

THE OBSERVER

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Counselors File Sex Discrimination Against YU: Case Pending with Human Rights Division

In a move to achieve salary equity between Uptown and Midtown dorm counselors, Stern College's dorm counselors have filed a sex discrimination complaint regarding employment with the State Division of Human Rights. Although the counselors did not officially meet with Administration before submitting the complaint, the move followed years of unfruitful negotiations, including the drawing up of a job comparison between the two campuses, which had not affected any change in the status quo.

The Division of Human Rights is not a court body, but rather a negotiatory state agency that tries to bring the two parties to an

equitable rectification of the situation. Findings and recommendations of the division are legally binding, and if recommendations are not administered, the case can be brought to a court body.

It may be several months before the findings are concluded, according to Bernie Isaacson, human rights specialist who is handling the case. He explained that in the process of the investigation, if the filers feel that retaliatory measures have been taken against them, they may file an additional complaint. The dorm counselors have stated they feel that the new restriction barring alumni from being dorm counselors next year is one such

retaliatory measure (see related article, p. 1, col. 5)

Mr. Isaacson assured that all cases are handled objectively and that the division is not hesitant about taking on a well-known religious institution.

The salary discrepancy between

the male and female counselors is \$900; additionally, a job comparison drawn up last October indicated that the female counselors have longer working hours and more total responsibilities than the men.

D.C.'s at SCW are required to

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No Alumni Counselors Next Year

Following an unprecedented policy decision last week, alumnae may no longer be dorm counselors, beginning in Fall 1982. The decision came following the filing by dorm counselors of sex discrimination complaints with the State Division of Human Rights, although the Administration denies any correlation between the two acts. (See related article, p. 1, col. 1)

The move, according to Vice President of Student Affairs Dr. Israel Miller, who implemented the decision, was prompted by Reaganomics loan-cutting and was done with the students' financial interests in mind. He said that because of reduced availability of financial aid, providing more undergraduates with the dorm counselor option will somewhat alleviate the financial crunch. Dr. Miller said he does not feel the quality of counselors will be sacrificed if alumnae are no longer considered for the job.

The Association of Stern College *continued on p. 6, col. 5*

Counselor Job Comparison

MIDTOWN CAMPUS

Regularly scheduled dorm duties usually once every 7-10 days.

Two counselors are scheduled per evening with both obligated to be in the building the entire evening.

On Sunday through Wednesday the shifts are 7:30-midnight. On Thursday and Saturday 8:00 p.m.-1:00 a.m.

The D.C. (Dorm Counselor) who must be in the dorm lobby on one of the two shifts has numerous responsibilities:

- (1) If any residents are ill, there will be a form for each woman; the D.C. must visit her, take and record her temperature and make certain she is following the nurse's instructions and is being taken care of. She must then slip the completed form under the nurse's door.
- (2) The D.C. must keep a watchful eye that all is going smoothly in the lobby and two lounges, visiting each of the lounges every 20-30 minutes to make sure dorm policies are being followed.
- (3) She assists the guard in clearing out the lobby, as per fire regulations, whenever a crowd forms.

UPTOWN CAMPUS

Regularly scheduled dorm duties usually once every 14 days.

One counselor scheduled per evening in each of the two buildings.

On Sunday through Wednesday and Thursday and Saturday, each counselor must be on duty from 8:00 p.m.-midnight.

- (1) No Such Policy.
- (2) Very little "watching" necessary.
- (3) Inapplicable.

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Elevator Malfunctions Have Students Enraged

by Esther Stiefel

Brookdale Hall residents are becoming enraged over the constant malfunction of the dormitory elevators. The elevators in Brookdale Hall have been broken nearly everyday for the past several months. According to Mrs. Milner, supervisor of the dorm, the only reason for the poor elevator service is that students abuse the elevators.

Mrs. Milner explained that whenever the elevators break, she immediately calls the Flynn Hill Elevator Company with whom Y.U. has a contract for 24-hour service, and they promptly arrive and repair the elevators free of charge. She claims that abuse of the elevators is the cause of the constant malfunctioning. Students throw trash into the elevators which get caught in the doors, causing the elevators to break down. She also points at that students push extra buttons which cause the elevators to stop on every floor and that students hold the doors open for others which puts additional strain on the elevators. Once students learn to use the elevators properly, the situation, according to Mrs. Milner, will clear itself up.

Rabbi and Mrs. Mordechai Reich, dorm directors, said they are aware that a serious problem exists. They have pointed the situation out to the proper authorities and have asked that an investigation be done to determine the underlying problem. Such an investigation should determine whether the problem lies with the elevator

company or whether it is caused by the constant misuse of the elevators. The Administration must also consider the fact that the elevators are very old and may need a major overhaul or may even need to be replaced. According to Sema Reich, "the proper authorities know about it and right now it is out of my hands."

Dr. Sheldon Socol, Vice President for Business Affairs, is convinced that a significant part of the problem is misuse of the elevators. Holding the door open puts a strain on the elevators. According to a statistical report, 80-90 percent of downtime is the *continued on p. 6, Col. 1*



A common malfunction: elevator car not aligned with the floor.

Petition to Reconsider Grossman Tenure

by Diane Feldman

A petition has been circulating for the past few weeks, asking for a reversal of the decision to deny tenure to Dr. Lawrence Grossman, history instructor at Stern College.

Tenure means academic freedom and the right to participate in university affairs. After being evaluated, a teacher is granted tenure in his 8th year of teaching by the university president, and then becomes a permanent member of the faculty. Then, he can only be fired with due cause.

According to Dr. Grossman, he was denied tenure because of low enrollment in history courses. "If you take a look at history enrollment, you will find that this is not the case," he said. However, the Administration wanted to keep him on the faculty without tenure on a year-to-year basis. Dr. Grossman continued that when Dr. Egon Brenner became vice-president of Yeshiva University,

Brenner said that the situation could no longer continue and Dr. Grossman's appointment will terminate as of August, 1982.

Dr. Brenner refused to comment on the matter.

When the Agenda Committee of the SCW Senate heard of the decision, it wanted a motion in support of Dr. Grossman brought before the Senate. The senate constitution, however, prohibits motions involving individuals. Therefore, the committee decided instead to support a student/faculty petition favoring the continuance of Dr. Grossman as a faculty member.

Professor Laurel Hatvary, one supporter of the petition, said she finds it ironic that a fine scholar and teacher who epitomizes the school, and who has been here ten years should be denied tenure. She explained that a faculty member without tenure feels beholden to the Administration for his position and

finds it difficult to actively participate in the university, for fear of making enemies. "Not having a strong, open faculty," said Professor Hatvary, "is detrimental to the school."

