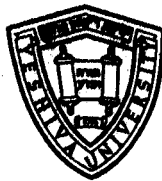


THE OBSERVER

The Official Newspaper of Stern College for Women • Yeshiva University



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Committees Unite

by Debbie Fisch

The Soviet Jewry Committees of Stern College and Yeshiva College have declared the month of February "Soviet Jewry Awareness Month." This event is sponsored by the student councils and involves many of the committees and clubs at the two colleges.

When asked about the Soviet Jewry Committee's motives behind this sudden drastic action, Mindy Fendel, Soviet Jewry Committee chairperson, said that the oppressive situation of our Soviet brethren has hit an all-time low and necessitates sudden drastic action. She feels that Soviet Jewish emigration rates are at their lowest, basic human rights (religious freedom) are being trampled on left and right, and that we must not forget our brothers who are suffering in this contemporary holocaust.

Stern and Yeshiva's Political Science committees, Yeshiva's Young Republicans and Democrats, and Stern's Torah Activities and Israeli Affairs committees are working alongside the Soviet Jewry Committees. They are sending a deluge of mail to congressmen, senators, and newspapermen in order to sensitize them to the Soviet Jewry cause, and thus initiate positive action on its behalf. The TAC *shmiru* during the month of February are dedicated to the Soviet Jews who cannot learn. The Israeli Affairs Committee has sponsored a phone-a-thon to overload Soviet mission and airlines telephones and to air pro-Soviet Jewish sentiments.

This month's Soviet Jewry project will culminate in the Student Struggle for Soviet Jewry coordinated, Brandeis University Student Coalition for Soviet Jewry sponsored, 1984 Soviet Jewry Lobbying Trip, on Wednesday, February 22, and Thursday, February 23. The trip has been planned by Soviet Jewry club representatives from all over the country at an inter-collegiate Soviet Jewry club meeting.

The trip will give over 700

students from all over the country the opportunity to meet congressmen and senators to discuss issues affecting Soviet Jews and suggest concrete actions that these representatives can take to help make the Kremlin free the Soviet Jews. Since every member of the house and one third of the senate is up for re-election this year, student influence will be that much stronger. It will help transform the Soviet Jewry issue into a prime topic of discussion among the legislators.

Issues to be raised by the students include the prisoners of conscience, anti-Semitism in the Soviet press, sinking Soviet Jewish emigration rates, the shutdown of Jewish culture, and the imprisonment of its disseminators.

Evaluations Revived

by Diane Feldman

During the last final examination period, Student Council distributed teacher evaluations for students to complete.

Brenda Time, Student Council President, felt that evaluations would be a useful tool for both teachers and students. Dr. Karen Bacon, Dean of Stern College, agreed, "We welcome the notion that the faculty could, in a systematic way, get feedback from students."

However, Dean Bacon explained that there was less opposition to the notion of the evaluations than opposition to the way it was handled. For example, the Dean recommended that the evaluations committee present a rough draft to the faculty for improvement. However, due to a lack of time, the evaluations were just distributed, and that bred a lot of discontent among the faculty. Teachers who had no prior knowledge of the evaluations, or who wanted to



Author Eli Wiesel

make suggestions, were angry, according to the Dean.

Rabbi Saul Berman, Head of Judaic Studies at Stern College, said that evaluations were last distributed in 1977. In a joint effort by the administration and Student Council, students were asked in mid-semester to submit evaluations for courses previously completed. "At that time, the faculty was divided over the question of whether such evaluations had any utility," stated Rabbi Berman. "That question continues to divide the faculty today."

Brenda Time, Dean Bacon, and Rabbi Berman all agree that the evaluations should be presented in some form to the teachers and departmental chairpeople. "It is valuable to those people who take teaching seriously and are gratified when doing a good job and dissatisfied if they are not doing a good job," Dean Bacon concluded. "Our teachers fit into this category and the mainstream of our faculty can benefit from this positive and negative criticism."

Wiesel to Speak

by Diane Feldman

Eli Wiesel, renown author, teacher, and speaker on the Holocaust and contemporary Jewry, will deliver a series of three lectures at Yeshiva University in March.

