,  
Registrar's Office

## It's My Turn

By Betzalel Reich

At last my opportunity to write for the Observer. I've been waiting for this because I have so much to say to all you women. After all, you've been so nice to me, feeding me cake, babysitting for me, picking me up. I'm going to repay these debts right now by offering you advice gleaned from 23 months of experience.

On Men: I turn in around 7:30 p.m. after a good storybook and a cup of juice. But, I have been downstairs some Thursday evenings and what I've seen is appalling. Ladies, you need help! First of all, don't come down on time to meet those guys—make them wait. You're worth it. Also, what is this nonsense of talking in the lounge. There's a Howard Johnson at 42nd St. and Lexington. It's much better for talking, much more intimate. If he's not willing to buy you a few scoops of ice cream—forget him. If I were 240 weeks older, I'd show you how Stern women should be treated—like royalty. In the meantime, I'll continue to dispense my invaluable advice.

On Dieting: I know cake. I eat it. I talk about it. That's why you've got to listen to me when I tell you not to buy Entenmann's cakes. They'll depress you. You can't stop at one piece. You can't stop at one cake. At least three of my babysitters have overdosed on the stuff. Stay away from it. When you're really hungry, try strained babyfood; it's filling, convenient, and

cheap.

On School: Too many of you are carrying heavy books to school. I know because everytime someone picks me up she says, "Wow Betzalel, you're lighter than my Bio book." I suggest that every morning 12 Yeshiva College students come down to carry your school books for you. They can stick around to help you with your packages from Altman's, Macy's, Gimbel's, Saks, Bloomingdales and Lord and Taylor.

There's so much more to say to you, but it's time for Sesame Street. I'm toying with the idea of my own column in the Observer so that I can continue to be a source of constant wisdom for you. Meanwhile, I'd just like to say how happy I am to be living around such a great group of women. From me and Abba and Ima, *Chag Kasher v'sameuch!*



## Ticking with TAC

## The Month of Redemption

By Leeba Clark

As the month of Adar draws to a close, we read the last two of the "Four Parshiot"—*Parshat Parah*, about the burning of the *Parah Adumah* (Red Heifer), whose ashes would purify *Bnei Yisrael*, and *Parshat Hachodesh*, which declares that the month (of Nisan) is the first month of all the months of the year. Both of these *parshiot* have significance in relation to the holiday of *Pesach* in its historical and modern contexts.

The *Yerushalmi* tells us that the burning of the *Parah Adumah* in the desert was done on the second day of Nisan, the *Mishkan* having been completed on the first, so that *Bnei Yisrael* could purify themselves and bring their *Korban Pesach* at its proper time. (One who is spiritually impure must wait to bring the sacrifice.) The *Korban Pesach* commemorates the sacrifice made at the time of *Yitziat Mitzraim* (the Exodus from Egypt) which we are commanded to recall each year. Thus, the purification process (involving the ashes of *Parah Adumah*) ties in to the *mitzvah* of *Sippur Yitziat Mitzraim* (telling of the Exodus).

In *Parshat Hachodesh*, the month of Nisan, the month of *Yitziat Mitzraim*, is proclaimed as the first month and is therefore sanctified. The month in which we were redeemed from slavery, in which we the Jewish nation was fused, and in which the omnipotence of *Hashem* was revealed to the world must be a very special month, as each of these three aspects is

vital to our identity as *Am Yisrael*.

Our Liberation from subjection to another nation made feasible the total commitment made at *Har Sinai*, because slaves to Pharaoh could not devote themselves totally to the worship of *Hashem*. The birth of *Am Yisrael* marks the beginning of a cohesive, unified group dedicated to *Hashem* and to one another and responsible for one another.

The concept of *Kiddush Hashem* (sanctification of G-d) is an important one, and it is exemplified in *Yitziat Mitzraim* where the nations of the world saw the strength of *Hashem*. Thus, the uniqueness of the month of Nisan lies in the events which took place in it.

Today, unfortunately, we can bring no *Korban Pesach*. We have no *Parah Adumah* with which to purify ourselves and no altar on which to bring a sacrifice. However, we have the *Parshiot* to read which can help in our awareness of the significance of the coming holiday, and, of course, the *Seder* itself to recall the events.

## Outside Observer

## A Tzadik in our Time

By Dena Bilus



Was it a coincidence that Yosef Mendelevich arrived in Eretz Yisrael on the 14th day of Adar 1, the 18th day of February? Certainly his Soviet captors were not aware of the significance of the date—that it symbolized Yosef's incredibly indomitable spirit. For ten seemingly interminable years in Soviet prisons, Yosef proclaimed: "Not only will I live, I will as a Torah-loving Jew and I will teach my fellow Jews in Perm, in Vladimir and in Potma to love the Torah, to observe the Mitzvot and to strive to one day live in Israel."

I have known of Yosef Mendelevich for ten years. I learned of his imprisonment in 1971 after the Leningrad Trials were publicized in the free world. With the help of my family and other community members, Brooklyn's Oceanfront Council for Soviet Jewry was mobilized, pledging to adopt Yosef. Over the years, we, along with thousands of others in the free world, announced his name and told of his plight, how he observed *Kashrut* in prison, how he taught his fellow Jews to celebrate *Pesach* in prison, how he was *Shomer Shabbat* in prison, how he fashioned a *kippa* out of rags and wore it in prison and how he was determined to sanctify G-d's name in prison. And with each time that we spoke out to small groups and large, to elected officials and to Jewish leaders, we walked as prouder and stronger Jews, seeming to draw on Yosef's own strength.

My family befriended Yosef's sisters who had made Aliyah, and particularly Rivka Drori who traveled the world in Yosef's behalf. In our home she collapsed of mental and physical fatigue. We supported each other as we took her for emergency medical treatment. In Alon Shvut, Gush Etzion, our family spent *Shabbat* with Rivka and her family. We tried to conceal painful thoughts of Yosef and what he would give to be where we were. We said Havdala and Rivka immediately leaped to the telephone to begin again the work of rescuing Yosef and of reminding us that we could never stop until he was free.