When asked what results are expected from the petition, Professor Hatvary commented, "I hope it will indicate to the president (Dr. Lamm) that Dr. Grossman will be missed on every level—personally and academically."

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THE OBSERVER

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Mazel Tov to Kim Shulman, last semester's asst. news editor, on her recent engagement.



The department of Israel Studies at Bar-Ilan University is conducting a second season of excavations at Shilo. The area, 30 km north of Jerusalem, is one of the most important centers in the history of ancient Israel, a focal point for events recorded in the books of Joshua and Samuel.

By special arrangement, a number of Yeshiva University student participants may be accommodated.

The six-week season will begin on July 11, 1982. On-site costs will be about 15 dollars per day per student. The additional possibility of formal course offerings, yielding college credit, exists.

Further information to interested students is available from Dean Jacob Rabinowitz (room F105, ext. 347, Fridays, SCW, ext. 568) by April 12th.

Two things occurred on Purim that indicated a disturbing attitude at Yeshiva College. The first was at the *Chagiga*. About an hour and a half into the festivities, the people in charge began making preparations for the *shpiel*. These preparations consisted of setting up hundreds of chairs in the men's section and substituting a small portion of the *mehitza* with a table, presumably to provide viewing for the women.

The view the women got was the backs of all the people on the men's side who had not received chairs and all of the people who congregated there to socialize, their conversation drowning out what little could be heard from the mike. No one did anything about the women's repeated requests for people to move and quiet down. The women's additional choices consisted of standing on one of the 15 or so chairs in their section and catch snatches of the *shpiel*, staring at the *mehitza* or one another in silence for 45 minutes which SOY president David Sherman seemed to want us to do, leaving, which, regrettably, most of us did not, or talking to each other, which is what the majority opted to do.

Rather than trying to shush up the women's section, which was like trying to cure a heart attack with a band-aid, those in charge, seeing what was happening, should have compelled the people blocking the women's view to move and quieted them down (not being able to enter the men's side made it impossible for the women themselves to do it).

To begin with, the entire *mehitza* should have been substituted with tables, more chairs been given to the women's side, and the microphone system checked beforehand to see how well it could be heard in the back.

It can be suggested that all this was "just an oversight." However, such a gross oversight can stem only from an attitude of such unconcern and disregard that it in itself is an insult.

That night, the *Commentator's* Purim edition came out.

In it were a number of jokes regarding the Wurzwiler move. What began as a legitimate *halachik* concern has turned into an excuse for tasteless and offensive comments—not all of them confined to the Purim edition. It left one wondering just what there was left at YC to corrupt, anyway.

Since the beginning of the Wurzwiler issue, letters, cartoons and articles have been purporting the preposterous idea that Wurzwiler women, older than most, if not all, of Yeshiva's undergrads, would actively pursue them. This at first only looked like wishful thinking, but considering the letter from "Tzippy Tznius," one wonders otherwise.

Halachik concerns of having women and men separate at the *Chagiga* and of preserving a Yeshiva atmosphere at YU, should not come at the expense of *halachot* regarding respect and consideration for others and *tzniut* (yes, it applies to men too).

While the rest of that "Letter to Machon" will not be dwelt on here, one comment must be made about the subject of marriage. Accounting and computers are two of Stern's fastest growing majors. They are hardly "biding time until marriage" majors, but that is not lowering the alumnae marriage rate—which is about the same as YC's and other colleges'. That is because careers and marriage are not mutually exclusive. When they do conflict, however, it is usually the women's career that becomes part-time in order to care for the household. Many women plan on doing this—entering a field that will best allow them to work part-time, such as teaching or nursing. Sorry guys, you can't have your cake and eat it too. Until you are willing to cut your work hours in half and choose careers accordingly, you have no right to belittle the women you expect to do just that.

It seems that *halacha* and/or attitudes that stem from it are left by the wayside to be replaced by convenience, unthoughtful actions, or a cheap joke.

Editor's Desk

Guilty

by Rachel Katsman



Some friends of mine and I were taking a train from Manhattan into Brooklyn early last Sunday morning, when we were witness to an apparent mugging, right before our eyes and those of a dozen others in the subway car. Whether the act was indeed a mugging or in fact a friendly scrimmage between comrades who just play rough makes no difference. What is important is that to everyone in the car it *looked* like a mugging, and no one, including ourselves, did anything about it. We justified our non-action with fear-turned-to-paralysis, but I don't think that made up for the guilt all of us probably felt in not taking the initiative to prevent the injustice of the victimization of another human being.

Last Sunday, we literally perceived ourselves as powerless. But when a person is in a position of power, the power to prevent an injustice to another person, and does not use that power to take corrective initiative, his guilt, so much more than ours, must be unbearable.

Dorm counselors, potential counselors, as well as the entire student body, are being "mugged" in a sense—unjustly victimized—by the preying hand of certain administrators who seem to feel they are honestly looking out for the best interest of the students by denying them the expertise of some excellent dorm counselors who will not be allowed to return next year, and of potential counselors who have been some of the most effective student leaders this past year. There are people in this institution who have the power to reverse this ludicrous decision, but all is quiet as the applications from this year's sophomores and juniors trickle into Mrs. Winter's office.

If indeed the new policy is instituted in the undergraduates' best financial interest, then it should have been a blanket decision for all of YU's undergraduate schools. The fact that this is not the case, coupled with the coincidental aspect that the order followed the recent filing of a salary-based sex discrimination complaint by the Stern dorm counselors against YU, leads a person with even a non-discerning eye to see that something is fishy, and I'm not referring to salmon.

Dr. Israel Miller, VP of Student Affairs, whose brainchild is the new policy, claims that the relationship

between the acts is nonexistent. But honestly, anyone with half a brain can see that the action is probably retaliatory, or at least not altruistic, in that it fails to accomplish anything positive in the quality of life for students, but accomplishes a great deal for the security of the Administration.

It seems that the action will benefit the Administration in two major areas: first, by employing all undergrads it is not difficult to imagine that with manipulations of financial aid and tuition remissions, a salary equity on paper could possibly be achieved between Midtown and Uptown counselors, providing support for YU when the discrimination case comes up before the State Division of Human Rights in the next few months; second, although this year's dorm counselors can carry out their fight after they are terminated, a new crop of juniors and seniors will be less weathered and experienced and probably easier for the Administration to handle.

