

THE OBSERVER

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New Registration Rules Improve Process in Spring

by Deena Epstein

A new set of registration rules, including strict enforcement of financial clearance, has been adopted by the Office of the Registrar and will go into effect at the end of this semester. The purpose of the new rules according to the new Registrar, Mr. Pinkas Friedenber, is to improve the registration process which until now has been a problem for students, faculty and administration alike.

Registration itself will take place during the study period that precedes finals with seniors registering on Jan. 10, juniors on Jan. 11, sophomores on Jan. 12 and freshmen on Jan. 13. While many colleges schedule registration during finals, the registrar's office feels that this procedure would cause too much unnecessary tension for students.

Moving registration as close to the next semester as possible will

allow students the time to see how they are doing in their present courses before choosing new ones and to allow for changes in a student's plans concerning her major. Previously registration has taken place during school hours and has caused students to miss class and wait for hours on long lines. The new registration process is structured to do away with this.

Another major change in the registration process is that students must be cleared with the Office of Student Finances before their registration is accepted. In this way students who do not plan to continue in Stern will not take up seats in classes and prevent other students enrolling in classes that are supposedly closed.

Students who register at the

proper time will not receive admit cards but rather teachers will receive computer printout sheets with a tally of all those registered for the course.

The actual registration process is as follows: the corrected agenda of classes issued by the Dean's Office was posted December 17. During

the week of Dec. 10-15 the Office of Student Finances mailed out all bills with the payment due date of Jan. 15. Although students will have registered previously, their registration will not be approved if payment is not received by this date. Registration kits will be available in the Office of the Registrar from Jan. 4-8, with

registration itself taking place from Jan. 10-13 as already noted.

The day after the student registers a list will be posted of all those with registration problems. Those students who have been cleared financially by Jan. 15 will have their registration processed and names included on the computer printout sheets. Students who have problems with their payment should contact the Office of Student Finances immediately and

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Freshman Mugged on Stern Steps: Chain Thief Assails, Chased Away

In light of the recent rash of muggings at Yeshiva College, Stern students are comforted by hearing that even though muggings have been known to occur in Midtown, they happen very rarely. But on the early afternoon of December 10, freshman Rachel Landau was mugged on the steps of the school building.

According to eyewitness Michelle Zierler, who was accompanying Miss Landau into the school building, the assailant, a 16-year-old black youth, had been following the girls from the corner of 34th St. and Lexington Ave. with two of his buddies. As the girls approached the steps of the building, the youth turned around and lunged at Miss Landau's neck.

"I thought he was trying to strangle her," Miss Zierler recollected. The assailant had spotted Miss Landau's gold necklace, which was buried under a down coat and scarf. Struggling to break the chain off her neck, he pushed her to the ground.

Screams and shouts for help alerted the security guard on duty, Mr. Lenny Davis, who dashed out of the building after the assailant and chased him up 35th St. A suspended police officer who witnessed the incident assisted the guard in pursuing the youth, who was chased up to Madison Ave., where he was turned over to B. Altman's security.

Midway through the chase, the guard retrieved the necklace which the youth had dropped.

"My immediate reaction was to recover the stolen property," Mr. Davis said. Miss Landau estimated the necklace's value at well over \$200. The neck clasp had been broken, and a piece of the chain had been torn off.

Miss Landau suffered a swollen and severely bruised thigh from her fall, but was otherwise unharmed. "The fact that it happened on the steps of Stern College says something of the security here at Stern," she commented, referring

to the fact that the guard did not notice immediately what was happening.

Colonel Robert Marmorstein,



Rachel Landau
Broken necklace, bruised leg



Guard Lenny Davis
Reaction to retrieve property

head of security at Yeshiva University, said that "the guard responded properly and im-

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Student to Sit in on ASC for First Time

by Beverly Barr

For the first time in over nine years a student will once again begin sitting in on meetings of the Academic Standards Committee. Junior Mona Allen has been appointed to the committee that discusses and resolves such issues as probation and dismissal of students, interpreting of the rules mentioned in the YU catalogue, credits needed for graduating and statistical studies on how to improve testing procedures. The committee consists of Dr. Betty Rosoff (chairperson), Dr. Carol Silver (acting chairperson), Rabbi Alter Metzger, Prof. Peninah Schram, Ms. Hadassah Kosak, Mrs. Esther Zuroff and Mrs. Esther Reich.

Recently, Arlette Loeser, student council president, received a letter from Dr. Silver inviting a student to sit in on the committee. In the letter, Dr. Silver mentioned that

although students had belonged to the committee in the past, it gradually came to a halt as students would miss meetings due to conflicting schedules, among other reasons. She suggested that the student council choose a representative who is involved in student activities and well informed on important developments. The student council, following her advice, chose Mona Allen, who is a recent member of the committee for revising the student council constitution. Mona feels that although she won't have power to vote or make decisions, by presenting the student's viewpoint she will affect the decisions that will be made. Dr. Silver agreed, mentioning that by hearing the student's viewpoint and how students interpret actions of the committee, everyone will have a better perspective on issues up for

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Nobel Prize-winning author Isaac Bashevis Singer spoke at Stern to a packed auditorium December 2. He keynoted the tenth annual Hillel Rogoff Memorial Lecture Series. Singer spoke about the development of his life philosophy, influenced by his life experiences.

Faculty Rejects Change in Club Hour, Expands P/N

Expanded P/N option, rejection of a change in Club Hour next semester, and the possibility of credit for English as a Second Language were among the topics decided upon at the December 9 faculty meeting.

In accordance with a recommendation from the Academic Standards Committee, upperclassmen under the new set of graduation requirements may now use the P/N option for courses taken to fulfill the 9-credit, Level II elective requirements (Category 5—Foreign Language, advanced elective). This is the first time any required group of courses can be taken P/N.

The P/N option may not be used for any courses taken to fulfill Category 1-4 requirements (Basic Courses, Humanities, Social Science, Natural Science).

Under the current regulation, freshmen may not take any courses on the P/N option. The faculty is discussing a proposal to extend P/N to freshmen for Category 5 and general elective courses. If approved, such a change in regulation would not be effective until Spring 1982 or later.

Another development was the faculty's rejection of the suggestion proposed by Student Council to

move Wednesday's Club Hour from its present 12:15 time slot to a later slot next semester. Club Hour at noon has caused overcrowding in the cafeteria, and dropped participation in Club Hour meetings and events.

The faculty felt that with course scheduling the way it is set for next semester, moving the hour to a later slot would create inequity regarding both students and teachers. Labs are scheduled for blocks of time Wednesday afternoon which would conflict with proposed changes. SCW Dean Karen Bacon said that the faculty cannot justify a change in the hour unless it is accessible to everyone. Additionally, many instructors are scheduled to teach the B.C. and D hours, and with a later club hour,

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THE OBSERVER

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The OBSERVER staff wishes a Mazal Tov to Mrs. Livia Turkel of the Dean's Office on the birth of twin grandchildren, a boy & a girl, Dec. 8. The twin's mother is Beth Turkel Heller, a SCW alumna.

Another Mazal Tov to Mrs. Marla Frohlinger, head of SCW Admissions, on the birth of a daughter Dec. 8.

Observer Opinion Faculty Ignores Technical Chores

Responsibility seems to be a popular topic this year, and with economists arguing for fiscal responsibility and liberals worrying about social responsibility, maybe it is time that SCW students started demanding faculty responsibility.

Too many faculty members, through overwork, neglect or indifference, are slacking off on some of their administrative responsibilities. The problem is past the stage of being a mere annoyance to administrators; it is beginning to create serious problems for students.