At Oceanfront Council's annual Tashlich and Tihillim services at Sheep-shead Bay, Brooklyn, hundreds of voices

recited Tihillim for Yosef's well being and freedom. "How can he survive?" people asked, "he's barely eating and he's been assigned to heavy labor. The prison guards must despise him." We went on demonstrating at the Soviet Mission, at the Isaiah Wall and on Solidarity Day. We painted placards, we fashioned a prison tower (as a float in the parades, and we carried Yosef's picture aloft as we marched. At a local State of Israel Bond Breakfast a bond was purchased in Yosef's name to reinforce his future in his beloved homeland.

In 1979 most of the Soviet Jews who were sentenced and imprisoned after the Leningrad Trials were released. We thrilled with thousands of others on Solidarity Day to see Dymshitz and Kuznetsov and to know of the freedom of Knoch, Altman and Zalmanson. "But why not Yosef too?" we asked.

In time we learned of Yosef's hunger strike in its third month, a protest against his captors who had confiscated his *kippa* and *haggadda*. Again we demonstrated at the Isaiah Wall and vowed that we, too, would hunger had the United Nations permitted us to do so on its premises.

And then the news—it appeared on the front page of the February 13th issue of the Jewish Press and in other major papers. Yosef's friends in Russia were seriously worried and had inquired about him to the prison authorities. The commandant wrote back simply—"The prisoner Yosef Mendelevich is not here."

And finally the long awaited call came to our home by a friend, early on the morning of February 18th. "We just heard on WCBS Radio that Yosef is on his way to

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## Senate's View

## A Time for Change

By Aliza Twersky and Liz Kagan



Whenever there is an attempt to institute change, whether it is in an academic or any other type of setting, the innovators meet with a substantial amount of people who oppose their ideas. Within this group there are many who do not support the idea for valid reasons. However, there also exists a large number of people who will oppose any idea which promotes change.

On Wednesday, March 11, the Stern College Senate composed of administrative, faculty and student representatives passed the proposal submitted by the Curriculum Committee. It is the faculty that now has the opportunity to accept or reject the revisions proposed.

The majority of both the faculty members and the student body agree that a reconstruction of the present requirements for graduation is necessary; however, there is a fear amongst some faculty members that their separate departments will suffer if there is no set requirement in their area of study.

Yet, what justification is there for the existence of a department that, because of their set requirements, has essentially been reduced to its introductory courses? For example, the history department mainly consists of a 6 credit course in Western Civilization. With the revised curriculum, the History department could offer several courses which would fulfill a Social Sciences requirement. This would serve to strengthen the department, satisfy the faculty and provide a choice for the student, thus satisfying the student body.

Another strong point of the curriculum proposal is the nine credit advanced course requirement in an area outside of the student's major. This not only stresses the value of broader education, but it revives the nearly extinct minor. Many students

find it nearly impossible to complete a minor under the current requirements.

One thing that is very important to realize is the fact that the curriculum proposal is not absolute. Also on March 11, Senate passed an amendment to the proposal, submitted by Senator Hadassah Kosak, which states that at the end of each academic year a follow up report of the new curriculum will be submitted by the Curriculum Committee. Also, a general review of the curriculum will be submitted to the faculty as a whole at the end of the first four years. This will provide the faculty with the opportunity to introduce any necessary revisions.

As students, the revised curriculum affects us directly, and we, therefore, cannot afford to take a passive stance regarding this issue. It is the students' responsibility to approach their instructors and to discuss the proposed change with them—essentially to lobby as a group in favor of the revision.

President Ronald Reagan in a pre-election debate asked the American public to consider whether they were presently better off than they had been in past years. If not, the time for a change had come. Are we at Stern College, with our current set of graduation requirements, better off now than we have been in the past? We feel the answer is no—it is time for a change.

As *Pesach* comes near most of us are looking forward to a long vacation. However, in New York a little boy named David needs patterning. If anyone is planning to be in the N.Y. city area for *Pesach* and can give at least one hour a week to help David, please call his mother Miriam at 759-5892. If you don't help David he won't progress. Fantastic personality, heart warming, you'll love him and he will love you for it!!

# Student Council Elections

## Candidates for President Candidate for Vice President

Dear Friends,

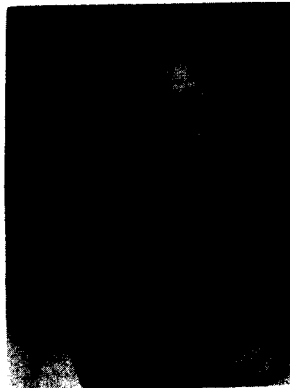
I've thought many times since entering Stern what would motivate someone to run for the position of Student Council President. It is certainly a position demanding much responsibility.

I have been active in many student activities however, this type of participation is no longer enough for me.

A necessary quality of one who holds a leadership position is being able to open one's eyes and honestly look at a situation. Being that I've been exposed to so many aspects of our college I feel that I'll be able to have an objective and broad overview of what can make it successful. Seeing the problems as they are and correcting them is what I will try to do.

But, besides the problems, there is plenty of room for positive action. Next year, we the student body can build upon the strong foundation set down by this year's excellent Student Council.

Yes, being Student Council President is a difficult task, but being a student is equally as hard. If we each



find where our interests and talents lie, and we activate them within the school network, our university will progress as we grow along with it.

My goal as next year's Student Council President is to fulfill and be sensitive to our needs as students and at the same time preserve and strengthen Stern College for Women as a Torah Institution.

Thank you,  
Arlette Loeser

Dear Students,

Elections at Stern College mean a time to reflect on the accomplishments of the past year and to decide on the direction for the coming one.