One can produce countless examples of why someone with the experience of having gone through the institution herself and the maturity of age are definite qualitative assets for a dorm counselor, but the records speak for themselves. The fact is that as many, and usually more, undergrads than alumnae apply for the positions annually, and alumnae are picked in a much higher ratio. This year, 12 out of 16 dorm counselors are alumnae. That's a significant statistic.

One dorm counselor who would like to return next fall compared the situation to a painter whose brush was taken away. "This is something I love to do, and I've put so much of myself into it—now they say, forget it, you're not worth anything to us anymore," she said.

If the university is compromising student life quality for either money or administrative pride, which it obviously is doing—and we certainly *aren't* talking of millions of dollars—then fundamental priorities must be reassessed.

For goodness' sake, this Administration is comprised of adults, but are all playing this game as if they were children. Why has no one in a position of real authority had the good sense or conscience to stop this childish, conniving, and vengeful behavior?

Outside Observer

An Obligation to Ourselves

by Sharon Sholiton

In every issue of any publication of the undergraduate divisions of this university, there is at least one article deploring the lack of quality education being achieved in the classroom. This sad situation is alternately attributed to lack of financial assets, lack of adequate faculty, poor teaching, misadministration, and so on. We undergrads are constantly demanding: new courses, better lecturers, faculty evaluations, credit for extracurriculars.

Granted we at Yeshiva want to acquire a quality education while we are here. Or do we? Perhaps that statement has been all too glibly asserted by the authors of previous articles on this subject. In what I am going to say, it will become a matter open to question.

I know that it's tough to carry a double courseload. And be involved in extracurricular activities both within YU and in other areas. And hold down a parttime job. And maybe have a personal life, too? The dark circles under our eyes testify to that. But after all, when you fill out a form these days, what do you print on the line marked "OCCUPATION"? Most of us write the word STUDENT.

For four years, that is our primary task—to educate ourselves. Supposedly we came to college to broaden our horizons and attain a deeper understanding of man's place and purpose in the world—and additionally, here at Yeshiva, to try to understand man's relationship to G-d. (The question as to the purpose of a college education—to acquire knowledge or to get a job?—is a whole different issue. I don't have room to discuss it here and now, although my opinion is rather clearly implied.) Unfortunately, I don't think that most of us have been living up to the responsibility that goes with being a student. We are paying the rather steep tuition fees of a private college, because we want to come out as thinking, well-read individuals who are mature enough to deal with the life situations we will face as we grow older, and skilled enough to continue learning on our own after our college years.

I am not out to denigrate the nonacademic aspects of student life. They're essential to the overall picture, but not to the *detriment* of our formal education. We're not here to play sports, put on plays, or even put out a newspaper! As students, we're going to have to learn to juggle all the facets of our lives a little more efficiently. College is a training ground for life. If we go out into the working world as unprepared as we often go to class, then the world will be in pretty sad shape.

It's time to be practical. It's not enough to express this idea in amorphous terms, because I'm afraid that too many people will totally ignore this column, or will read it and not understand it. When a student goes to class unprepared, she is neglecting her responsibility as a student. I am sad when someone tells me proudly that she has not opened a single book on the reading list for a given course. Or when someone suggests that the use of secondary source material replace first-hand research. Needless to say, when a teacher feels the need to lecture a class on the evils of plagiarism, (twice in

my four years here), I am appalled. Even more so, because as students of Torah and not just *Madah*, I had expected much more.

We are here to learn. As a second semester senior, I was able to pick and choose my courses rather selectively, and I did so with an eye to putting myself into situations where I'd be challenged in the classroom. Not only by the instructor, but by my fellow students as well. However, in my overall undergraduate experience at Stern, I've had the stifling experience of sitting in lectures where none of the students (myself included) learned a thing. The level of student preparedness and the degree of student input left me more disgusted than the dull and mediocre methods of the instructor. I can't fire the instructor. But we all could have gone to class ready for some thought-provoking discussion among ourselves.

Every student may be entitled not to be 100% prepared for class 100% of the time. Sometimes we also don't feel comfortable expressing our ideas in certain situations. But let's cut out the apologetics we use when rationalizing to ourselves—in all honesty, we tend to "slide by" far too often for far less than legit excuses.

Let's look at a sample classroom with twenty persons present. It is not only the duty of one person to impart knowledge to the other nineteen. It is incumbent upon each

individual to contribute to the quest for understanding that is underway. We all add new dimensions and ideas. Nineteen students can share with each other. We stimulate each other to think. (and hopefully motivate the teacher to think too) Even a lousy instructor can not "ruin" a course if there is a group of bright and motivated students ready to analyze the material themselves.

We say that we want the finest possible education here at YU. If we want to be able to use this statement as a premise when demanding more programs and innovations from the faculty and administration, then we must be prepared to stand behind it in deed as well as in idea. We can't change everything in Yeshiva overnight, but we have overlooked the one element in the educational system that we do have the power to change—ourselves.

I don't think that I have said anything very new in this article. If I have brought to someone's attention a point which he or she had not previously recognized—great. But that was not really my purpose. My intent is to reiterate in rather strong and persuasive tones a face that we all know, but too often ignore. We have a great deal of power over the quality of education that we receive. We have just been too lazy to assert it. We are all guilty to a greater or lesser extent. Let's work together in educating each other, so that we'll all gain.

Faculty Forum

Plagiarism

by Laurel Hatvary, Professor of English



I had begun to think about this piece before the *New York Times* made plagiarism a public issue. In schools and universities it is always there, not headlined, of course, but rather as a small, disturbing background sound that subtly colors one's perceptions of everything else. The worst thing about plagiarism is that it makes all achievement dubious. A new student writes an elegant paper, and the shadow falls: Is it really hers? Find the source and there is a bleak satisfaction; fail to find it and there is a persistent doubt.

It is the superior student who suffers most when endemic plagiarism makes good work suspect and taints the rewards that the academic process bestows. A freshman is censured for plagiarism. She pleads innocence, denies intent, appears contrite, and is absolved. Ostensibly, she has learned a fundamental moral lesson, but distrust is insidious, and one is never sure. That student's name appears on the Dean's List; she graduates with honors, enters a professional school, and one remains horribly uncertain. An entire academic career has been clouded by ambiguity and the honors that marked its progress curiously debased.