The first lecture, entitled "Jewish Attitudes To Learning," will be held in Science Hall on the uptown campus in Washington Heights on March 14, at 8 p.m. The second lecture, "Jewish Attitudes To Writing," will take place at 8 p.m. in Koch Auditorium, at Stern College, on March 21. The final lecture, "Jewish Attitudes To Remembering," will be held uptown on March 28, at 8 p.m.

Wiesel is a survivor of con-

centration camps in Auschwitz and Buchenwald. His works include *Night; Dawn; and A Beggar In Jerusalem*, for which he won France's Prix Medicis. He also received the National Jewish Book Council Award in 1964 and 1973, and the Jewish Heritage Award for Literature in 1966.

Wiesel was awarded the honorary Doctor of Humane Letters by Yeshiva University in 1973. He has served on the board of trustees of Y.U. since 1977.

The lectures are free and open to University students, faculty members, and administrators. Tickets will be required and can be obtained through the University.

New Health Ed

by Deborah Bernstein

The first session of the American Red Cross Water Safety Instructor Course (WSI), being offered this semester at Stern, was held on Monday, February 6, at the YMHA on 14th Street. The course is being given as a health education course for one-half of a credit and meets every Monday night from 6:30 to 8:30 p.m. In addition to these hours, other times will be specified for lectures or films.

The WSI course is being given by Dr. Judith Cohen of the Institute of Applied Human Dynamics in the Bronx. Dr. Cohen has been teaching swimming for twenty-five years and specializes in teaching swimming to handicapped individuals.

The course will be held for the duration of the semester and certification is not assured upon completion of the classes. Failure to receive certification as an instructor does not mean that the student will fail the health class itself. Certification as a Water Safety Instructor enables an instructor to teach swimming courses from a Beginners level group to an Advanced Lifesaving level class. Instructor certification is valid for two years. An instructor will be

recertified as long as he or she has been teaching during that two year period. There are also periodic refresher courses that update the instructor's knowledge of the current Red Cross swimming skills and teaching methods.

The prerequisite for receiving WSI certification is already having been certified in Advanced Lifesaving. Although the course is primarily geared toward receiving instructor certification, strong swimmers are invited to come and swim with the class.

Next year, Dr. Cohen hopes to add a course for certification as a swimming instructor for the handicapped, in addition to a WSI course. The prerequisite for the course in teaching swimming to the handicapped is WSI certification. When asked her opinion of the students she has been in contact with in Stern College, Dr. Cohen replied, "I think that the girls are absolutely the greatest! That's one of the reasons that I want to continue teaching the girls here." As for instructors to her future Water Safety Instructors, Dr. Cohen gave this message, "You have to enjoy it to do it right. If you feel it's a chore, it's no good. Enjoy your work!"

Stern Hosts Pianist Helin

by Dawn Posner

Jaquelyn Helin, a gifted and dynamic young pianist, will give a concert recital at Stern College on Tuesday evening, March 13. Miss Helin will be making her New York debut at Carnegie Recital Hall in April, but will perform the entire program first at Stern College. This recital is sponsored jointly by Stern College and the SCW Music Department.

Miss Helin's London debut was

in 1982, when she was selected as one of *Musical America's Young Artists of the Year*. In the coming two years she will be performing for many musical organizations in the New York area. Her program for both the Carnegie Hall and Stern College performances will consist of piano solo works by Mozart, Schumann, Rachmaninoff, Copland, and Schoenberg.

According to Dr. Edward Levy, Chairman of the Music depart-

ment, "It is a fantastic coup for us that one month before Miss Helin's Carnegie Hall debut we have the privilege of hosting her." Dr. Levy also expressed thanks to Dr. Blanche Blank, Professor of Political Science, for introducing him to Miss Helin. In addition, he expressed gratitude to Dean Karen Bacon and the administration of Stern College for their avid support, including the acquisition of a new piano without which the concert would not have been possible.