Many instructors have only recently filed faculty schedules with the Office of the Dean which meant that students had no way of knowing a faculty member's office hours. Even now that all hours are posted, students find that many instructors are not in their offices at the specified times nor are any notes left outside the office to give students a hint as to where their teachers may be found.

Many professors are equally remiss in the classroom. More than 50 courses did not have syllabi as of two weeks ago, and in some classes, a text still has not been selected. Both of these are inexcusable omissions considering that syllabi should be prepared and texts selected prior to the beginning of the semester.

And midterms. The list of complaints leveled at the

faculty's handling of these exams seems endless. Some courses schedule midterms four weeks before the end of the fourteen-week semester. This hardly gives time for students to recuperate and catch up on their course work before finals. Even in classes where midterms are held earlier, instructors often delay grading the papers until just before study week, which means a student has no means of evaluating her performance and no chance to take steps to improve her work.

The most timely complaint is that related to finals. Too many times (and once is too many) faculty hand in their final exams five minutes before or sometimes even five minutes after they are scheduled to be given. This creates a tremendous strain on the students taking the exam as well as disturbing any others who are in the same room. It is not unreasonable to ask a faculty member to prepare on time an exam that had been scheduled for over a month.

Not all faculty members are lax about all things and many go out of their way to be helpful, understanding and available to students, but the problems exist and they are getting worse. If faculty want to uphold their responsibilities to the students, they have to remember that even the tedious paperwork has to get done.

Editor's Desk

Teaching Illiteracy

by Rachel Katsman

It is ironic that in an age where technological advancements are vastly improving means of communication, there seems to be a parallel decline in the literacy level of our society, the input for these manufactured communicatory tools. God forbid that an Ayn Rand fan like myself would blame technology for the decline in our society's literacy—John Galt was a great intellectual—but the connection still exists.

Last week NYC Deputy Mayor Karen Gerard spoke to a group of student leaders, faculty, and administrators. She made the point that secretarial work in the traditional sense is fast becoming non-existent because people entering that market are simply not equipped with the skills required of a well-rounded secretary. In other words, they cannot necessarily write clear and coherent sentences, correct spelling and punctuation, nor issue a competent memo. With the implementation of word and data processing systems, however, skills are broken down and simplified, enabling more people to access otherwise unattainable jobs, Ms. Gerard explained on an upbeat note.

If this is the direction that education is taking us, it is a dangerous direction. Who will be left to keep up the proverbial fort when the machines malfunction?

A recently released book entitled *The Psychology of Literacy*, which was reviewed in the *NY Times* last Sunday, deals with the correlation between a person's level of

literacy and the value placed on literacy in the home. Yet how effective are parental attitudes if the child is learning from teachers who themselves are at a shamefully low level of sophisticated proficiency with the language?

Our universities are graduating potential educators who can't recognize a grammatically correct or incorrect sentence if it hits them in the face. How are they expected to relate to their students that which they don't know themselves? How can the teacher correct the student when he/she has made an error? Even more baffling, how do teachers in good conscience take on the responsibility of influencing, grading, and judging their students' work, if they are simply not equipped to do so?

It is true that a child's environment plays a key role in how well he learns. But it could be said that the "intellectual" sector of society has the social responsibility to cultivate the child's potential. And what is a more intellectual sector than the colleges and universities?

The people being sent out by these institutions, however, are not necessarily qualified to handle the task, yet they are let loose with the universities' blessings, no questions asked, no high-level competency required.

We have to require some sort of standards for ourselves, for our children's future if not our own. Because when the machines break down, our only sure-fire resource is our minds.

Freedom

Dear Editor,

In recent issues *The Observer* and its YC counterpart, *The Commentator*, have devoted much coverage to the YU Administration's plans to move the Wurzweiler School for Social Work uptown. It seems that the visibility of the issue has disturbed the Administration and at a recent meeting with student leaders, a senior Administration official was quoted by one of the meeting's participants as urging the aforementioned publications not to criticize the Administration's decision.

The specter which such a request raises is indeed quite troubling. It is ironic that it so shortly follows an editorial in the last issue of *The Observer* denouncing Administration meddling in the

Cardozo Law school publication, *The Forum*.

The issue that is involved, regardless of what one thinks of Wurzweiler's move, is that of academic freedom. The inviolable right to express and defend one's opinion in the appropriate media is a sine qua non for an institution that calls itself a liberal arts college.

We too easily forget that the recent showdown between fire academy cadets and the police in Warsaw, which partly triggered the current deplorable government crackdown, took place because the cadets sought to show their solidarity with Poland's university students. Those students are "on strike" for greater academic freedom and for the right to use their own press to voice their ideas. If Yeshiva's administration is guilty of the same attitude that

rules Poland's totalitarian rulers, then perhaps Yeshiva's students ought to open their own chapter of Solidarity in sympathy with their Polish counterparts.

Needless to say, the Administration, like the Polish *continued on p. 4 col. 3*

More Sadat

Dear Editor,

I would like to reply to Mr. Levin's letter (*Observer*, Dec. 3, 1981) in which he took Mr. Domnitich to task for trying to paint Sadat as a monster. He was portrayed as such because he was a monster.

What else do you call someone who was jailed as a Nazi collaborator? What can be said of a man who writes a letter to Hitler congratulating him from the

bottom of his heart and condoning him by saying he will finish what he started? Was it a man of peace who called the Jews in 1972, "A nation of liars and traitors?" All this was before the "Peace Treaty" when Sadat became Mr. Levin's Messiah.

That is why Sadat, the great man of peace, said in an interview for "October Magazine" (think and savor that name for a moment) less than two months after the "Peace Treaty," "I am aware that the Jews are clever statesmen . . . They wish to take without giving . . . They are a people who do not desire peace; nor do they desire natural coexistence among peoples, because they want war and hatred to continue in order to profit from them."

Every day there are tirades against the Jews in the Sadat-

controlled press. There are violations of the terms of the treaty every day. I don't hear Mr. Levin complaining about that. Is this then a man who desired peace? Remember Mr. Levin, it was Egypt who started five wars, not Israel, as you seem wont to forget. What nation starts five wars, loses them all, and then proceeds to dictate terms? And if they do, it is obvious that they are trying a different approach. Also, what self-respecting nation allows the aggressor to do such things?

If, as Mr. Levin and others like him claim that the obstacle to peace is the retention of Sinai and the "West Bank" by Israel, then what was bothering our friendly Arabs in 1948, 1956 and 1967? The answer is obvious. As long as there exists a Jewish State in any part of Eretz Yisrael there will be no peace.

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JS Faculty Shares Research

by Esther Stiefel

The Judaic Studies department at Stern has instituted a new SCW Jewish Studies Faculty Colloquium. The colloquium is a series of lectures for all Judaic Studies faculty given by those members who have done extensive research in areas of interest.

The purpose of these seminars is to allow the professors to share with each other the knowledge and information that they have gathered in their respective fields of study. Through these discussions, the professors get feedback from their colleagues in the areas discussed. This type of interchange among faculty members can ultimately enhance the entire Jewish Studies department.

The first lecture was delivered by Prof. Charles Raffel. Prof. Raffel, a Jewish Philosophy instructor,

received his MA and PhD from Brandeis University. Prof. Raffel's topic was "Man's Knowledge of G-d's Knowledge: The Evidence from the Guide to the Perplexed."

This first lecture of the series was attended by the majority of the JS faculty. According to Rabbi Berman, chairman of the department, the seminar was a "very rich experience."

The second lecture took place Wednesday, Dec. 16, at which time Prof. Shmuel Vargon, visiting professor of Bible from Bar Ilan University, spoke about his new commentary to the book of Micah. He focused on the distinction between his commentary and other commentaries on Micah.