Plagiarism runs rampant when the life of the mind is devalued. A student whose ethical code would prohibit the theft of goods or services because they "count," viz., they have a price tag in our society, will blatantly steal ideas, words, phrases, paragraphs because they seem intangibles that have no measurable worth. Ultimately, she is contemptuous not only of her source, which has produced no gears, or shoes, or baubles to bolster a flagging economy, but also of her own mind. This contempt is registered when learning is rejected as a means of enhancing the self and intellectual integrity is despised as useless and unprofitable.

Sometimes lazy, sometimes apathetic, often greedy for grades, certain students cease to care whether as undergraduates they learn anything at all as long as they achieve the appearance of accomplishment that a sufficiency of A's suggests. Unfortunately, such students are like those birds, dear to the hearts of the cautious writers of the Middle Ages, who foul their own nests. When plagiarism adulterates academic currency, grades lose all meaning, and the larger community, flooded with cum laude failures, become skeptical of what they represent.

Correction:

In the last issue of *Observer*, it was incorrectly stated that Cafeteria Manager Sam Klein is in charge of the fire alarm in the school building. Sam Mandelbaum is in charge of the system.

Kochaviah May Withhold Yearbooks

by Beverly Barr

In a recent letter to all seniors, Kochaviah Yearbook officers threatened to withhold yearbooks from those seniors who have not or don't plan to sell the required one hundred dollars in advertisements.

This final warning is no idle threat to those students not fulfilling their requirement. Those that don't do so will have to pay seventy dollars to receive a yearbook. Barbara Ganz, editor-in-chief of Kochaviah, explains that "currently we are a couple of thousand short of the sum needed to publish the yearbook. Each senior is required to bring in one hundred dollars worth of ads for a free yearbook. There are 91 seniors, which equals \$9,100 potential, yet we have only raised \$5,000."

The letter threatening the seniors with no yearbook was necessary to acquire the outstanding funds. Seniors were told in the letter that if they had not "sold an ad as of yet and plan to do so, then please indicate this to Miriam Husney, business editor." Those students who manage to sell only part of the required amount will be sold a yearbook based upon percentages.

Miss Ganz further emphasized that this will be the last plan made to seniors and "hope they realize the importance of bringing in ads."

Standardized Course Numbers to Become Part of Next Undergraduate Catalog

by Judy Zaravin

To make registration in Yeshiva University a more unified system, course numbers in all the schools will be standardized.

Problems have occurred because there is not a standard system of course numbers throughout the university. For instance, at Yeshiva University the code numbers of Psychology I at Yeshiva College are the same code numbers as Psychology 2 at Stern, this leads to confusion for the students. Fitting in new courses has also been a problem. Decimals must be added to the numbers because so many numbers have been used up in each department. Making course standardized throughout Yeshiva University will alleviate these problems.

This new system of standard course numbers will appear in the new catalog for 82-84. The formula of these courses will be as follows: a three letter abbreviation of the department, then a four digit course number and if the course is a lab then the number will be followed by an "L" and a brief taxonomy will precede each department course listing. Also

included in the catalog is government code numbers for every major.

In the new catalog courses will only be listed if they are expected to be given in the next two years so as not to deceive prospective students. Due to New York State laws protecting students as consumers, the catalog will be revised.

Although it is an immense job to

change the course numbers to be uniform on a university level, the state of Florida has succeeded to standardize the course numbers. Efforts have been made for the past 60 years for a nationwide standard course number system, but it has yet come about formally.

Standardizing course numbers will ease transcript evaluation for the administrators and students.

Saving Lives



A course in CPR—cardio-pulmonary respiration—was offered last Monday, Tuesday, and Wednesday, arranged by Student Council. Students are shown working on "Annix," the famous CPR model who can be brought back to life with the proper procedure.

Elevators: Not Looking Up

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result of the door-holding mechanism.

Dr. Socol added, however, "I'm not 100% comfortable that the elevator company is doing what they should be doing." He says that the university has considered the option of not renewing their contract with Flynn Hill at the end of this fiscal year. If a major overhaul or replacement must take place, the cost could run into tens of thousands of dollars.

Mr. Jay Blazer, director of buildings and grounds, says that he was just recently made aware of the seriousness of the problem and he added, "I intend to talk to the principal (at Flynn Hill) and see what the problem is." Mr. Blazer

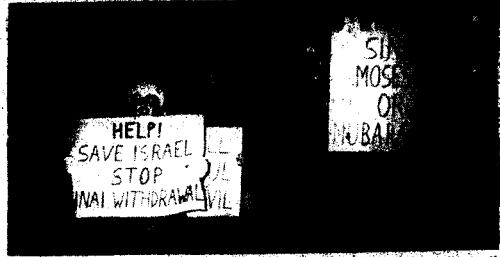
feels that the problem is probably not the condition of the elevators but more likely the quality of the maintenance service available. Flynn Hill would not comment on the situation.

Despite all of the good intentions expressed by those involved in the situation, the elevators continue to malfunction. Almost every day the repairmen come and fix the elevators only to be called back several hours later. They cycle has become routine at the dorm, and students are becoming very resentful. One senior said, "this whole situation is ridiculous! It interferes with even the most mundane aspects of daily life. I can't even go shopping because I'm

afraid I won't be able to get my groceries up the stairs."

Another student who was recently stuck in a broken elevator said, "I often find myself late for classes because it is impossible to tell whether the elevators are working or not and you waste time waiting for them to come, only to discover they are broken."

Many complain that as paying students they, at least, deserve safe and efficient facilities.



As soon as the news broke the evening of March 2 that several Israeli settlements in the Sinai were being abandoned, an emergency rally, mobilized in less than 2 hours, was held across from the U.N. Stern women were key participants. A little rain did not deter SCW senior Joyce Lempel, above.

It's Still Adar Letters to Machon, Gush, etc. Part II

Letter from Suri at Stern to Wendy at Wurzweller:

I saw a gorgeous guy yesterday. He was 6'2", blue eyes and blond hair, and he made me think of Moishy, my boyfriend. Moishy's nose is bigger and biceps are smaller, but I love him anyway.

I want to send Moishy a Thesaurus for his birthday. He told me he needed one to write a letter to the editor in the *Commentator*. After all, Moishy wants to be a lawyer and as he always says, you never know when the Dean of Harvard Law School might read the *Commentator*'s op-ed page.

You know, he used to have trouble figuring out when *Shabbat* started, but then I discovered it was because his mother had given him a very strange idea of where the sun rises and sets.

From Wendy back to Suri:

Things have been rough. I see people reading comic books and having water fights—and those are the *Smicha* students! And just the other day some 16 year old with a Yoel Sharaby haircut asked me if

SAF: "Apples of Gold"

Speech Arts Forum will be sponsoring a special event on Monday night, March 29, at 8:30 p.m., when the film, *Apples of Gold* will be shown.