Dr. Levy sees this as a turning point in the cultural programs offered here, in essence the creation of a new atmosphere. The concert offers students of Yeshiva University a marvelous opportunity to hear a proficient and promising artist; Dr. Levy encourages all to attend this exciting program, stressing that a positive response will be able to offer more programs along these lines in the future.

The evening will be free for students; there will be a nominal fee for guests.



New York State Comptroller Edward V. Regan addressed Administration, faculty and student leaders at a luncheon on February 16, 1984 at Yeshiva University's Furst Hall.

(l-r) Dr. Israel Miller, Max J. Epra, Edward V. Regan, Dr. Norman Lamm, Hon. Herbert Tenzer.



Concert Pianist Jaquelyn Helin will perform March 13

THE OBSERVER



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Editor's Desk

Telling It Like It Is

By Deena Epstein

A couple of weeks ago, I participated in Yeshiva University's annual phonathon and Student Host programs. Both are designed to enable prospective students to speak with administrators, teachers and students to find out what Yeshiva University is all about. Questions often asked deal with matters such as different areas of study, dormitory life and financial aid. However, one must always be prepared for questions dealing with more controversial issues and for many of us this can be problematic. We are faced with a dilemma. Here we are, involved in a recruitment process where we are expected to present Y.U. in a way that will encourage students to come here, yet we are faced with questions that when answered truthfully may (to some) reflect badly on the University.

I started thinking about some of these issues before I began to make my phone calls, but like most of the others, I never really thought I would have to deal with them. The first few calls were rather routine. The girls were either studying in Israel (and therefore unable to ask questions) or had already decided to come to Stern and of course knew everything there was to know. One of my more entertaining conversations was with a mother who told me her daughter was presently attending N.Y.U. I asked her if her daughter was considering transferring. She said she did not know but gave me her daughter's number at N.Y.U. and asked me to please tell her to call home! I called and, while the girl had no intention of transferring, she was very appreciative for her mother's message. Anything to present a good Stern girl image!

The very last call turned out to be most challenging. I was talking to a girl from Montreal who was considering transferring to Stern. She had plenty of questions which I was able to answer comfortably and which gave her a good impression of Stern. Then came a question of a more controversial nature. "This may sound silly," she said, "but could you tell me about your dress code?" Everything had all been going so well too! I kept my composure and proceeded to tell her what

the dress code entails. The situation did not get any better as her next question was "Is it really enforced?"

It now became clear that for this girl the idea of a dress code was disturbing. How was I to answer her? I knew that I was not going to lie because first of all, I am a terrible liar and second of all, that was not what I was being asked to do. I tried to give as honest an answer as I could which reflected the reality of the situation but I also stressed the importance of adhering to the dress code. The final thing I said to her was that I did not think that the dress code should really affect her decision on coming here. She accepted my answer and told me that she really looked forward to coming to Stern.

When I hung up the phone, I thought over the situation and decided that I had handled it appropriately. I had answered truthfully without distorting the real picture. I realize this is not always easy to do. While I was showing a prospective early admissions student around Stern she asked what to me is a more difficult question: "How are early admissions students viewed by upperclassmen?" The girl was very mature for her age, and I was able to truthfully answer that I felt she would have no problem. However, under other circumstances things might not have been so easy.

Many of us have very strong opinions on important issues at Stern. When dealing with prospective students it is important that we act responsibly and present issues fairly, allowing each student to arrive at her own opinion. We all appreciate honesty but none of us likes to be pressured to accept someone else's views.

To be sure, in dealing with prospective students we are in fact trying to "sell" Stern. However, if a student does ultimately decide to enroll she will be getting the "total package," so why not prepare her for it. Besides, if the positive aspects outweigh the negative ones, then the University will be able to "sell" itself and those who are able to recognize the unique character of Yeshiva University will make the right choice.

Take Action For Soviets

Concerned Jews have no cause to mourn the death of Yuri Andropov. In his sole complete year of leadership, 1983, the Soviet Jewish emigration rate plunged dangerously. 1,314 Jews were allowed to leave the U.S.S.R. last year—the lowest number in two decades. The fact that the Soviet "Anti-Zionist Committee" attributes this sharp reduction to a decline in interest in emigration only adds insult to injury.