The third and final lecture of the semester will be presented by Prof. Shlomo Eidelberg, professor of Jewish History. Dr. Eidelberg

received his MA from Hebrew University, a D.H.L. degree for YU and a PhD from Dropsie University. Prof. Eidelberg will speak about "The Accusation against the Jews of 'The Desecration of the Host.'"

If the three meetings this semester are found to be valuable and useful to the faculty, the colloquium will continue through the spring semester. In addition, the university-wide JS division is considering instituting this type of program for all JS faculty.

The conferences are all held in room 418 during Club Hour. Any students interested in the topics of any of the lectures are invited to attend.

Alien Complex

by Bella Simantobov

Russian-born Bella Simantobov, SCW junior, has lived in the U.S. for just over two years. The following article is based on interviews with foreign and American students.

It is very difficult to be a foreigner in a country, which has a different culture, different attitudes toward life, and which is a totally new experience in so many ways. However, it is even more difficult to find oneself a foreigner in a college, where a student has to not only get adjusted to the culture and learn a new language, but to make new friends too.

Sometimes we foreigners seem to have many friends whom we may speak to, be fond of, and even trust, and yet there seem to be so

few who are willing to understand, not because they feel obligated to, but because they want to. This situation bothers us, because it constantly throws in our faces the fact that we're different.

When the foreigner senses that she's different, that somehow she's not treated the way she thinks she should be treated, she starts to feel very lonesome and this eventually brings her to disappointment in things she does, to inability to find goals or interests—in other words, feelings of depression occupy her mind.

What is the foreign student to do? Foreign students I spoke with said that if the student is not understood by the majority of her friends, then the hand of help has to come from her dorm counsellor. It may sound ironic, but my interviews have shown that some dorm counsellors are not fully aware of the fundamental problems facing foreign students and are not sensitive to their special needs.

It is interesting, but again problematic, that many American girls have said that they wouldn't want to have anything to do with foreign students because they think that we foreigners have an intellectually superioristic attitude to them, especially in the sciences. It is sad if this attitude comes across, but one must remember that everyone is an individual, and lumping faults/criticism of one person together with a whole group is unfair.

Perhaps the most serious problem stems from religious American girls, who have a better opportunity to learn Torah and attend *yeshivot*, requiring from foreign students an immediate commitment to becoming religious. This is a ridiculous consideration. Judaism has to be practiced and only through its practicing can one get closer to the process of becoming a *ba'alat teshuva*.

I believe that the fact that foreign students come to Stern is of very great importance in itself. Even if by the end of their fourth year in college they are not religious, it does not mean that they spent all four years here for nothing. They definitely will take Jewish knowledge along with them at the time of graduation.

I don't intend for the above to hurt anyone's feelings; nor do I, or other foreign students, intend to get your pity. We just want some simple understanding.

You may not be dying to give blood but some day you may be dying to get it.

PLEASE GIVE

Thursday, Dec. 24
See Tammy 4G

Faculty on Issues

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this would entail four straight teaching hours without any sort of break, a schedule for which many teachers do not have the stamina.

The possibility of having a straight half-hour lunch break where no classes are in session is now being discussed.

Following another recommendation from the Academic Standards Committee, English as a Second Language is being considered for credit, as well as a requirement for foreign students to bring them up to adequate English proficiency. The suggestion was brought to the ASC by Ms. Barbara Hendlin, ESL instructor, who said that because of the hours put into the course combined with the lack of credit, students have indicated that enrollment for the Spring semester will drastically drop.

The faculty rejected the idea of one credit given for the 3 hour/week class, on the basis that English is not a foreign language and a minimal level of proficiency is necessary when a student begins to accumulate college credit.

In discussion is a plan for making ESL a requirement without credit for those for whom it is necessary. As of now, the ESL issue is being pushed back to the

Committee

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discussion. Ms. Loeser feels it is a major way of getting students involved in university policy.

Current issues up for discussion by the committee are exemptions for finals, giving foreign students credit for English as a Second Language to motivate them, and whether to allow freshmen the option of Pass/Fail classes in certain areas. They also plan to evaluate the impact of the newly revised requirements on students.

Academic Standards Committee, who will attempt to devise a comprehensive credit-requirement plan for the foreign students requiring ESL.

SCWSC Forum Taking Pride

by Tina Senders (Treas.) & Yocheved Packino (Sec.)

"Have you bought any of the new Stern sweatpants and T-shirts yet? They're really super looking."

"No... We bought ours last year from Y.C. They have a larger variety, and, in fact, we even hear that their prices are lower. Besides, no one knows what Stern College is anyway."

Does this answer sound vaguely familiar to you? If it does that's because it's only one of many examples of the inferiority complex which appears to plague many Stern women. It often seems that Stern students would rather work for Y.C. activities than for those of their own school. Perhaps they feel that this effort is more worthwhile. After all, everyone knows that their functions always turn out bigger and better. "Besides," they might think, "Stern College and Yeshiva College are both part of Yeshiva University, so what's the difference?"

The week of December 19-24 the Stern College Dramatic Society is presenting "Pageant," a play written by one of our own students. Those involved claim it is colorful and exciting, and yet, time and time again students seeking to sell tickets are turned away with responses like, "No, I'm already going to the Y.C. play." This is unfortunate because the Stern Dramatic Society has a lot of potential which can be realized but only if Stern students themselves show a little more interest in it, not only by coming to see the play, but also by participating in its actual production.

Student involvement, however, need not be limited to the Dramatic Society. This year, for the first time, the Stern student body is having its own Chanuka Chagiga,

"No work is more important or rewarding than helping a child to a good start in life."

These are the words of Dr. Burton White of Harvard University. They are important words and they accurately reflect



and although "firsts" often tend to make people a little leery, there's absolutely no reason why we all can't make it a smashing success. Stern students have lots of *ruach*, and they certainly have appetites (we all know the eggroll sale was a big success), and the Freshman Class, in charge of the affair, has promised us that there will be plenty of food and great entertainment.

With all the activities Stern has to offer there is undoubtedly something of interest for everyone. If we would just take advantage of these opportunities our school could begin reaching its potential and could achieve an identity of its own. Yeshiva College may be more established, but Stern College is on its way.

HASC

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they be treated as people. All week, Stern women are very actively organizing their own lives and satisfying their own needs. It was quite obvious last Shabbat, that, as Senior Judy Prast put it, "The kids came first." "It was a worthwhile Shabbat for us and the kids," said freshman Miriam Epstein. "It should be done more often. It's important to realize these kids are not just special, they're Jewish too, and we should put before them any means to help them serve G-d."

Program in Early Ed Launched for Spring

the feeling and commitment of the faculty of Yeshiva University who are pointedly focused on the education of young children.

It is this purpose that lead YU to launch a new program committed not only to excellence in the general secular education of young children, but in addition, to excellence in the Jewish education of young Jewish children.

The new program, "Jewish Early Childhood Education," a combined BA/MA program with Ferkauf Graduate School, will get underway in the Spring semester of the current school year. The first course, *Teaching in the Nursery and Kindergarten*, will be offered at Stern College beginning in February 1982.

This past Wednesday, Dec. 16, "The Early Childhood Program" held a tea in Room 601 during club hour. Mr. Floreva Cohen and Mrs. Rivka Behar, Early Childhood specialists from the Board of Jewish Education, joined Mrs. Leonore Shohan, who is coordinating the new 5-year program, to give an overall view of the program, its aims, and its goals.

There was a general presentation of Jewish Early Childhood Education, slides were shown, questions were raised, job opportunities were discussed, and students and specialists were able to meet and talk informally with one another.