"*Apples of Gold*" recounts the history and struggles of the Jewish people from the time of the early Zionist movement to the present. Israeli statesmen Abba Eban, U.S. Senator Henry Jackson, Com-

I'd like to see his view of Furst Hall. I don't need this. And besides, I never knew my Mickey Mouse sweatshirt and jeans were so alluring.

Letter from Moishy at Gush to Yudi at YU:

Boy, I had a rough time of my last *tiyul*. At one point, we were going up a steep incline, and my *yarmulkeh* started to fall off my head. While I was grabbing for it, my glasses fell off, and then my *izizits* got caught in a bush. I guess I should have tucked my shirt in this morning.

The mail here is terrible. Why, last week, when my mom sent back my laundry, it was three weeks late! The same thing happened with the blintzes she sent! I'm so mad I'm going to send the post office an anonymous letter of complaint. They can make your life miserable if you get on their wrong side.

Yudi writes back to Moishy:

Great news! I just got into the *Rov's shiur*. I don't understand any of it, but boy will the girls be

impressed. Am I glad I never was in JSS or EMC. I never would have learned what I learned in YP. And besides, then I wouldn't have been able to sleep late in the morning.

A bunch of us are trying to get curved grades in Rav Shachter's *shiur*, making a 50 a "B." If not, I guess we'll have to take it for credit.

My *chavrusa* and I really covered ground today in *shiur*. We discussed both our dates last night, read your letter, and caught up on a week's worth of General Hospital.

Dorm Counselors have not yet determined whether they will pursue the action as retaliatory. But commented Aliza Twersky, Association chairperson, "They say that the concern is in the students' best interest, but one can only wonder why he's *not*, then, as concerned with the YC students. How come the policy hasn't changed Uptown as well?"

Although Dr. Miller denies any quality sacrifice, others feel differently. According to Mrs. Esther Zuroff of Student Services, "one cannot expect this year's sophomore who is applying to have the knowledge, experience, and expertise to handle many of the situations that arise in the job."

Commented Ms. Twersky, "It seems ludicrous that it's in Stern's best interest that dorm counselors who have done an excellent job in the past *not* be reaccepted next year."

It is not yet determined whether the head dorm counselor will be an alumna or an undergraduate. In the past, head dorm counselors have had to have at least one year's experience prior to the head position.

Dorm counselors, who have in the past been able to choose roommates from both undergraduates and alumnae, will no longer have the option of choosing alumnae. This is attributed to the projected overcrowding of the dorm next year due to a freshman class as large as this year's.

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Alumni Out as Counselors for Next Semester

continued from p. 1, col. 5

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An Artist and Her Art

by Phyllis L. Dubinsky

What many students do not know is that among the SCW faculty is a professional and talented storyteller. Mrs. Peninnah Schram, assistant professor of speech and drama, has been telling stories and giving storytelling workshops since 1970. She was the resident storyteller at the 92nd Street YM-YWHA for several years. She produced two radio series broadcast over WEVD-FM—"Let's Tell Tales" and "A Bundle of Rainbows." She has even recorded some of her stories on her record album, "A Storyteller's Journey".

Most students who know Mrs. Schram know of her warmth and eagerness to teach and of her dedication to helping her students learn to express themselves. As a storyteller, she is an entirely different person.

Mrs. Schram recently performed at Levana's Kosher Vegetarian Cafe. The program was sponsored by the Martin Steinberg Center of the American Jewish Congress. The organization is dedicated to encouraging Jewish artists to express themselves to the Jewish community at large.

Mrs. Schram walked confidently

with a smile on her face to the front of the cafe to welcome the full house that gathered. She began "Storytelling is shared by friends!" She initiated the program with a story which explained why she is a storyteller.

"How do I choose the stories I tell? I will tell you with a story. There was a man named Shepsel who was in the military. He chanced upon an old man who had managed to shoot 100 bullseyes with a bow and arrow. Shepsel, very curious, asked how he did it. The old man said, "I don't draw the circle and shoot. First I shoot, then I draw the circle."

Mrs. Schram went on to say that she reads and listens to stories, keeping them in her head and fitting the subject to her stories. She began her career by listening to stories that her parents told her as a child.

The name of the program for the evening was "Women—Celebration through Jewish Storytelling." Mrs. Schram began by explaining the two sides of women—Isha, the human being, and Chava, the mother of all living things. "Women in stories have no

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TAC Notes

Levels of Learning

A basic part of any educational process is making sure that the material is appropriate for the student. A text that is too elementary can lead to frustration and boredom, but one that is too advanced impedes learning. Those who are able, wrestle with problems in *halakha* and exegesis in their original forms.

Not everyone, however, has reached the level of learning a *sugya* with Rashi and Tosafot or of understanding the many dimensions of textual meaning. There is a definite need for *sefarim* which present difficult material in simpler formats for those who do not have the time or ability to consult the sources.

Unfortunately, we have a tendency to denigrate that which we find unstimulating. It is important to recall that *Torah* is meant for

people on all levels. Anyone servicing a community of varied types must provide texts accessible to those on both ends of the spectrum so that everyone will feel challenged. If you can learn from the *Gemara*, *Mishna Brura*, *Abarbanel*, etc., you don't have to pick up English translations or digests... but you don't have to put them down.

Brucha HaBa'a to Robin Tower, our new co-chairman.

Caption Contest



While this picture was voted "most captionable picture of the year," no one has yet come up with quite the right saying to capture its unique qualities. Why don't you give it a shot? Winner's picture and caption will be published in the next issue. Submit all entries by April 5, c/o Observer, Stern College, or drop them by Room 8B. Include name and dorm number.

It's Not Too Early to Plan

By Linda Ostrow

It may be difficult to think about summer work in the middle of Spring midterms, but planning now may be the key to landing the job of your choice, or for that matter, landing any job.

Jobs, be they summer or year-round positions, are not easy to come by in these times. However, according to Samuel Ehrenhalt, regional commissioner for the Bureau of Labor Statistics, being born in the early 60's may work to your advantage in seeking summer employment. At the height of the summer of '81, there were half a million fewer 16 to 21-year-olds in the labor force than in 1979, and a further decrease is expected this year.

Who can you turn to . . . The effect of the recession on the job market weighs heavily in the summer, and naturally so because of the enormous increase of job-searching students. Robert Ortner, chief economist for the Federal Department of Commerce advises students to contact companies that are basically unaffected by the recession, such as insurance concerns, commercial banks, pharmaceutical manufacturers, law

firms, accounting concerns, electronic companies, and food and beverage companies.