While Soviet leaders are anxious to push the plight of the oppressed Soviet Jew into oblivion, it is important that we don't let this happen. The annual Solidarity Sunday rally partially insures continued awareness. Experiencing intellectual and emotional ties with Soviet Jews, however, should not be something that is confined to a once-a-year remembrance. For this reason, the establishment of March 15 as International Soviet Jew Day is a welcome addition to the Jewish calendar. Through wide-scale observance of this day, it is hoped that Soviet leaders will be pressured into granting Jews in the Soviet Union the basic human rights of freedom of worship and family reunification. Nominally, these rights were already sanctioned by the Soviets in the Helsinki accords.

Besides the communal observance mentioned above, the Greater New York Council for Soviet Jewry offers several suggestions of things that can be done on an individual basis:

SEND MAILGRAMS to your local congressmen and senators, to United Nations Representative Jeanne Kirkpatrick, President Reagan, and other members of the Administration in Washington. Tell them about your concern for Soviet Jews, and ask that they take political action to remedy the current situation. Call Western Union for further information.

DISPATCH TELEGRAMS to Soviet officials and demand that Soviet Jews be granted their basic human rights and that they be allowed to live as Jews or emigrate to their homeland.

ADOPT A SOVIET JEW as part of PROJECT YACHAD. The GNYCSJ will provide names, biographical data and letter-writing instructions to any individual or group who wishes to "adopt" a refusenik family.

ARRANGE FOR A SPEAKER from GNYCSJ'S SPEAKERS BUREAU to talk to your organization, school or synagogue group about Soviet Jewry.

MAIL GREETING CARDS to Soviet Jews on their birthdays and before Jewish holidays.

WORK ON BEHALF OF A POC OR

REFUSENIK. The GNYCSJ will provide pre-addressed postcards on behalf of the prisoner or refusenik adopted by any group.

PARTICIPATE IN GNYCSJ'S BAR/BAT MITZVAH TWINNING PROGRAM, which matches up American Jewish youngsters with their counterparts in the Soviet Union who are unable to mark their own entrance into Jewish adulthood.

STAY INFORMED of the latest events in the USSR by reading *LIFELINES*, the GNYCSJ news bulletin published monthly. For weekly updates, call the GNYCSJ Actionline at (212) 391-0954.

While Kremlinologists are not predicting any major changes in Soviet foreign policy in the immediate future, ultimately, no one has an absolute understanding of what motivates the Kremlin. Our rallies, postcards and telegrams may make the difference. In any event, we have nothing to lose and everything to gain by trying.

Lebanon

The current United States' fiasco in Lebanon seems only attributable to gross administrative miscalculations: the Reagan government was audacious enough to believe that a nation racked by a nine year civil war could be coaxed into peace, by the mere presence of a foreign peacekeeping force. The problem now confronting the administration is how to redress this miscalculation.

Many of the steps in this already begun process have been left purposely undefined by the Reagan administration. But one thing remains saliently clear amidst the haze and that is that an effective solution is neither quick nor easy. Rash reactions to the Lebanese impasse, such as the unconditional "prompt and orderly withdrawal" that some House Democrats had been pushing for, risked a massacre of the Lebanese Christian population. Such abrupt behavior would have also undone any minute advancements achieved towards securing Lebanese peace and autonomy.

President Reagan, in instituting his plan of a partial pullback, has, temporarily at least, shifted attention from a complete withdrawal to the possibility of introducing a United Nations peacekeeping force in Lebanon. This force would either support or replace the multinational

Letters To The Editor

Passing Judgment

To the Editor:

Usually I enjoy Rochel Gross' column about life in Israel. In her most recent article on *tying*, however, I did not appreciate the tone with which she spoke about tourists. She seems to have already forgotten her first few weeks in Israel, during which she probably exhibited the same wide-eyed naivete and committed the same faux pas (one of which, mistaking Americans for Israelis, she probably still commits) she now finds so laughable in others. In fact, the only difference between her and the lowly tourist is time. The average tourist has neither the money nor the job security to spend an entire year or two in Israel becoming as acclimated as Rochel. Considering these obstacles, I think tourists are to be commended for even visiting Israel altogether.