At the end of the meeting, Mrs. Shohan asked the students who were present to tell others who were not able to attend, but who would like to know more about the new specialization, to contact her. Her office is in Room 1004. She can be reached there on Monday and Wednesday afternoons from 12:15 to 1:15, and from 2 to 3 p.m. Messages can be left (name, phone number, when and where you may be reached) in the envelope on the door of her office. She will get back to interested students and arrange meetings to discuss program structure.

Special Shabbat for Kids

by Phyllis Dubinsky

Standing in the front lounge of Brookdale Hall last Shabbat, Dov looked around for someone to throw his ball to. He caught the eye of SCW Freshman Miriam Epstein; she offered to play with him, he threw her the ball, and the reaction was instantaneous—a very special friendship was caught.

Who is Dov? He is a child with Down's Syndrome, one of the twenty seven "special" children who spent Shabbat at Stern College December 11th and 12th. The children and their counselors are associated with Camp HASC (Hebrew Academy for Special Children).

The HASC Shabbaton was organized by Gail Edelcreek and Chaya Koegel of Stern College and David Isaacs of Yeshiva College. The event was the result of an idea to have a camp reunion with the children at a meaningful time. The time chosen was, naturally, Shabbat. A big event at camp every week, Shabbat is a spirited time of *ruach*, singing and dancing. It is a time to rest from the busy activities of the week.

"The purpose of this Shabbaton," says Mr. Isaacs, "was for the Stern women to meet the children as people and not as 'special children.'" This aim was wonderfully achieved because the SCW women reacted most favorably toward the Shabbaton and the children. Sophomore Amy Sholiton commented, "I thought it was very interesting. You (the counselors) really showed dedication (to the children)." Senior Bleem Gansz reflected, "There was a lot of *ruach*. It seemed like the children felt at home." Head Waitress Reena Leibzig further explained the sense of accomplishment she felt in working with the handicapped children. Personally, she said she enjoyed the *divrei Torah* because of the feeling the children put into saying them, and the joy they exhibited when those assembled in the cafeteria cheered them on.

On Friday night Mr. Moshe Kahn spoke about Jewish special

"A sense of accomplishment." Senior Phyllis Dubinsky with 7-year-old Rikif. education. Mr. Kahn is the director of Camp HASC and the psychologist for the HASC day school in Boro Park. He related the parents' dilemma of having a special child, and he explained how the counselors at HASC come closest to understanding what it's like to care for these children. "The parents trust you with their children. It's important to them to be able to let their child leave them for a short period of time, to allow them time for themselves. 'I feel proud,'" he said, "that the staff has been able to let the parents trust you with their children."

What about the children's reactions? Izzy and Batseva said, "I had a good time. I want to come back." Sheila Kovalsky's special friend Lenny left tears in her eyes when, turning to leave Saturday night, he said, "I'm going to miss you Sheila." Perhaps one of the most significant responses came from Shmuli Feuer, one of the wheelchair children, who initially declined the offer to come for

Hospital Children to Get Chanukah Toys

by Melody Schwartz

Two years ago during Chanukah, students from the Teachers Institute for Women brought a gleaming smile to the distraught face of a two-year-old Russian girl. She was left abandoned by her family in Maimonides Hospital. The whereabouts of her relatives were unknown. Her home was her hospital bed. The young girl did not respond to anyone or anything around her. Chanukah, the holiday which had changed the fate of so many Jews, rekindled the hope of this lonely Jewish child.

On this Chanukah, which would have otherwise passed unnoticed by her, this girl received a special "miracle" through a few caring students at T.I.W. She was given a gigantic stuffed animal twice her size, and more importantly, for a short while she was given much-needed love and attention. Through the Chanukah toy campaign, this sick and frightened little girl came out of her depression laughing and smiling.

It all started in the Yeshiva University High School for Girls, Central-Brooklyn. Every year, until the school disbanded, Central Brooklyn ran Chanukah and Purim toy campaigns for children in the Maimonides Hospital and Ohel

Children's Home. One graduate of Central Brooklyn from the class of '78 took it upon herself to preserve the tradition. For the past two years, Aliza Orbach, a student completing her studies at T.I.W. this year, has devoted her special talents and efforts to brighten up the lives of children during Chanukah at Maimonides and other hospitals.

Miss Orbach, who during the day works with geriatric patients, has been collecting hundreds of dollars annually from S.C.W. and T.I.W. students and faculty since Dec. 1979 when she received approval for the project from T.I.W. Faculty Chairman Dr. Walter Orenstein. With this money, a special Chanukah is made for approximately 200 sick young children and adolescents. Eight big garbage bags of carefully chosen toys which are wrapped and marked according to the ages of the receivers are delivered to the various hospitals.

Miss Orbach and the other students visit, sing Chanukah songs, play games, and give out gifts to each youngster in the children's wards and in the emergency rooms. This project has been highly therapeutic for the youngsters. It also serves to instill within the Jewish children a sense of pride and happiness in their holiday of Chanukah, while the non-Jewish children are celebrating in accordance with their faiths.

This year Maimonides and Brookdale Hospitals will be the recipients for the Chanukah toy campaign. Miss Orbach and Leora Morgenstern, also a T.I.W. student, have been working diligently to make this year's Chanukah the most successful so far.

New Registration Regulations

continued from p. 1 col. 5

make some kind of arrangements.

Those who fail to be cleared financially will be mailed notices of registration cancellations on Jan. 22 with the new registration date set for Feb. 3. All students who are financially cleared by Feb. 3 will be allowed to make free program changes on this day. Changes will be done in alphabetical order according to a specific schedule. This will alleviate the problem of long lines which are common during the free day set aside for program changes.

On Feb. 5, new tallies, reports, program labels and class rosters of financially cleared students will be made up. Students who register after Feb. 3 will not appear on the teacher's rosters but will receive admit cards instead. They will also be required to pay a late registration fee. The late

registration process will take place on Feb. 8. Changes of programs accompanied with a fee will be on Feb. 11 for those whose last names begin with the letter M-Z and Feb. 15 for those from A-L. The order is reversed from the fall semester. The last day to add a course will be Feb. 22.

The new registration procedure

was arrived at through discussion between the office of the registrar as well as student representatives. It was felt that this was the fairest and most efficient process for all involved. Constructive student input and comments are welcome and should be directed to Mr. Friedenberg who says he "will be more than willing to listen."

At What Cost to Serve the Tyrants?

continued from p. 2 col. 3

Communist party, is very sensitive about the image it projects to its public. This sensitivity makes them claim that "sensationalism" in the university press will have a debilitating effect and will serve no constructive purpose.

Similar claims about preserving the peace have always served tyrants in their efforts to ban ideas. Those interested should refer to the catalogue of attempts to control thoughts found in John Milton's *Areopagitica*.

It is only appropriate that a person writing in a Yeshiva University publication should base his contentions on the examples from the two fields of learning whose study is so zealously cultivated in that institution. The Maharal, in *Be'er Hagolah* (45-46) appears a defender of academic freedom in no uncertain terms. He writes, "It is wrong to disqualify any matter that is opposed to one's view when expressed for the sake of enquiry and knowledge... it is necessary for the determination of the truth to listen to the arguments that they put forward. Indeed it is most unnatural to suppress the

publication of books in order to prevent the expression of such (contrary) ideas."

Let me end with Milton's warning about "the incredible loss and detriment that this plot of licensing puts us to, more than if some enemy at sea should stop up

all our havens, and ports, and creeks; it hinders and retards the importation of our richest merchandise, truth."