Student Council this year undertook a number of projects designed to fulfill specific student needs: a dormitory council, a new bulletin board system, a student store, and a choir.

All of these are long-needed changes, and projects of this type should be continued—constantly being updated by new student requests.

However, we also need change in another direction. We need to make the rest of Yeshiva University more aware of our needs. We are consistently underrepresented at university-wide meetings, and we are not given a fair share of administrative services.

As a member of Senate and various other student-faculty-administrative committees, I have met numerous people who are willing to help make changes—both



specific short term ones and more general long term ones. I have also worked as both Features Editor and Executive Editor of the *Observer*, a paper which I think can and should be used as a forum for student suggestions and criticisms, and I have been involved in many other activities during the year.

I think the President of Stern College Student Council needs to be a person with experience, leadership, and drive, and I believe that I have all three.

Sincerely,  
Ellen Bart

By Sandy Kahn

After having spent two years here at Stern College, I've been actively involved in many various "happenings" that have taken place during that short time. I've ranted and raved at anti-Carter rallies, anguished over dress code and core program meetings, waved my arms at the language requirements, and boycotted salad when they demanded an extra 20¢ for an overload of lettuce, hoping to effect some change as to the present overall condition of Stern. Although our attempts were pretty futile as to effecting any change upon the current price of overloaded salads, we were able to make our voices heard in regard to other points of interest. Not just the voices of petty dissatisfaction, but a heartfelt cry for help. And not only did we cry, but perhaps more importantly, offered constructive criticism as well.

We, the women of Stern College are mature, intelligent individuals, and now is the time to channel our creative energies toward one common goal; to give Stern College the student body power it needs to effect a positive change upon our school.

As Vice President of Student Council I will be instrumental in effecting such a change. Through the strengthening and continued diversity of every single existing and hopefully newly formed club, our college will be able to accommodate and continue to attract the diversity of students which I



see to be the strength of Yeshiva University. I have the responsibility and dedication it takes to serve as a student council board member. Through my past experiences such as serving NCSY on chapter and regional levels, working with the elderly and mentally retarded, being active in the Stern College Dramatics Society, and many other activities within Yeshiva University, I have worked with a wide range of administration, faculty leaders, and incoming students. As a result I have formulated ideas and goals, and I feel qualified to carry out these ideas in order to make Stern College the best school that it has the potential to be.

Voting for me will be a vote for continued and new vibrance in Stern College's Student Council.

## Candidate for Corresponding Secretary

When I first decided to run for Recording Secretary my mother asked me "Is this why I sent you to college? To become a secretary?" I then explained to her that it is a great honor to be on the Executive Board of Student Council, the job entailing much responsibility as well as respect. She then asked me how after being in Stern for only one year I felt that I was eligible to run. After only one year I feel that I have tried my best to get involved in student affairs at Stern. I



am a member of the basketball team as well as a solicitor for the United Jewish Appeal campaign now being held at Stern. I am in charge of the weekly Parshat Hashavuah publication of Torah Activities Committee (see me in 6G if you want to write!). I am an active member of the Israel Affairs Committee and I co-chaired an Information Night on *Yeshivot* in Israel earlier in the year. In addition I am on the executive board of Chevrat Aliyah Toranit (CAT) in charge of membership and manpower.

Many of the girls attending Stern went to Yeshiva high schools in New York City. However, a larger amount of the student body is from out of city, state, or country. As a Yeshiva of

continued on page 5, column 1

## Candidate for Recording Secretary

Dear Student Body,

Before I went away to Israel last year, my parents made me promise to write home everyday. Responsible daughter that I am, I faithfully complied with their wishes. Well, actually I narrowed it down to two lengthy letters a week. In addition, I, of course, had to keep up correspondence with my close friends back home. Suffice it to say, I soon developed the knack for letter writing.



I feel that this talent will stand me in good stead and permit me to carry out the responsibilities of corresponding secretary for student council.

I have always been interested in student government and throughout high school I was involved in various student committees and activities. So on election day hire me for your secretary.

Sincerely yours,  
Yocheved Pachino

# 1981-82

Flatbush graduate who was born in upstate New York but bred in Fairfield, Connecticut who spend a year studying in Israel, I feel that I can relate to most Stern students and therefore represent them well. In addition I truly believe in Stern and its theme of *Torah u'Madah*, so relevant to us as Jews living in the modern world.

I was active in the phone campaign to prospective students, and felt that since I was convinced that Stern was

right for me I was able to convey this feeling to prospective students and their parents. But there is room for much improvement, if we as Stern students want it, as well as work for it. If we remain indifferent about Stern, we will maintain the status quo that is less than the ideal to many of us. I intend to work for Stern, its students as well as the school, in the capacity of Recording Secretary. Also, mom promised me a typewriter, so please vote for me, Aliza Epstein.

## Candidates for Treasurer

**Susan Kaplan**

Sound financial planning should be one of the foremost concerns of any establishment, whether it be a profit or non-profit organization.

This year Student Council has tried to spend its monies where it seems to be needed most. On the surface it may seem to have been successful. Yet when one examines the records more closely this is not always so.

Trying to distribute funds equally to all the clubs at Stern College is not always an easy task, and the present Student Council has tried to do its best.

It is one of the jobs of the treasurer to institute a new mode of payment to the clubs if she feels it necessary. In the past, Student Council has given the clubs money whenever they requested it. While this is a noble policy, it does not always meet the clubs' needs. A more equitable procedure for the distribution of funds would be for the clubs to submit a budget for that

particular semester. This budget would be drawn up by the clubs' members. It would then be submitted to Student Council for approval. In this way each club would receive funds as decided upon by their members as well as Student Council. In this manner both Student Council and the individual club members would benefit.