Furthermore, I would like to remind Rochel of another group of people besides tourists and students: jaded students. After several months in Israel, the country no longer excites them. Masada rates a yawn, and every new sight is just another place to sit down and crochet a *kipah*. I for one much prefer the tourist's

unabashed enthusiasm over this kind of nonchalance any day.

I too had the privilege of learning in Israel for two years and I know there is a strong temptation to get cocky, but I hope Rochel will resist it in future columns. There's enough intolerance in Israel today already without Americans adding to it by passing judgment on each other.

Judy Lee

Article Errors Cited

To the Editor:

In the issue of *The Observer*, dated 11 January 1984, in the article bearing the headline, "New Medical Internships," I assume that the reporter intended to refer to me. If this is the case, I have three comments that may be of interest to you. They are:

1) My family name is *KUperman* and not *COperman*.

2) My given name is *ALBERT*, as in Einstein, and not *ALAN*. My mother is quite proud of my name and my wife married me because she likes the name.

3) Although I appreciate the promotion, I have not (to the best

cont. on p. 6 col. 1

cont. on p. 8 col. 3

Dorm-Ez View

The Fine Line

by Sema and Mordechai Reich



How does one practice tolerance of others without compromising one's rights? Specifies: The new girl placed in your room two weeks ago is sweet enough. She looks good. She smells good. She studies hard. She's considerate. Problem? For one, Valerie watches T.V. on *Shabbat* softly, so as not to "bother" her roommates. What to do? What are your rights as a resident? Is it intolerant and close-minded to insist she not watch in the future despite the fact that you can't even hear the T.V.? (Asking her to turn it off on *Shabbat* is *halachically* problematic). Hopefully, most of you would not have to think too long before answering this. But, HOW to say it kindly yet assertively? HOW to be non-judgmental and yet uncompromising?!

We have a lot to learn from the questioning and the agonizing of the *baal t'shuva* or the person with a limited background of *halachic* observance. It must be realized that the *baal t'shuva* does not usually have a smooth and easy time and is often beset with religious doubts.

It's a rocky road but when they get there they are usually firmly rooted, sometimes more firmly rooted than those of us who have been observant all of our lives.

But Valerie must not be allowed to quietly watch "Dallas" as she traverses her rocky road. No, Chava and Leah and Debra must insist on the T.V. not being viewed because *Shabbat* comes before democracy. Lest you feel you're being unfair, everyone entering this building receives a handbook in which a *naaseh V'nishma* code is clearly expressed. One must observe first and then question all they want. There is no question of a holier-than-thou attitude here. *Shabbat* and *Kashrut* are the expected norms of *halachic* observance in the residence hall.

Epilogue: For one, Valerie stays on in the room and learns from her roommate's rich *halachic* background. Chava, Leah, and Deborah also stay on in the room and grow as they reach out to teach another Jew, without compromising their own level of religiosity.

Hain Leads Discussion On Changing Community

by Diane Feldman

Rabbi Kenneth Hain, former Judaic Studies faculty member and now Director of Synagogue Services at YU, led a discussion entitled, "Changes: A Dialogue on Relationships Between Men and Women in the Jewish Community Today," at Stern College on February 22.

He first commented on the change of the growth of singlehood in the Jewish community. Quoting data from the Jewish Federation, Hain said that 200,000-300,000 Jewish singles live in New York, and one half of all Jewish households in New York are singles. In terms of Jewish continuity, Hain added, the figures lead to staggering implications.

Rabbi Hain introduced a *Medrash* on the first word in the *Torah*. The *Medrash* asks, "Why does the *Torah* begin with a 'bet' and not an 'aleph'." The answer is that "aleph" by definition is a lonely letter. It is one, and represents an undesirable state of

being. On the other hand, "bet" is intrinsically two, and therefore is a preferred state.

Rabbi Hain stressed his feelings that the Jewish community is not handling its Jewish singles well. It is not dealing with the problems of marrying singles off.