There are plenty of sources to aid you in your job searching. *Jobs in the Real World—the Student Job-Search Handbook* (Grosset & Dunlap, \$6.95 paperback) is a great place to start. This handbook was written by Lawrence Graham, a 19-year old Princeton junior. Graham advises that you not be afraid to use any personal contacts—friends, relatives, acquaintances, etc.—to help you or give you a recommendation. "Don't turn your nose up at someone who can pull strings," he says. "After all, if you don't use clout, someone else will."

Although Federal Government jobs become fewer each year, information about the existing openings can be received by writing for Announcement No. 414, Federal Job Information Center, Office of Personnel Management, 26 Federal Plaza, New York, N.Y. 10278.

Other outlets to query are certain offices of the New York State Job Service: the Office Personnel Placement Center, 1515 Broadway (between 44th and 45th Streets),

Seventh Floor, New York, N.Y., 10036, 212-669-8000, may be contacted for skilled clerical work; at the same address, the Sales and Merchandising Placement Center (212-536-9790) might help you find a job in the retail business, and the Service Industries Office, Camp Unit, 247 West 54th Street, New York, N.Y., 10019, 212-621-0737, specializes in jobs at camps and resorts on the East Coast. In addition to these sources, the Job Service publishes a "Summer Job Bulletin," which can be obtained by writing the Public Information Office, Room 7315, 2 World Trade Center, New York, N.Y., 10047.

Private temporary employment agencies, agencies that specialize in specific fields, and finally (if not firstly), school career development offices are also excellent places to turn to for summer job listings . . . after all . . . you never know what you'll come across in Mrs. Winter's little green box.

Information for this article was derived from a New York Times article by Arlene Fischer, "It's the Time to Think of Summer Jobs."

Speak Your Mind American Pressure: Do We Have a Right?

Do you think that we as American Jews have a right to put pressure on the Israeli government regarding the Sinai withdrawal?

Ester Getes, junior: "I firmly believe that American Jews who are in agreement with the Yami settlers should voice their opinion in a show of support and concern for their Israeli brothers who are struggling to defend their homes and ideals. The American Jewish public should make themselves known so they can influence American foreign policy as well as Israeli political decisions to the extent that the Israeli government sees fit. However, since American Jews are not fully committed to, nor directly affected by, the possible ramifications of the Sinai withdrawal they have no right to pressure the Israeli government with regard to this or any other political issue. There is a fine but distinctive difference between showing support and exercising pressure. American Jewry must bear this in mind and assume its role accordingly."



Lisa Hartstein, senior: "Yes, Israel is our eternal homeland. We may not be there, so the Israelis can say anything happening in Israel doesn't concern us. But before we are Americans we are Jews."

Yael Schachter, senior: "I don't think American Jewry has the right to exert pressure on the Israeli government. Donating money to the UJA or JNF every year doesn't make us part of the Israeli population. It's like a back seat driver giving advice to the driver on how to drive! But American Jewry does have the responsibility of supporting Israel in her decisions."

Bella Matsof, senior: "As Jews who live outside of Israel, we are all concerned about its wellbeing. We also have the advantage of being able to analyze the political situation more objectively than Israelis. But the very fact of our living here forbids us to put any pressure on the Israeli government. We have to help Israel economically but we cannot interfere with the political situation because only Israelis have the right to decide their own destiny, which is why when there are elections in Israel, we don't vote. Moreover, when a war breaks out in Israel, only Israelis fight and sacrifice themselves. Therefore they are the ones who should decide."

YU's Yom Hashoah Program To Feature Children of Survivors

To commemorate the Holocaust this year at Yeshiva University, Harry Shualy, chairman of the Holocaust committee at Yeshiva College, wants to do something a little different from the past years' films and lectures. After reading the book *Children of the Holocaust*, by Helen Epstein, the idea occurred to him to involve in the program YU students who are themselves children of survivors. Mr. Shualy, who fits into this category himself, feels that hearing about the effects of the Holocaust from people their own age, who are in effect survivors themselves, will bring the whole picture closer to home for the students.

With this theme in mind, a symposium is being planned for *Yom Hashoah*, on Tuesday night, April 20th. Moderator for this event will be Dr. Erich Goldhagen, a professor at Harvard University who

teaches a Holocaust studies class at Yeshiva College. Dr. Goldhagen will discuss with six YU students (3 from Yeshiva College and 3 from Stern) how growing up as children of survivors of the Holocaust has affected their lives. Realizing that this is not a very easy topic for the participants to discuss in front of a large group of people, Mr. Shualy stressed that the questions will not be too personal or emotionally draining, but rather, straightforward and direct. The purpose of this new approach to the Holocaust remembrance is to make the public aware that even when the survivors have all died out the memory will remain alive through their children, and it is inherently the duty of the children, then, to let it not be forgotten.

Any Stern women who qualify as children of survivors, and are interested in being part of this symposium, please contact Linda Ostrow in 8D.

LETTERS TO THE EDITOR

Withdrawal

Dear Editor:

The final withdrawal from Sinai—what does that mean to you? Well, for a group of settlers in Yamit, Talmei Yoef, Atzmona, Chatzar Adar, and other *yishuvim* in Sinai, and for Jews throughout Eretz Yisrael and all over the world, it represents a tragedy of proportions unheard of in Jewish history.

Does that statement sound out of bounds to you? One might say it is a very dangerous strategic move, giving up two of the most advanced air fields in the world and the naval base of Sharm el Sheik, referred to by Moshe Dayan with the words, "I'd rather have Sharm el Sheik without peace than Sharm el Sheik with peace without Sharm el Sheik," a position Dayan would later abandon. One might say that it represents the dangerous precedent of uprooting Jewish settlements. One might even say

that it is halachically forbidden according to some authorities, but a "tragedy?"

Yes. There is a missing link in the debate dealing with the giving up of parts of Eretz Yisrael, and that is *Ahavat Eretz Yisrael*, love of the Land of Israel. If you thought the earlier statement was out of bounds, try on this statement for size: Rabbi Eliezer, an *amora*, once upon hearing someone read a *haftorah* aloud which talked of Jerusalem's impurity—*hodesh et Yerushalayim et toavateha*—said to that person, rather than check the disrepute of Yerushalayim, go and check the impurity of your own mother. (People who heard this remark actually checked this person's background and found it to be blemished.) Where does this seemingly far-fetched story come from? The Gemarah, Megilla 25b. There are many more unusual statements regarding Eretz Yisrael that permeate Jewish literature.