Sincerely,

Aaron Friedman
YC '81

TAC Notes

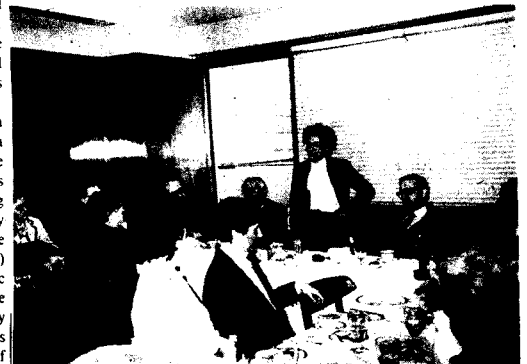
On Singing and Dancing

by Leeba Clark & Shifra Pasternak

A prevalent criticism directed toward the student body is that of lack of interest and lack of involvement in school activities. However, the enthusiasm exhibited by the thirty girls who participated in TAC's Israeli Dance-athon for Tzedakah on December 9 indicates the potential for strong spirit at Stern. Girls, sponsored by friends and faculty, danced for two hours, performing over thirty dances with the help of Tamar Yablonski, the Israeli Dance instructor, who donated her time and the use of her stereo and records to raise money for charity.

Those who missed the Dance-athon can join in another evening of song, dance and fun on Tuesday,

December 22. The SCW Student Council Chanuka Chagiga, to be held in the cafeteria at 7:30 p.m. promises to be an exciting event. In order to ensure its success, each and every Stern student should come to sing and dance with the Ruach band, eat, and add to the atmosphere. You will be surprised how much fun you will have!



New York's Deputy Mayor for Financial Planning, Karen Gerard, was the guest of honor at a luncheon December 14 at SCW with Dr. Norman Lamm. Participating were student leaders, faculty, and administrators. Ms. Gerard spoke about the causes that led to New York's fiscal problems. She commented that we "have to have a dual capacity to look at issues today and plan for tomorrow."

Cults: Why They Attract Our Jewish Youth

by Deena Greenberg

The words Shema Yisrael fade and the announcer intones, "Thank you for listening to the Jewish Hour, station WJFJ. This program has been sponsored by the Jews for Jesus."

"Jewish hours", Jewish churches," and "Jews for Jesus"—all of these cults and missionary groups desire to "Judaize" their organizations.

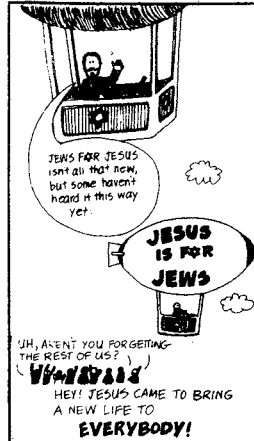
By claiming Jewish origins or large Jewish membership, the groups appeal to non-members' Jewish identities in order to alleviate any guilt they might otherwise feel in joining. In addition, there is a long-standing tradition in Christianity that values Jewish converts above all others. Agrees Shalom Sherman, former member of Beth Sar Shalom, an offshoot of Jews for Jesus, "In the middle ages, people were given \$1000 rewards for every Jew they converted. Even today, every time a Christian converts a Jew, it gives him a great sense of relief."

However, the fact, heretofore unknown, is that often, these organizations grossly inflate the number of Jews who belong. Mike Lightman, chairman of the Cult Task Force of the Jewish Federation Council of Greater Los Angeles, estimates that less than half the membership of Jews for Jesus is Jewish. Rabbi Shea Hecht of Anti-Shmad goes further. "I'd say that across the board, Jews make up 20 to 25% of cult membership. Half of the people who claim to be Jews are not."

In fact, to illustrate how blatant this misrepresentation is, Matt Hoffman, head of The Flame, tells of an experience of his wife's. "She saw members of the group whom she suspected weren't Jewish and heckled them, saying 'You couldn't possibly be Jewish. You don't look Jewish.' This infuriated some of them so much that they began blurting out 'You dirty Jew' and

joining these groups because they're getting caught up in the Born Again movement. The Jews don't have that kind of revival in America. The Jewish community has not yet raised a strong group to deal with this problem."

As to what specifically attracts people to these groups, Rabbi Fine explains, "The majority of people who join are perfectly normal. They are not psychologically disturbed or disrupted. Most are recruited within six months after a



life crisis. This crisis could involve college, graduating from college, breaking up with a boy or girlfriend, or a death or divorce in the family. At this point, these people are very vulnerable. When a member of a cult of missionary group reaches out, they respond.

The cult provides three things that attract people to it: instant community, authority about what to do with your life, and emotional immediacy. Then, once you're in the group, social pressure and coercion help keep you in."

Support and community were certainly the factors that attracted Shalom Sherman to Beth Sar

precipitating factors in peoples' involvement. Very often, peoples' first—and most important—contact with various cults is through a "chance" meeting on the street, with the cult member initiating friendly conversation.

Tamara, (not her real name), now Orthodox and a mother of two, had a very different experience. Caught up in the "search for self" movement started in the sixties, she became involved with a large number of cults over the period of a few years because she was "looking for more to life." Among the religions and cults in which Tamara was involved are EST, Buddhism, Charan Sign, Kirpal Sing, Swani Rudi, and Guru Bawa.

Tamara was involved with the Divine Light Mission for two years, the longest of any of her involvements. In the Mission, the basic form of religious activity was meditation. "You totally believe that it will give you an experience, and it does," Tamara explains. "You experience the mind stopping; you think calm and subtle thoughts. And through all of this, we were told that everything was from the Guru.

"We had to go through meetings where we were primed and psyched for it before we were allowed to learn the meditation techniques. The meditation was really an initiation."

According to Tamara, there are four meditation techniques, all done for eight hours at a time in a darkened room. In the first technique, subjects try to see light from within. They close their eyes and place one finger on each, one in between the eyes, and one on the forehead. Tamara explains that after having meditated awhile, one actually does see things. In the second technique, subjects put their thumbs in their ears and listened. The third requires putting the tip of the tongue on the back of the throat and tasting, and the last requires members to concentrate on their breathing.

The Guru, Guru Maharaj Ji (Maharajee Gee), is considered to be "Sad Guru," a being claimed to be the reincarnation of Jesus, Moses, Mohammed and Reverend Moon. Although she lived in a pre-mi-house (House of God) a communal apartment for members of the mission, Tamara asserts that "there were no drugs and no arranged marriages. However, the more committed you got, the more you gave of yourself. And there was a pressure to get involved."

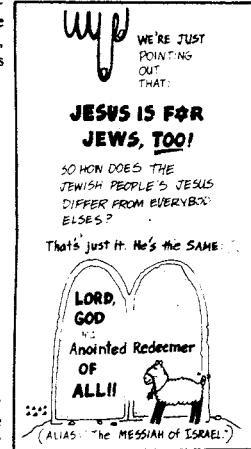
Since cults seem to fulfill people's needs so well, it would seem that getting them out would be very difficult. And yet, while it can be a lengthy process, it's basically just a reversed learning experience.

Rabbi Hecht who has deprogrammed quite a few people in a number of ways, says that one method he uses is to point out inconsistencies within the par-

ticular group's doctrine. "Many groups, including the Moonies and Jews for Jesus, are anti-sex and do not approve of physical contact between the sexes, but will use sexual come-ons to initially attract members to the group. This usually comes out after I've spoken with the person for awhile. I'll say, 'You said that when Susan first asked you to join, she put her arm around you. Now, she's saying 'You can't touch me unless we're married'. What's going on here?'"

According to Rabbi Fine, establishing a rapport is the key to getting someone out. If this is successfully done, Rabbi Fine feels that there will be a point at which the person will snap back to his or her original personality.