The distribution of monies is an integral part of the office of treasurer as well as Student Council. The idea of budgeting as presented here is just a sample of the manner in which I would act to keep Student Council solvent.



**Tina Senders**

It has been said that money is the root of all evil, but we all know that you can't get along without it. Especially with today's inflation one can never be too careful where money is concerned. That's why the job of Student Council Treasurer is so important. Murphy's Law No. 2 states that "Any discrepancy in your bank statement will not be in your favor." Therefore, the key to smart banking is never to make any mistakes when balancing your books. Having done bookkeeping work during the past few summers, I've had first hand experience in handling financial matters.

So put your trust in Tina—VOTE SENDERS FOR TREASURER.



Elections for: **Executive Board**  
**Class Officers**  
**and**  
**Senators**

will be held on Thurs. April 9 from 9:00 a.m.-5:00 p.m. on the first floor of the school building. **Be sure to Vote**

## Speak Your Mind

*The new curriculum requirements proposal, which recently passed a SCW Senate vote, is now in the hands of a faculty decision. How do you feel about the new curriculum proposal? We ask you to SPEAK YOUR MIND!*

**CHASHI VOROBIA, sr.**—I feel that the new proposed requirements would be advantageous to the students. As it is, students are required to take CORE courses which add to their work load, as well as limit their freedom to choose courses. The new program would allow students to make their own decisions as to what courses to take. As the program is structured, not many presently required courses would suffer.

**ILANA LEIFER, Jr.**—What? there have been other issues since the Dress Code?

**ESTHER SUSSMILCH, Jr.**—Personally, I've been so busy Clepping Western Civ. and Bio, taking Spanish, English Lit, Philo, Music and Economics—not to mention my major and Judaic Studies—that I wonder why anyone would want to change the system?

**CHAVIE SLADOWSKY, soph.**—I think it's about time they were revised. Students will be much happier and take more of a variety of courses. Many potential students were discouraged by the previous requirements, and this may attract new ones.

**EVELYN HAVASI, Jr.**—I feel that the restructuring of Stern's present curriculum will not only help bolster the reputation of the school as part of a true university, but will also upgrade the morale of students within the school itself. Allowing students the flexibility of choosing their electives more freely will not in any way hinder Stern's commitment to providing an integrated Judaic Studies and Liberal Arts education. Moreover, the newly proposed program will enable students to pursue interests they may have in various areas of studies outside of their majors.

## Candidates for Class Officers and Senate

### Candidates for Junior Class:

President — Shari Kahn  
Vice President — Reva Pinter  
Secretary — Rina Silverstein  
Treasurer — Natali Jacobs

### Candidates for Sophomore Class:

President — Sara Beda  
Lisa Newman  
Margot Rosenberg  
Vice President — Shoshana Charlop  
Gitel Goldstein  
Marcia Greenbaum  
Secretary: Tammy Seidemann  
Treasurer: Gail Edelcreek

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# Feature an Administrator: Ethel Orlian

By Phyllis L. Dubinsky

The best thing about walking into Mrs. Orlian's office is looking forward to her warm smile and cheery hello. She is called Chaya by many of her students, a name not exactly congruous to her position as the assistant dean of Stern College for Women as well as a chemistry instructor.

As a young girl, Mrs. Orlian attended the Shulamit School for Girls in Boro Park, one of the very first Jewish day schools. Upon commencement, she became a part of the Yeshiva University family and has remained there ever since. She attended Central High School in Brooklyn (Manhattan had not yet been established) and she attended Stern College. Mrs. Orlian spoke positively about her experiences at Stern. She enjoyed learning, and was in the D (advanced) group of what was then called the religious studies department. She met her husband, Rabbi Mitchell Orlian at Stern, although she never had him as an instructor. In her junior year, she went to Bar-Ilan University in Israel, which she described as "a wonderful, wonderful experience." She graduated with the class of 1962, with a B.A. in chemistry and a B.A. in religious education. She then went on to work at New York Medical Center, in the genetics lab, while she took some graduate courses.

Mrs. Orlian is the proud mother of four sons: Moshe, 16½, who is a junior at B.T.A., Meir, 15½, who is a sophomore at B.T.A., and twice winner of the International Bible Contest. Etan, 12½, is a seventh grader at the Yeshiva of Flatbush and is this year's United States International Bible Contest delegate, and Uri, 5, is in kindergarten. She is also happy to say that all of the boys help out around the house, which makes her job easier. "Without their help," Mrs. Orlian says, "my job here would be impossible."

"Mrs. Orlian began teaching at Stern in 1966, and later at the Yeshiva of Flatbush as well. She has taught general chemistry, analytical chemistry, and chemistry labs. However, in the fall of 1978, she received a

surprise call from Dr. Karen Bacon, asking her to please accept the position of assistant dean, as she would be taking the position of interim dean of sciences and needed help. Mrs. Orlian remembers being in shock—she hardly ever even stepped into the Dean's Office, and honestly had little idea of what she was getting herself into. She remembers her first day on the job. "I asked Dr. Bacon what I could do first. Dean Bacon looked around on her desk and picked up a large pile of request forms saying 'here, start with this.'" Mrs. Orlian remembers being dumbfounded by the kinds of requests the girls made. "I always thought that the school ran by the rules, but there are times rules have to be bent." She gives much credit to Isabel Balson, the dean's secretary, for a smooth transition



into office.

Mrs. Orlian's duties are many. She is the liaison between the Dean's and Registrar's offices, the coordinator of the Academic Guidance program, and is responsible for the everyday paperwork as well as being a comforting presence for the students. She is proud of the Academic Guidance program. The idea was presented to her by Dr. Israel Miller, Vice-President of Student Affairs. His feeling was that the students needed guidance in their educational endeavors. Out of this idea grew the Faculty Guidance program. All students are

assigned to an advisor for program approval. Mrs. Orlian feels that this program is "a big stride forward," because the students are assured that they will receive help when they need it. No program is approved in the Registrar's office unless it has been signed by the faculty advisor. Mrs. Orlian and Mrs. Reich, assistant registrar, both feel that the faculty advisement has reduced the tension felt at registration time, which according to Mrs. Orlian, "is a step in the right direction." One of these steps includes a curriculum change.