We see, in fact, great Jewish

figures seemingly running in the face of halacha for Eretz Yisrael. Preposterous? One must only open the *chumash* to Parshat VaEtchanaan. We see Moses entreating G-d to allow him to enter Eretz Yisrael after being forbidden to do so.

Eretz Yisrael holds a special place in Jewish hearts and that is reflected in the settlers' actions. That is the missing link in the debate over the final withdrawal from Sinai. People search for the number of *gedolim* that say that it is permissible to give up land for peace and for how many who say it is not permissible. One only looks to see if it is permissible to give up land for "peace" if one intends to give up land in the first place. For the settlers in Sinai, one does not give up Eretz Yisrael, be it Eretz Yisrael because it is *eretz hanachsher* or because of *kibush bayit rishon* or *kibush Eretz v'Nachsher*.

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Equity

Dear Editor,

Recently the subject of equality has been on my mind. Three events have been extremely troubling to me.

This past summer I did not receive my Spring semester grades until the third week of August. Therefore, this semester I decided to give my teachers postcards. However, many students have not received their grades, whereas the Yeshiva College students received theirs over two weeks ago. Why can't Stern teachers hand their grades in on time, and not after the second semester has already started? This may seem trivial. However, this is only an example of the differences between Stern and Yeshiva College. Why must we feel that since we "only" attend Stern we do not have the right to an equal system?

This negative attitude is not

solely that of the administration. It is evident to me that the students of YC share this view. For weeks friends from other schools asked me if the Pupin Chagigah would be "mixed." Although in the end we were invited, rumors were circulating that we would not be. And once we were begrudgingly invited, were we made to feel welcome as equals? The women's part of the dance floor had to be cleaned by Stern students before the Chagigah could start. The area allotted to the women was proportionally much smaller than that of the men. In addition for one hour we were "entertained" with a Purim *shpiel*—which we could neither hear nor see. Why were the men sitting while the women stood in the back? Is this Saudi Arabia? Since (understandably) girls were not allowed into the dormitories they had no access to a public telephone. Colonel Marmorestein directed a friend of mine to the phone booth system?

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LETTERS

Sinai

continued from p. 7, col. 3

Possibly, for a permanent peace, one can begin to think about such items, but for a peace with a country whose leader will not visit Jerusalem before Israel gives up the last third of Sinai, for a peace almost totally without normalization except for an ambassador in Tel Aviv, give up Eretz Yisrael? *Ahavat Eretz Yisrael* makes such a notion preposterous.

There are definitely halachic scholars on both sides of the issue of giving up such areas as Yamit for peace, but the reason people are working day and night to stop the withdrawal from Sinai and living under incredibly difficult conditions, is *ahavat Eretz Yisrael*; and it is a concept they do not take lightly—one which affects their daily lives.

However, the settlers do not consider, G-d forbid, lifting weapons against fellow Jews, for the concept of *Ahavat Am Yisrael* also runs deep in Jewish thought. *Achdut* and *Ahavat Am Yisrael* demand that if, *chas veshalom*, there is a withdrawal, on April 26 the Jewish people stand as one. Of that fact, one can be sure. Just as forcefully, *Ahavat Eretz Yisrael* demands that every attempt be made to stop the giving up of Eretz Yisrael.

It is not, for that matter, "Messianism" which brings them down to Yamit. Why did Jews in the Middle Ages literally sacrifice their lives to *daven* at the *Kotel* because of *Ahavat Eretz Yisrael*? One last thought about members of the Movement to Stop the Withdrawal in Sinai: most people admire their idealism, so even if one disagrees with their ideology, before labelling them, one should reflect on the statement from our Sages: "Rabbi Nachum said, *gedolah averah lishmah mimitzvah sheloh lishmah*—greater be a transgression with good intent than a mitzvah without good intent—as it says 'Blessed above all women is Yael, wife of Chever the Kenite, above women of the tent she should be blessed. Who are these women of the tent? Sarah, Rivkah, Rachel, and Leah' (Yalkut Shimoni, Parshat Shoftim, Chap. 5:55)"

Sincerely,
Levi Orbach
YC '82

Equity

continued from p. 7, col. 5

on 184 Street and Amsterdam Avenue, which is a rather isolated and dark corner. (By the way, the phone was broken). There was a lack of consideration and forethought throughout the evening.

Who then is the center of the University's attention? A recent visit to Einstein Medical School provided me with the answer. Instead of being impressed with the beautiful apartments and library I was resentful. Thought was given

to student needs, comfort, and aesthetic surroundings of the medical students. Stern students live in conditions not conducive to study. The dorm is crowded, ugly and noisy, and the library is no better a place to study, especially since it closes at 10:15 pm. Stern students have had to raise money for the renovation of the dark, gloomy study halls, because the Administration's money has gone elsewhere. How can one become a graduate student without first succeeding on the undergraduate level?

This disregard and neglect can and will not be overlooked. We will not be placated with two rolls of toilet paper per week. The future of the World Jewish community does not rest with its doctors, but rather with the vital, young women who are educated in this university.

Sincerely,
Aliza Epstein
SCW '83

Rav Kook

Dear Editor,

HaRav Z.Y. HaCohen Kook ztz"l passed away in Jerusalem on Purim Day (*shel prazot*), just before his 92nd birthday. Immediately this "ticking of Job" shocked everyone and in a matter of four hours over 80,000 people of all walks of life assembled to pay their last homage to the great Jew, the giant of Torah and the voice of active religious Zionism that Rav Zvi Yehuda was.

I thought a certain aspect of Rav Kook's life would interest the *Observer* readers: Rav Kook loved all. He valued the dignity of man. But especially he loved every Jew. Young and old were fond of him; religious and others sought his advice; and even his adversaries, no less than his followers, respected his greatness.

While this phenomenon may be common somewhat here and a little in other circles, Rav Kook was singular in that young women were his *chasidot* no less than were his *talmidim-chasidim*. It is common fact that many girls were more frequent attendants of his daily shiurim (at home) than many of his recognized disciples. These girls were very interested in not losing any sight of HaRav Kook that an audio-visual closed-circuit T.V. of two channels was set up. And whenever Rav Kook's apartment was full of the men, Rebbeztin Hutner's home, next door, was full of women.