Tamara experienced just such a "snap" when a friend from "the outside visited her at the pre-mi-house. "I had been given some of the Guru's older brother's hair as a present and I valued it highly and kept it in a special drawer. When I showed it to my friend, he was horrified. He took it and flushed it down the toilet. At the time, I was



very upset, but afterwards, I sank in and made me realize how the outside world felt about my lifestyle."

Even with the many successes Rabbi Fine has had, he warns untrained novices against going into deprogramming. He asserts that there are quite a few people who have done severe damage by trying to do the job without knowing how to do it correctly. "I know of people who have had

nervous breakdowns because of well-meaning but misguided attempts at deprogramming them. Often, failed attempts simply push the person further into the group and make it that much harder to get him out later." He adds, "There are a lot of entrepreneurs in this field who are fleeing parents."

Shalom Sherman had no need for outside help to get him out of Beth Sar Shalom. Instead, his own Jewish identity called him back. Ironically, this is what had attracted him to Christianity in the first place. "At first, they played on the Jewishness of Christianity. They appealed to my ethnic feelings of Judaism and Messianic longings. I didn't find the theology too hard to accept. I could believe that the Messiah had already come. I could accept the idea of a physical son of G-d. But when I discovered that these missions were just half-way houses, and that I was ultimately expected to integrate into mainstream Christian society, I couldn't handle it. When I realized that I would have to give up my Jewish identity, I knew that this wasn't for me; it didn't satisfy my needs."

Even with his strong attachment to his Jewish identity and his present status as a religious Jew, he still has strong words to the Jewish community. "(Christian) Proselytizing per se is okay. It's wonderful, in fact. If a group has something terrific, it should want to share it. We Jews, on the other hand, seem to have an inferiority complex. We never seem to spread our ideas to other Jews. We're our own nemesis.

"We can't do anything to directly stop missionaries and we shouldn't want to. What we should be doing is taking care of our children and other's children. We should be reaching out at a congregational level. People ought to go up to the guy who's standing alone in a corner in shul. A lot of organizations that say they're doing something are really nonsense. Not N.C.S.Y., though. It's terrific."

Sherman has such strong feelings about his experience that he has written a book about it, which should be out before Chanukah, entitled *Escape from Jesus: One Man's Search for Meaningful Judaism*.

"The cult provides three things ... instant community, authority about what to do with your life, and emotional immediacy."

other such anti-semitic comments. No Jew, no matter how assimilated, would do that."

Even though not as many Jews as are claimed have joined these groups, the fact that a significant number have joined remains uncontested and a serious source of concern. Yehuda Fine, cult consultant for the Jewish Board of Family Service Cult Clinic, Jewish Community Relations Committee, and numerous other organizations estimates that 100,000 Jews are currently involved in cults. With Jews comprising 3% of the United States' population while accounting for at least 20-25% of cult membership, it is clear that there is a disproportionate number of Jews involved in these organizations. Rabbi Fine cites as a reason for this that "85% of Jews go to college, and college campuses are cults' biggest targets. Christians aren't

Shalom in the mid 1950s. Shalom remembers a great deal of comradery and peer support within the group. "They didn't ask you to solicit money the way cults do. In fact, if you really needed something, say, a winter coat or shoes, they would buy it for you. Their meetings were friendly. There was warm singing. It put a lot of shuls to shame."

Rabbi Hecht takes the idea of comradery further. He alleges that use of drugs and the allure of members of the opposite sex are tactics commonly used in attracting people to cults. "95% of the kids they get have had some kind of experience with drugs. The average kid today has. When they're in these cults, the feeling that permeates them is a flashback to their drug experience," Rabbi Hecht, too, cites loneliness, depression, and lack of acceptance as

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On the Street Where You Live

When the Street Was Filled With Horses and Buggies

by Naomi Jacobs and Linda Ostrow

Stern College in the 1800's? No, but it could be geographically placed at the top of the southeast edge of Murray Hill which was alive and thriving back then.

In the early 1760's a wealthy Quaker merchant named Robert Murray built a farmhouse on the highground of what is now known as Murray Hill. The Murray farmhouse was a most talked about and popular spot where several young British gentlemen were entertained by the Murray women, and guests such as George Washington were also not an uncommon occurrence. The productive farmland surrounding the house extended to include the area which Grand Central Station now encompasses. The farmhouse, which was destroyed by fire in 1834, faced the East River overlooking Kip's Bay.

The farmland lying east of Murray Hill was owned by Jacobus Kip who came to New Amsterdam as a boy in 1634. Kip, as Acting Clerk of Governor Stuyvesant's Council, acquired the land from the government in the 1650's. For more than 200 years the Kip family was to own this property. The area, plus surrounding blocks, grew into a prosperous family village called Kipsborough. Passed on to Kip's relatives, the Duffies, most of Kipsborough eventually became the property of Jane Duffie Bigson who later sold the last share of Kipsborough to Packard College. Mrs. Gibson's brownstone stood at 251 Lexington Ave., which is now 253 Lexington Ave. and the site of the older section of Stern College. Mrs. Gibson's brother was the minister of a church which stood on the northeast corner of Lexington and 35th (as seen in accompanying sketch). The church was demolished in 1935 and replaced by the Bromley apartments in 1940.

One of the most interesting features in Kipsborough was the mansion Jacobus Kip built for his wife Marie de la Montaigne. Erected in 1655, the residence stood at the corner of the present 35th Street and Second Avenue. At the time of its demolition in 1851, having housed five generations of the Kip family, the mansion was the oldest house in Manhattan.

Another area landmark, Bellevue Hospital, stands on the land which was once the old Keltatas mansion, "Bellevue," facing the East River at 26th Street. It was sold in 1793 by Lindley Murray, the eldest of the 12 Murray children, to Brockholst Livingston, treasurer of the University of the State of New York. For a time, the building was a tavern and club. In 1798 Livingston conveyed the land to the city of New York.

Return to the 20th century... paved streets... electric lights... and automobiles replace the long-lost cobblestone, lamps, and horse and buggies. Perhaps the most

noteworthy representation of the progress which overcame Murray Hill was the opening in 1954 of the first Jewish liberal arts college for women in America. Begun with an initial contribution of \$500,000 by Max Stern, the head of the Hartz Mountain pet food firm, Stern College replaced the bankrupt Packard College.

With an enrollment of 33 students, Stern College for Women held classes then at Lexington Avenue and 35th Street (which

today contains the science labs and the Koch Auditorium), and at Third Avenue and 35th Street. The basement of the latter location, Stern College faculty soon discovered, was once a Civil War jail for resisters.

Plans to renovate the Lexington Avenue building begin in 1966, costing \$1.5 million dollars. The newer classroom building was built for an approximate \$4.5 million dollars in 1969.

Back in the 1800's, although

Murray Hill was thriving, no one lived at 50 East 34th Street except for fish! That's right! The land where Brookdale Hall now stands was once part of "Old Wreck Brook," a body of water flowing to the East River. Drowning in midterms? Now you know why! The apartment building which was built on this land decades later was bought by Yeshiva University in 1966 for \$4 million dollars. The building's 475-person accommodations were nearly double

the number of students who were able to dorm in the Prince George Hotel at 28th Street and Madison, the previous housing facility.

The extension of 34th Street north in the 1850's marked the beginning of its development into city lots. As modern invention moved in (telegraph poles, street cars, electricity, and pavement) Murray Hill residents moved out—or rather—uptown, as was the city pattern.

The college site at Lexington Avenue has definitely seen a lot of changes—over 325 years of change since Jacobus Kip built his farm house in 1655. Although the Stern College building is now the dominant landmark in this area, still remaining on side streets are the beautifully restored brownstones which remind us of the faded 1800's elegance and dignity, retaining some of the aesthetic value of the historic area—the neighborhood in which we live and learn. And of course the East River is still there just beyond First Avenue. It's owned by no one but it has seen everything; a good place to go and possibly learn some more secrets about Murray Hill in the 1600's, 1700's, 1800's, 1900's, 2000's...