The proposal was made in Senate to change the requirements in Stern. When asked for her opinion concerning the changes, Mrs. Orlian said, "requirements are not being taken out altogether. We are keeping requirements but at the same time, giving the girls the option to choose what they like, which is the ideal. The course and credit load of the requirements will be reduced somewhat."

Mrs. Orlian enjoys her administrative duties as assistant dean, as well as her role as instructor. She is happy with the balance, and wouldn't want to do one job without the other. She thinks that she has the best of both worlds; she is one of the few members of the administration who has direct involvement with both administration, and students. She speaks of her teaching as "imparting knowledge to others, and learning something together."

Toward the end of the interview, Mrs. Orlian spoke of the "outside world." Before she graduated from Stern, she thought she might have trouble adjusting. However, she said, "I had no problem relating to the outside world. It's not really a worry. You won't have trouble. You don't have to worry about it. Our obligation [as Jews] is to be sincere and not use our religion as a way to get out of anything." Her advice is to be well taken.

## A Change in Requirements

From page 1, column 3

music and more than six credits in the other course areas. Prof. Susan Gardner presented Senate with a revision to the 3 credit maximum stipulation. She explained her belief that the limitation of only three credits of art and music as opposed to six credits of English, foreign language, and philosophy is unjustified and "educationally counterproductive." She offered a compromise to the proposal in the form of a clause which would allow students to take six credits of art or music in fulfillment of the 12 credits in humanities. Therefore, a student would be able to take two art courses (1.1 and 2.1), or two music courses (1.1 and 2.1), or one course in each subject. However, a student could not take six credits of art and six credits of music to fulfill the 12-credit requirement. Prof. Gardner's suggested motion passed by a margin of 7-5.

The next significant topic concerned the foreign language requirement. In the present curriculum a student is compelled to take a minimum of six credits of a foreign language. The new plan does not include a specific requirement, but the student does have the opportunity for a total of three years of study in this area,

which is a greater amount than what is now offered.

Some faculty members expressed their concern that many students may opt not to take any language, a study which is viewed as extremely valuable. Dr. Anna Krakowski proposed that students be permitted to choose either a year of science or a year of advanced foreign language. At this point in the deliberation it was decided that there must be defined areas of necessary studies in order for the college to maintain the basis for a liberal arts education. Thus, Dr. Krakowski's suggestion was overruled by a vote of 10-7.

An additional two recommendations submitted by Prof. Hadassah Kosak were voted on and approved by Senate. The first issued that at the end of each academic year the Curriculum Committee submit a follow-up report to each of the departments. The second amendment calls for a general review of the curriculum at the termination of its first four years. This series of reports will provide a clear indication of students' preferences and it will aid in more efficient academic planning. Furthermore, it will present conclusive evidence as to whether curricular revisions need be made.

## Stern Play is Scene on Stage

By Linda Ostrow

Stern College for Women was a ghastly scene this week as the Koch Auditorium became the Bataan Peninsula during World War II complete with air raid sirens, gunfire, and corpses. According to Dr. Laurel Keating, no permanent injuries or deaths were incurred, and there should be no signs of havoc after April 2nd. Dr. Keating is a professor in the Speech Department at Yeshiva University, and the director of the Stern College Dramatics Society's Spring production of *Cry Havoc* which was the cause for all the commotion.

The World War II drama, by Allan R. Kenward, is about 12 women—a doctor, her assistant, and 10 volunteer nurses—confined together in a converted gun emplacement. The individual characters come to life in a kind of collective reaction to the war.

Featured in the cast were Marsha Lustig as the strong-minded doctor, and Reena Leibtag as Smitty, the Doc's restrained and poised assistant. Marsha is a junior from Elizabeth, N.J., making her fifth appearance on the SCW/Koch Auditorium stage. Reena, also a junior, is from Akron, Ohio, and *Cry Havoc* marks her second performance at Stern. Other members of the cast were: Sara Lamm, Bonnie Berkowitz, Beth Miller, Bracha Grossbard, Lori Bitterman, Alice Silverstein, Beth Kleiman, Sheri Hofstadter, Sandra Kahn, and Susan Kaplan. The show was produced by the SCDS President and Vice President, Tova Ungar and Michelle Schwartz.

The Stern College Dramatics Society is enjoying a very successful first year. Membership cards have been distributed, two most profitable raffles were held. The Fall semester production of *The Young and Fair* was entered into the American College Theater Festival competition whose judges selected Linda Ostrow to represent the school in the Irene Ryan Acting Competition, and several members of the society are now officially members of the Alpha Psi Omega, the national honor fraternity for college dramatics. SCDS also sponsored the annual SC/YC Talent Show which was held on Saturday evening March 7. Events to look forward to for SCDS members are elections and an awards dinner in May.

Although SCDS gets very little financial support from the University, and the facilities it has to work with are far from sufficient, the Society is charged with many extraordinarily talented and dedicated young women who somehow seem to (with the unabating help and concern of their faculty advisor Dr. Keating) surpass themselves in each succeeding season by presenting such marvelous and entertaining productions. They should all be commended and supported for their efforts by their fellow YU students, faculty, and administration.

## Bulletin Board

As has been previously explained to students on the core program of Jewish studies, the individual courses taken on the program, and their grades, are recorded on a separate permanent record. On the Stern College record, the core program is listed as a composite grade for the number of credits the student has chosen to transfer, under the heading of Hebrew Language and Literature.