Now, there are various reasons for this. I'll relate one story that will suffice. About 10 years ago a certain female leader of the Israeli "Guru" movement was planning a trip to India and Madagascar. A certain friend suggested that first this girl should talk to HaRav Kook. Only a day before her scheduled departure, Yehudit (not her real name) showed up at Rav Kook's residence. As in Hindu style, Yhudit had a dot on her forehead. Rav Kook saw and asked her: "What is this?" Yehudit began to explain, trying to repeat Guru philosophy. Rav Kook

pounded on the table: "There shall be no *avoda zara* here! A Jewish daughter shall not discuss idolatry! It shall not be so in this house!"

Yehudit was shaken up. She then told Rav Kook: "Well, *iltmod*. My trip's purpose is to study!" Rav Kook motioned to his sexton to bring him a *chumash*, and then he said: "So—to study? We shall begin now!" And he began from *Beresheet bara* . . .

This Yehudit never made her African trip. Rav Kook met her every week for two hours. Later on this became the Tuesday afternoon *shiur* for women. Yehudit herself is now rumored to be wife of a *kollelnik* in the Shomron and, until recently, the women's course was attended by women like Naomi Shemer (the songwriter), Avital Sharansky, and, at times, even by Shulamit Aloni (anti-religious feminist).

When the number of girls was, basically, no less than the number of men at Rav Kook's funeral, outsiders wonder. But—in Rav Kook's case—it was typical.

Perhaps, even one Stern students had encounters with Rav Kook. It would be good if they be put down in writing.

To paraphrase Samuel II, Chap. 1: "Ye daughters of Israel, weep over our great leader, Rabbi Zvi Yehuda HaCohen (son of Rabbi Abraham Isaac) Kook of blessed memory, who clothed you in scarlet with other delights, who put ornaments of gold upon your apparel! Wonderful was his life to you—the love to the daughters of Israel."

(For your information, in a volume published in 1980, Rav Kook ztz"l took a positive stand regarding women studying Torah and saying berachot. His vision was to see "the returning of that great Jewess, in the mold of a Sara, a Miriam, especially a Deborah.")

In the days of mourning, Yosef Chaim Bar Moshe Klausner Y.C.-BRGS '79, REITS '82 (Currently a *smicha* fellow at the YU Jerusalem-Gruss Center) Note: Tax-deductible contributions by YU students in memory of HaRav Kook should be made out to: MERKAZ HARAV KOOK and sent to: HaRav Shmueli (att: Klausner) Yeshivot Merkaz HaRav/P.O.B. 5010/Jerusalem, Israel.

Caring

Dear Editor:

Mishechinchas Adar Marbim B'simcha. This statement simply means that as soon as the month of Adar arrives, a person's happiness has increased.

This was truly exemplified on Sunday, March 7, when a group of girls from Stern College went to spread the joy of Purim to the elderly at the Bialystoker Home for the Aged, sponsored by Torah Activities Committee.

Those who could not join us missed out on true *simcha* and a great *chesed* as well. Our merely being there with them brought glowing smiles to their faces and filled them with so much spirit that we could have sung and danced with them all day long.

Their sincere appreciation for the small effort that it took us to come

and to bring each of them *mish-loach manot* gave us feelings of warmth and satisfaction. *Baruch Hashem*, we have the strength to do it, and the good hearts to want to do it.

For Stern College it was a *Kiddush Hashem*, but for having accomplished this *mitzvah*, we thank our wonderful friends at the Old Age Home for rejuvenating in us the tremendous feelings of doing *chesed* for others.

Sincerely,
Briandy Garson
Bikor Cholim/TAC

Editor's note: the following letter was received by the Dean's office from the Bialystoker Home.

Dear Dean Bacon:

I thought you might like to know how much the residents of this Home enjoyed the Purim visit by the Torah Activities Committee, on Sunday, March 7th. The students sang songs, danced, talked and distributed *Schalach Manot*. They were cheerful, polite and sensitive. They listened attentively and made each resident feel special.

I think it was a good learning experience for them also. The songs and stories of Purim in the *Scheitel*, are well worth preserving.

Please thank the students for us and tell them that they are always welcome at the Bialystoker Home.

Sincerely,
Mifa Rogoff
Director of Activities

Ask Lamm

Dear Editor,

I found the responses to the question "If you had half an hour with Dr. Lamm, what would ask him?" quite interesting. Since no one asked me what I would ask him, I'll offer you my answer here.

I wouldn't complain about little academic problems that I have, like "why are there too many requirements," and "why do I have to take Bio if the sight of grasshoppers makes me sick?" No, I'd ask more universal questions, like "what is the *essence* of *Torah Umada*," and "how did the teachings of Rabbi Isaac Elchanan influence the university today?"

I'd also try to discuss a little Jewish philosophy, and then I'd ask how his little gorgeous granddaughter is. Finally I'd ask for my allowance, because I'm broke for a change.

That's what I would ask—being objective, of course.

Sincerely,
Sara R. Lamm
SCW '82

Elevators

Dear Editor,

I have just taken a vow, *bell neder*; it is not to go by elevator more than four floors from my room. Why have I taken this upon myself? On my last ride in the dormitory elevator an unexpected (by me, at least) stop was made. Between the fourth and fifth floors the inner doors of the elevator opened, revealing the metal wall of the elevator shaft.

Unfortunately this is not the first time it has happened to me. This was not only a scary experience but also a dangerous one. To make matters worse, there are other problems plaguing the dormitory elevators. Frequently one of the elevators is broken. It is ludicrous to expect one elevator to serve 500 women on 20 floors. Very often I find myself waiting up to fifteen minutes for an elevator. Upon making some inquiries into the elevator situation, I was told that it was being "looked into."

Is a safe and efficient elevator ride to my dormitory room too much to ask for? Are we to be limited to using the lower floors only? Maybe those living on the higher floors should be charged less for their dormitory rooms as compensation for this inconvenience and danger. I request on behalf of the student body immediate action to improve the elevator service.

Sincerely,
Marcy Zwecker
SCW '83

Mrs. Schram And the Art of Storytelling

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names; we're all the women in these stories."

The audience was spellbound for one full hour as Mrs. Schram brought them into the worlds of castles, princes, kings, poverty, and dreams. Her magical voice, coupled with her laughing eyes, expressively told the stories as the audience laughed or became serious, sitting rigidly or relaxed. Her pauses at suspenseful places in the stories had everyone alert, waiting for the stories to unfold.

The idea of the program was to portray women and their abilities to make things happen in their lives. Mrs. Schram's goal was to express that "women are clever." So is Mrs. Schram.

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