**NOTE—Much of the information for this article was taken from literature which was sent to Mrs. Esther Zuroff after a visit from Patricia E. Duffie, whose husband is a direct descendant of the Duffie's who used to own the land where Stern College now sits. Mrs. Duffie was interested in hearing about the school and seeing the area as a part of the process involved in preparing a family history book.*



Lexington Avenue and 36th St., looking south

Mid-day Mugging on SC Steps

continued from p. 1 col. 5

mediately. There is no need at this point for an extra guard."

Miss Landau is prosecuting her assailant, and both girls have in the past week experienced the realities of the New York legal system. The girls have been informed that the youth will most likely plead guilty, in which case the extent of his sentence will be his being put on probation. If he were to plead

innocent, he would face a trial and be tried as an adult.

"We're very disappointed in the system," Miss Zierler said. "We've spent hours this past week at the D.A.'s office and in front of a grand jury, and he's getting off with absolutely nothing."

The following are some safety suggestions which should be adhered to even in "safe" neighborhoods:

*Don't expose valuables or carry

more than absolutely necessary.

*Hold your handbag firmly and close to your body.

*If your chain or handbag is being snatched in a street or crowd, scream loudly.

*Always be conscious of your belongings and surroundings.

*Try not to look vulnerable.

Soviet Jewry Vigil: Scharansky



Stern College women took part in a Soviet Jewry vigil Dec. 7, protesting the 3-year extended sentence of Anatoly Scharansky. The inter-collegiate vigil, sponsored by Student Struggle for Soviet Jewry, lasted from 4 p.m. to 10 p.m. Speakers included Yosef Mendelevich and Rabbi Avi Weiss.

Chanukah Lighting Ceremony

at the Isaiah Wall in front of the U.N.

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SCDS Preview

'Pageant': Contest of Conflicts

by Ellen Bart

Seeing a play two weeks before opening night is not the best way to see a polished, smooth running performance, but in spite of this, "Pageant" written by student

Miller, and her mother, played by Ita Gross, clash over the intellectual side of life. Michelle wants to go to medical school, but her mother, portrayed in a frustratingly realistic manner by

believably bland MC (Tova Ungar) and the pageant hostess (Natalie Jacobs).

Although the characters and their problems are neither new nor particularly surprising, they are easy to identify with, and the use of flashbacks allows the audience a chance to see each contestant grow.

The first two acts develop the characters' backgrounds and bring to a climax each one's personal dilemma. The last act is a glamorous recreation of a beauty pageant. The set itself is a tribute to the talents of Reena Leibrag and her crew, but the play itself gets somewhat bogged down in the familiar formalities of a pageant. It does, however, allow a final glimpse at the inner growth of each contestant while highlighting the superficial values that pageants in general espouse.

While "Pageant" does not say anything surprising new, it is an enjoyable production highlighted by the kind of technical effects that had been lacking in Stern productions before SC Dramatic Society was officially functioning. The play is a real tribute to the talent, drive and hard work of SCW women.



Janet Greenhut, comes through clearly as a play of conflicting values and Machiavellian choices.

The play centers on the contestants in a beauty pageant, but the dilemmas that they face are universal ones.

Rachel, played by Freida Habbaz, must decide on the proper place for her religious ideals in a world where religion makes a person uncomfortably different. Miss Habbaz gives a convincing portrayal of this common problem and aptly handles some of the tricky climactic scenes.

Michelle Dyer, played by Beth

Miss Gross, wants her daughter to be a beauty queen.

Cathy (Louise Yanofsky) becomes the early villain. Encouraged by Mrs. Tyler (Marsha Lustig), her sponsor, in a somewhat overdone performance by Miss Lustig, Cathy gets hopelessly caught in the pageant dream.

The last major contestant, Beth (Beth Kleinman), played charmingly by Miss Kleinman, is an innocent Iowa girl who is attracted to, but bemused by, the glamour and glitter.

The cast is enhanced by the

TLS Training Future Leaders

by Aliza Epstein

TLS, DYS, DCS, Sounds like the newest computer language, doesn't it? However, these are the initials for Torah Leadership Seminar (TLS) which is run by the Department of Youth Services (DYS), a department of the Division of Communal Services (DCS).

Rabbi Robert Hirt is the dean of the Central Administration of the Division of Communal Services, a part of Rabbi Isaac Elchanan Theological Seminary (RIETS). There are seven departments to the DCS: The Rabbinic Alumni, Rabbinic Services, Synagogue Services, Educational Services, Sephardic Community Activities Program, Cantorial Services and the Division of Youth Services.

Although the departments differ enormously, their goals often overlap. One of the primary goals is that Yeshiva University must create, maintain, and expand its capacity to shape and influence Jewish life in North America.

As a recent advisor on a seminar, I was asked various questions by fellow students. Among them were "why miss five days of school to go on Seminar?" "What do you do there?" "How much do they pay you for going?" The purpose of this article is to answer these questions.

Torah Leadership Seminars have been organized for more than two decades. The initial Seminar program was held in 1955 and only 28 students attended. Throughout the years TLS has grown geometrically with over 1000 teenagers from all sections of the

United States and Canada participating.

The Dept. of Youth Services runs two TLS programs on the East Coast every year: one in the summer and the other during winter vacation. Another program is run on the West Coast.

Seminar has transformed winter and summer school vacations into periods of exploration, learning and thinking about Torah ideas.

TLS was conceived with a dual purpose in mind—to educate teenagers, as well as to equip them with leadership skills which they would be able to impart to peers in their home towns. Young people with moderate to non-existent educational backgrounds are challenged at Seminar with a thought-provoking course of study. In addition, there is some recreational time to prevent students from losing interest in the educational programs.

There has been a great desire for these programs, manifested in the following statistics. In the summer of 1978, 165 students participated in Eastern TLS. Four years later, 250 students participated.

Due to the success of TLS, a program run primarily for non-Yeshiva students; the Yeshiva Seminar was started. Two programs are held yearly, a Junior-Senior (high school) Seminar in the Fall and a Sophomore Seminar in the Spring. More than 600 students participated last year in these two programs.

The goal of Yeshiva Seminar is different than that of TLS. The five-day seminar is designed for students to explore many of the concepts with which they have

grown up. It provides them with a chance to question and further understand their religion.

TLS and Yeshiva Seminar are staffed by dozens of Rabbinic alumni of RIETS. More than 150 YC and SCW students and alumni, as well as students from other schools, serve in advisory positions. No payment is rendered for their services.

So why do college students skip classes to go on seminars? Many students had been greatly strengthened in their own *Yiddishkeit* through seminars that they attended as high school students. They feel that they have an obligation to influence the future generation of American Jews. Also, many students have been strengthened in their resolve for a career in Jewish communal service due to their attending seminars.

The DYS, directed by Mr. Roy Angstreich, M.S.W., also organizes Counter-point, the overseas program. Teams of advisors and educators are sent for three months to either Australia or South Africa. Over 2500 young students participate in these programs annually.

Another service of the DYS is a program of mini-seminars called Torah Tours. These are Shabbat programs run by teams of students in communities in which Yeshiva alumni are rabbis.

DYS has been the major outreach arm of YU. It seeks to stimulate appreciation and study of, and commitment to, Torah among Jewish youth. DYS believes it has an obligation to prove Cain wrong—Jews are their brothers' keepers.