When a student requests that a transcript of her record at Stern College be sent to another institution, she must specify whether or not she wants a copy of the core program record sent also. While there is no extra charge for a core transcript, it will not be sent unless the student specifically requests it. The student should carefully consider whether it is in her best interests to send such a transcript. Students may discuss the matter with Mrs. Reich or Mrs. Orlian. Generally speaking, it will be to the student's advantage to send such a transcript to another undergraduate school; however, our experience with a similar arrangement at the Main Center indicates that it is generally unwise to send such a transcript to graduate and professional schools, as the student receives no additional credit for this work.

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# All in the Family

By Linda Ostrow

Tova Ungar and Barbara Lauer are both members of the Stern College class of 1982. They are second cousins and very good friends. Tova's mother, Sura Drazin Ungar, and Barbara's mother, Ilse Ungar Lauer were also students at Stern, class of '60, and roommates at that. They had grown up together in Baltimore, Md., and when it was time for college Ilse convinced Sura to come to Stern. They roomed together for two years.

Are you confused yet? Well, here's where it gets a bit complicated. Ilse had a first cousin, Bob Ungar, a Yeshiva College student, whom she fixed up with her roommate Sura, and Sura had a good friend, Elias "Eli" Lauer, YC class of '55, whom she fixed up with her roommate Ilse. In June, after their sophomore year, Sura and Bob were married, and in August Ilse and Eli were wed.

In July 1959, Sharon was born to Sura and Bob, and in October Simeon "Simmy" was born to Ilse and Eli. Simmy has the distinct honor of being the only male ever to attend Stern College. He attended classes with his Mommy from October until June, when they both graduated. Again, in 1980, Simmy Lauer graduated, only this time from Yeshiva College, and as a B.A., not a B.A.B.Y. Also in the YC graduating class of 1980 was Aharon Ungar. Are you still with me?

Cantor Bob Ungar and his wife Sura now live in Hollywood, Fla. They have besides Tova and Aharon, another son, Donn, who is a freshman at YC, and another daughter, Elana, who is in the tenth grade at the Hebrew Academy of Miami. Aharon is presently living in Hollywood also and working at a Ft. Lauderdale radio station. He hopes to attend Harvard Business School in the Fall of 1982.

Rabbi Elias Lauer and his wife Ilse live in Woodmere, L.I. In addition to Barbara and Simmy they have another son Avi who will be a freshman at Yeshiva University High School for Boys (MTA) next Fall. Simmy is presently in his first year of medical school at Downstate in Brooklyn.

If you're not confused yet this will do it to you.

There is also another Ungar at Stern College, and to make things more difficult, her name is Barbara. Barbara Ungar, of Baltimore Md. is the first cousin of Barbara Lauer of Woodmere. You see Ilse Ungar Lauer and Norbert Ungar (Barbara Ungar's father) are sister and brother. Therefore Norbert and Bob Ungar are also first cousins making Barbara Ungar and Tova Ungar second cousins. It's all really very simple. It has only taken me three years to figure it all out. Incidentally, I am Linda Ostrow, roommate of Tova Ungar and friend of Simmy and Barbara Lauer, Barbara Ungar, Aharon, Donn and Elana Ungar, adopted daughter of Bob and Sura "Mom and Dad Ungar" and acquaintance of Ilse and Eli Lauer. I am in no way related to Stern College freshman Anna Ostrow or anybody in Yeshiva University, New York City, or Maryland for that matter.

# The Flame: A Unique Organization

By Adina Sullum

I became involved with The Flame during the winter of 1979. My roommate went to one of its *Shabbatonim* and became actively involved in the diverse programs. (She also became involved with one of the leaders, whom she met at that *Shabbaton* and married that fall.)

The Flame is entirely run by students, and it has chapters on campuses across the country. The goal of The Flame is to provide students with an open, intellectual environment in which concerns and problems that confront us as Jews can be discussed. One way this goal is accomplished is through weekly lectures held on campuses. The Flame sponsored two *Shiurim* this year at the Stern dormitory. Bob Garber taught a course in *kiruv* works, and its importance cannot be stressed enough. The small group of women who came learned how to respond to crucial issues such as "Does G-d Exist?" and "Did G-d reveal Himself at Sinai?" Mat Hoff-

man taught a course on "Ta'amei Ho-Mitzvot," "Reasons for the Commandments." At present, there are *shiurim* on Monday nights in the Orange Lounge, and they are given by various lecturers on topics such as *tefillah*, and Judaism and sexuality.

Another way in which The Flame's goal is accomplished is through individualized learning. Ilene Rosen, who was recently elected National President, is in charge of The Flame's "One-to-One Learning Program." If there is any area of Judaism that you would like to learn, please drop by 14F or call 889-0706.

The Flame runs a number of *Shabbatonim* in the New York area. The last *shabbaton* was a "One-to-One Shabbaton" which was limited to 20 participants. The "One-to-One" is held twice annually and it gives each participant a chance to explore his Jewish identity through the experience of spending a *Shabbat* with other Jews.

## Interview with Kahane

from page 1, column 3

Yisrael. They are two equal feet and without one, the other cannot stand."

2) To support indivisibility of the Land of Israel. Kahane stresses that this is not a matter of military strategy—that that is irrelevant—but in terms of *Halachic* Judaism, one is not allowed to give up land. Even if it is deemed dangerous to retain land, the concept of *Pikuach Nefesh*—the saving of life, is not relevant, because this is a case of *Milchemet Mitzvah*, fighting for the sanctification of G-d's name. And it is a contradiction in terms to say that *Pikuach Nefesh* is relevant in time of an obligatory war.

3) To reach out to Jews in Israel and convince them of their place as part of a "chosen nation." On this aspect, Kahane says he has attracted a tremendous following, particularly among the *Sephardim* who are generally low on the economic ladder. Kahane explains to them that their poverty is spiritual, not economic. There is however, an economic bonus for them with Kahane. The Israeli government gives tens of billions of pounds to the Arab sector annually, and with Kahane's plan to remove the Arabs from Israel, the government would have additional billions to spend on them.

The idea of "throwing the Arabs out" is perhaps Kahane's most controversial policy. Kahane would like to implement a plan that would give the Arabs two choices—leave with compensation or leave without. Kahane sees the Arabs in Israel as both a security problem and a *halachic* one.

"The very fact that they are citizens makes them dangerous because they vote heavily and know exactly what they're doing. They look at the ballot as a potent weapon. From the *halachic* angle, they are not (nor is any non-Jew) allowed to live in Eretz Yisrael unless they have a subordinate status, that of a *Ger Toshav*, which is delineated in the *Halacha*. If the Arab accepts this status, it gives him the initial right to stay in Israel, as long as he's not a threat to security. Yet if a million Arabs 'accept' this status, we don't have to necessarily accept them if they still constitute a danger.

"Right now the Arabs feel time is on their side and are tremendously confident that Jews are afraid, are nervous about world opinion, and they're right.

"(The concept of removal of Arabs) is a difficult concept for the Western Jew to accept, because even the Orthodox Jew is

an assimilated Jew—influenced by Western ideals, which take the place of Torah morality."

Kahane condemned the methodology of most Yeshivot in which students are never exposed to these concepts, although they are basic in Judaism.

Kahane himself is a diverse product of Yeshiva of Flatbush, BTA, and a total of 13 years at the Mir Yeshiva (during which time he was a member of Jabotinsky's Betar movement).

Many criticize Kahane with the argument that "Ein somechin al ha'nes"—one must not rely on miracles. But the 49-year-old veteran of not relying on secular help has an answer to that.

"We must do as much as we can, annex the West Bank territories, fight with as best weapons as we have, etc., and once we've done that, we've done all G-d wants from us and must believe that He will help with the rest. Ein somechin doesn't mean we need the exact number of planes they have. It means don't sit down and wait for miracles, but give it your best shot with whatever you have.

"As far as the Jew who lives in America and says he is effecting change from here, goes, a Jew who is living here is *desecrating* G-d's name and nothing he will do will help.

"The perversion of Judaism in the Diaspora is incredible, as well as the hypocrisy. It is the flesh pot, be it the Glat Kasher flesh pot, that really moves them. Forget the argument that Torah is better in America, or that Jews must stay here to save other Jews. Most of them graduate college and become accountants. How many actually go out to Iowa to save Jewish souls?"

"A holocaust is coming, and there is nothing anyone can do to stop it, except to get out of here and go home."

This *Shabbaton* is shaped to meet the needs of young Jews who need explanations of the rituals and of Hebrew. The next *Shabbaton* will be March 27-28 in Queens. The theme will be "Birth, Death, and Afterlife." For more information please contact Stern's Flame representative, Ray Kalmanowitz in 3A (684-7649). The Flame will once again run a free summer learning program which will be held at NYU. For more information, please contact Ray K.

Participants in The Flame's programs are from diverse religious backgrounds, and we cater to the yeshiva student as well as to the Jew who is just discovering his heritage. Each time I attend a *shabbaton* it is a unique and religiously satisfying experience. I feel that I can share some of my knowledge of Judaism as well as expand my horizons by interacting with fellow Jews who have their own experiences to share. During the February *shabbaton* at Congregation Ohav Zedek, I decided to *daven* with the beginners' *tefillah* group. My participation gave me the opportunity to really pay attention to the meanings of the *filot*. For *mincha*, I participated in a women's *davening* group and two fellow Flame members conducted the services, which included reading from the Torah.

Another program in which I have participated are the coffee houses in Norwalk, Ct., which are held in Rabbi Barry Freundel's *shul*. Young Jews between the ages of 21-35 gather to hear a speaker or listen to a guitarist and to socialize. If any women are interested in doing *kiruv* work at the coffee houses (transportation is free), please contact me in 9F. Helping to guide fellow Jews back into Judaism is a tremendous *mitzvah*, and there is also a great personal satisfaction involved in *kiruv* work.

The Flame is truly unlike any other Jewish organization of which I am aware. We are open to any Jew who wishes to participate and we are open to discussing any issue of Jewish importance. It is a real "down-to-earth" organization that really cares.



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## Book Review:

## The Jewish Way in Love and Marriage

The following article, written by Yaakov Jacobs, is being reprinted with permission from *Jewish Life*, a publication of the Union of Orthodox Jewish Congregations of America.

**The Jewish Way in Love and Marriage.** Maurice Lamm, Harper & Row, New York, 1980, New York, 1980, \$12.95

The *mikva* is one of the institutions indispensable to Jewish life since it is a prerequisite to the observance of *taharas ha'mishpacha*, the laws governing marital relations. The presence of a *mikva* in a community and its use has long been recognized as a barometer of the vitality of a Jewish community. In the twenties and thirties they were few in number, as were those who used them. *Mikva* has also been the butt of jokes, and in that sense also a barometer of one's intelligence, or at least Jewish sensitivity. It is today an integral part of the lives of growing numbers of young American men and women, though precise figures are difficult to obtain.

The growth of acceptance of *taharas ha'mishpacha* can be measured in a sense by the literature which evolved to interpret its concepts and propagate its observance. Some of us remember the book by the late Rabbi David Miller, *The Secret of Happiness*, which was distributed free on request—with few takers even at that "price." Later came *Jewish Family Life: The Duty of the Woman*, a small paperback by the late Dr. Sidney Hoenig, published by the Spero Foundation, and to this day a valuable little guide to this area of *halacha*. Another milestone in this literature was *A Hedge of Roses* by Norman Lamm (Feldheim, New York), now president of Yeshiva University. This work is a poetic polemic addressed to those not yet convinced in the value of this area of observance. Now Maurice Lamm—they are brothers—has published *The Jewish Way in Love and Marriage* which goes beyond the specifics of *mikva* to encompass the entire realm of the intimate aspects of marriage. He deals with mixed dating and demonstrates how easily it leads to mixed marriage. He deals with premarital relations and all other forbidden unions in light of Torah law, and with their historical and communal implications. Without stating it explicitly, Rabbi Lamm makes it clear that a shared commitment to all aspects of Torah law by husband and wife is no assurance by itself of a harmonious marriage, though it surely is its

first requisite.