Speak Your Mind After Israel

These Stern College students spent last year studying at various "yeshivot l'banot" in Eretz Yisrael. In light of your experiences in Israel, how do you perceive the education and environment here at Stern?

MINDY FUCHS, Jr. The learning in Stern College is very different from the learning in Michlalah. The main difference is that Michlalah is a school in Israel where the girls' primary concern is to learn. Although the Judaic studies department at Stern is quite good, many girls don't do the assignments and expect the teachers to translate the commentaries line by line. This, of course, lowers the level of the learning.



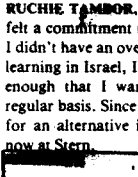
ELISHEVA ROSENBAUM, w. Generally, Stern College offers a stimulating program of study for the Jewish woman who does not want to compromise her religious studies for a college education. However, a year of study in Israel is like the punctuation mark at the end of a sentence—it completes the idea. Not until one studies in Israel does the concept of "Ein Torah K'Torat Eretz Yisrael" become reality.



AMY SOLED, Jr. Now that we are back in "Galut", Stern College is one of the institutions at which we can continue our Torah education. Unfortunately, the atmosphere in Stern can not be compared to the atmosphere in Israel. However, it is possible to find a good "chevrah" in Stern and thereby maintain an atmosphere like the one which we had in Israel.



SHELLEY FRIAR, Jr. For me, Stern was a worthy compromise. At first, I had planned to transfer to a secular university after my year at Michlelet Bruria. Then I realized that the Judaic Studies courses I'd want outside my secular program far outnumbered the courses in my shaped major that I would be taking outside Stern. Unfortunately, not every major in this school is good enough for all girls to come to the same conclusion.



RUCHIE TAMBOR, Soph. Before I went to Israel, I felt a commitment to continuing Torah learning but I didn't have an overwhelming desire to do so. While learning in Israel, I found that I love to learn Torah enough that I wanted to continue learning on a regular basis. Since I couldn't stay in Israel, I looked for an alternative in America, and that's why I'm now at Stern.



The Stern College Sparks took on the women of the YWCA (composed of many Yeshiva College women) for their first game of the season December 7, losing their opener 35 to 25. The team practices every Monday night in the Stern College gym under the coaching of Sharon Markowitz (SCW physical education major, class of '80).

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Cults: What Are They Doing To Our Youth?

See Story Page 5

Letters to the Editor

Sadat

Rebuttal

continued from p. 2 col. 5

Unilateral concessions will not help. The only way to ensure peace is for the Jews to jump into the Mediterranean. Short of that, we must survive only through strength and faith in G-d.

The Sinai, at least until El-Arish, as well as the "West Bank" (sic), i.e., *Yehuda V'Shomron*, are part of Eretz Yisrael. If we have no right to them then we have no right to Tel-Aviv. Abraham didn't walk on Dizengoff Street. He walked and lived in Hebron. Who is Mr. Levin to tell us he knows how to bring peace better than G-d, who explicitly forbids us to give up one inch of Eretz Yisrael.

Finally, what was Sadat celebrating when he was "miraculously" gunned down? He dies as he lived, celebrating his responsibility for the death of 3000 Jews. It was 1:05 p.m. on Oct. 6, 1973 when the first Egyptian war plane flew over the Sinai. It was 1:05 p.m. Oct. 6, 1981 when Sadat, standing in full military dress, watched as his "soldiers" jumped out of their tank and rushed him. Sadat though it was all part of the parade. Surprise! It was 2:00 p.m. when the first Jewish soldier fell. It was 2:00 p.m. when Anwar Sadat received his appropriate reward.

Robert Schondorf
Y.C. 1983

Dear Editor,

Mr. Alan Levin attributes Anwar Sadat's obscene and venomous verbal onslaughts against the Jewish state as being a mere attempt in outflanking the Moslem brotherhood (Letter, *Observer*, Dec. 3). Perhaps those who refuse to comprehend the militaristic deceptive nature of Sadat may find such an answer satisfying. But in evaluating Sadat's double-faced diplomacy, someone here (Mr. Levin) is the victim of a great hoax.

Mr. Levin correctly asserted that Sadat realized that Egypt had little to gain from continued warfare with Israel. Does this pave the way to peace or a temporary Salaam whose benefits for Egypt are beyond measure? This incrementalist policy of dismembering Israel by stages has been described by the Egyptian leaders themselves in a most consistent manner. Mr. Levin's champion of peace, Anwar Sadat, remarked on September 11, 1977, "Qaddafi (Libya) has chosen to make the same terrible mistake that the Arabs committed years ago when they rejected everything. The Arabs turned the word 'no' into an idol. Qaddafi prefers to escape the situation rather than take the ball, maneuver it through his opponents and the score a goal."

This statement of Sadat's was months before the treaty and obviously is no attempt to pacify

any Arab rejectionists. Mr. Sadat had certainly shown no objection to Qaddafi's goals of Israel's demise, but he saw the need to break with traditional Arab tactics which seemed to lack any adequate results.

Sadat's deputy minister had a similar explanation for Egypt's improved tactic stating on December 4, 1978, "The treaty with Israel is not the end but only a frame for realizing the aims of the Arabs . . . In the future we shall demand of Israel to relinquish its Zionist goals."

Egypt's leaders had no reason to reject such a policy whose stages provided for a piecemeal destruction of Israel. When assessing the situation and Egypt's Islamic modus operandi of the holy war against Israel, it is clearly the western world who misunderstands the Arab and disregards such utterances as being insignificant!

Mr. Levin's insinuation that what Sadat felt personally was unimportant is void of any reason. To the contrary, what Sadat felt indicated his objectives and goals.

This is one of Mr. Levin's misunderstandings of Sadat as well as other Arab leaders upon whose "good faith" he is so willing to jeopardize Israel's security. To think that peace with the Arab world, whose territory occupies *one-eighth of the earth*, revolves around the "return" of a few thousand square miles is ludicrous. Can we enter such a fictitious world and seek a peace that assures us of nothing except the increased possibility for the potential outburst of Arab hostility—a situation

that has prevailed in the mid-east since the first Zionist stepped foot on the soil?

Have we learned nothing from our history? Must we once again leave ourselves open and susceptible to potential Arab aggression?? Mr. Levin asks "Is the only peace Domnitch desires one in which Israel can stand with her foot over the Arabs??" Such a question raised by an Orthodox Jew only testifies to the effect of Arab and leftist propaganda. Israel, since its rebirth in 1948, has always cherished an *honorable* peace. More than anything, peace is the goal of *every Jew in Israel*. But Levin, as Sadat, seems to hold only Israel responsible for bringing living peace to the Middle East. Peace should be based on *truth*, void of any dangerous ultimatums involving dangerous concessions. Peace should not endanger the future for all parties. It should *secure* it! One must occasionally refresh one's memory to the days between 1948-1967 when Israel occupied no more than a sliver of the Mediterranean coast. Who

among the Arabs showed any signs or willingness for coexistence with the Jews? On what basis should we accept Sadat's demand that we withdraw from lands liberated in 1967??

Since the signing of the Camp David accords, Egypt has repeatedly and blatantly refused to open any meaningful relations between the two countries. The lack of exchange politically, economically and culturally between the two countries based on Egypt's unwillingness is frightening and sheds even more on the truth behind Camp David.

As to Mr. Levin's allying me and Qaddafi in rejection of the treaty. Mr. Levin, would your opposition to the Ku Klux Klan ally you with the communist workers party?? The mere mentioning of me in such an alliance is nothing but a lot of meaningless rhetoric and a lot of chutzpah. Indeed, Mr. Levin's capacity for *self-deception* is truly staggering!

Sincerely,
Larry Domnitch
YC '82

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