Building on those who came before him—his bibliography is staggeringly comprehensive—Rabbi Lamm has taken the subject into the 1980's with the warmth, the wisdom, and the perceptions that today's searching generation so desperately needs. Above all, in this reader's view, he has achieved all this without the apologetic tones that often accompany exposition of matters of *halacha* that are alien to the American mentality.

More: Rabbi Lamm has produced a model for all who would expound Jewish belief, Jewish law, and Jewish concerns. His style is smooth and clear—and modest. He allows his subject to speak for itself without personal intrusions. He has wisely called upon a select group of scholars, researchers, and stylists to assure the production of what will remain for many years the most authentic exposition of its subject. We commend Rabbi Lamm for his obviously great labors; and we commend Harper and Row for publishing a work which they surely knew would not be a blockbuster, but adds great dignity to their list. Every Jewish man and woman who is about to be married, already married, or the product of a Jewish marriage, should read this book at least once.

## A Tzadik in our time

from page 3, column 2

Israel," was the message. We held our breath as the evening television news confirmed the miracle. There was Yosef with Rivka at his side alighting from the El Al airplane . . . and then carried aloft surrounded by thousands of well-wishers, a sea of knitted and black *kipot*. And finally at the *kotel* the camera closed in on Yosef—the new Oleh—as he kissed the stones and placed his note in a crevice.

Now that Yosef is free we have no right to selfishly take credit for his release nor can we, however, shrug off our responsibility to continuously do all in our power to aid in the freedom of all our fellow Jews. We must never forget what our Chachamim have taught us, that "he who saves a single life it is as though he has saved an entire world."

As the former Prisoner of Zion said shortly after arriving in Israel: "When public pressure was stronger my fellow prisoners and I were treated a little more politely. But that occurred rather seldomly. The age of quiet diplomacy is dead."

## Women in Israeli Politics

by Allyn Fisher  
for the Jewish Student Press Service,  
ISRAEL BUREAU

A recent study on the participation of Israeli women in politics reveals that women comprise seven per cent of the national legislature, the Knesset. But the study also reports that fully forty-five per cent of political party members are women.

Almost one half of the Israeli civil service is composed of female personnel. Yet in both local and central government offices, women are rarely found in upper-echelon levels. One need only wander through the corridors of Israel's bureaucracy to verify the fact that women hold primarily lower-level clerical positions.

It was this situation which promoted the Israeli government—at first under the leadership of Yitzhak Rabin and afterwards under Menachem Begin—to appoint a Commission on the Status of Women. The report of that commission, published in 1978, led to the appointment of a number of female department heads as well as to the creation of the post of Coordinator for Women's Affairs, attached to the office of the Deputy Prime Minister.

Dr. Nitza Shapira-Livai, who occupies that post, admits that Israeli women "seem to be constantly regressing" from the pioneer image of equality between sexes. But the success of the 'Zionist revolution' did not at the same time bring the 'women's revolution' to fruition.

### The Peace Movement, the Army, and Political Clout

Yael Tamir, an activist in Israel's peace movement, "Peace Now." Her experience in climbing to the top of the ladder in a contemporary political movement vividly illustrates the difficulties women face when they seek leadership roles in public life.

"Peace Now" was founded by a group of young army officers—a fact that lent the movement immediate legitimacy and credibility in Israeli society. Yael Tamir, the only woman among the founders, had served in the army as a middle-rank intelligence officer. Yet when the time came for selecting a policy-making group for the movement, Yael's qualifications received closer scrutiny than those of other non-combat officers, including those of lower rank—all of whom were, of course, male. Yael recalls, "I was asked questions with

respect to my qualifications that were not posed to the men." Presumably her sex made her a less legitimate candidate for political leadership.

Male-female equality with respect to bearing the country's military burden is itself flawed—a fact that can have wider social repercussions, according to Professor Galia Golan of the Hebrew University. She believes that the fact that women serve for a shorter period of time and that they are usually assigned to lower-echelon clerical duties is a relevant factor in accounting for the power advantage enjoyed by men in Israeli politics. In a society so pervaded by the army experience, male-female power relations in the military can become the model for civilian life as well.

### Women in Politics Tread Lightly

Women who do manage to reach positions of eminence are not ready for a concerted struggle for women's rights. Dr. Shapira-Livai laments the difficulties she encounters in attempting to form a women's caucus in the Knesset. She believes that the progress made by a token minority of women could be opened to many more if only women assert themselves and band together.

The major obstacle to a women's caucus in the Knesset is the problem of party discipline. The female Knesset Member must toe the party line, which means that she is not always free to propose certain bills, nor can she cross party lines on issues she might normally choose to either support or oppose.

A case in point was the recent dilemma of MK Sarah Doron (of the ruling Likud Bloc) who was forced to vote in favor of new abortion restrictions, despite her own views on the issue, because the Likud had agreed to back such restrictions when it formed a governing coalition with the National Religious Party.

The second major factor obstructing the emergence of a women's caucus is the fact that female MK's seem to fear the "radical feminist" overtones of too much solidarity. Within this elite of Israeli women the term "feminist" conjures up the image of an "aggressive and unattractive" female—an image which they seem to fear more than they do any threats to their political rights.

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Allyn Fisher is a graduate of Cornell University who moved to Israel in 1977, and is now completing an M.A. in Political Science at the Hebrew University.

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