The second issue Rabbi Hain dealt with is that women, when they leave maidenhood for motherhood, also lose their sense of being an individual. More and more women are refusing to give up their identities as people just because they become wives and mothers. They are going back to school, getting good jobs, and starting new careers in life. Rabbi Hain stated that Stern College gives Jewish women conflicting signals about what their lives should be. Students received training in a secular field, and then want to pursue it to the highest level. At the same time, they are told by the Judaic Studies faculty that their primary obligation is to perpetrate the Jewish people by marrying and having children. He pointed out that students struggle with these conflicting messages and often graduate without resolving the conflict. "At what price do we pursue our own personal actualization and at what point do we pursue our family's continuance?", Hain asked. "Men want their wives at home, not in medical school. They don't want the family disrupted." Problems also arise when men get transferred and the women have good jobs they don't want to lose. Hain then tied both issues together, stating, "The value of personal identity and the value of Jewish identity and continuity are not being put



Rabbi Kenneth Hain together very well by people today."

Rabbi Hain stressed that since people are created in G-d's image, and there is one G-d, there is likewise individual value and worth to every person, as an individual identity. As Jews and individuals, Rabbi Hain appealed to the audience to solve this problem. He reiterated that the community will not, but it is the individuals who have to reach a balance between pursuing a career and retaining an identity, and on the other hand finding a match, marrying, and insuring the continuity of the Jewish people.

Many suggestions were offered to the problem of the large number of Jewish singles who want to get married. Among the solutions to this problem were *shadchanim* and co-education. Rabbi Hain thought that the University should take a more upfront approach to get people together. "People shouldn't have to feel embarrassed or apologetic about attending mixed student activities such as a lecture series. It should be considered a worthwhile opportunity for men and women to get together. It may not be the purpose of going to YU, but it could and should be a result," Rabbi Hain concluded.

The evening was one of many sponsored by Speech Arts Forum and was organized by the club's President, Judy Urbach, and its Vice-President, Vicki Acriche.

Nurse's Notes

by Miriam Kahn, R.N.

Most of us are careful to supplement our diets with vitamins, but we seem to pay less attention to the vital minerals. Minerals, vitamins, water, protein, carbohydrates and fats, are the six nutrients needed by our bodies. While minerals do not yield energy, as do carbohydrates, fats and proteins, they play a vital role in strengthening our nervous system, growing new hair, normalizing the heartbeat, providing a storehouse for energy, improving our thinking abilities, overcoming fatigue, building a reliable memory, and sparking our other metabolic processes.

Mineral elements perform varied and interrelated functions in the body. As you may know, calcium and phosphorus are the minerals directly responsible for the hardness of bones and teeth. For most people, the calcium allowance can be met only when the diet includes two to four cups of milk, or other milk products daily. Young women need at least 800 milligrams of calcium daily. (Read those labels!!) Calcium is found in milk, hard cheese, ice cream, cottage cheese, yogurt, turnip, broccoli and salmon.

A calcium deficiency may not become apparent for a long time

Diet Rich in Minerals Adds to Long Life

because calcium will be released from the bones to make up for this deficiency. Eventually, if the deficiency continues, the bones may become brittle and break.

If you experience feelings of fatigue and loss of energy, or if you are always cold and seem pale, you may have iron deficiency anemia which is widely prevalent, especially in teenage girls and young women. The only practical way to meet our needs for iron is through the consumption of foods highly fortified with this vital mineral, or by oral supplements of iron salts. Women require at least 18 milligrams of iron daily. Iron is found in liver, meat, poultry, egg yolk, enriched whole-grain breads and cereals, dark green vegetables, legumes, peaches, apricots, prunes, and raisins.

Iodine is another vital mineral. Lack of this mineral may con-

tribute to thyroid complications. Women require approximately 100 micrograms daily, which may be obtained through the use of iodized salt, or ingestion of fish.

Only calcium, iron, and iodine require particular attention in the planning of diets of normal individuals. Diets which are adequate in protein and calories, and that include normal amounts of fruits and vegetables, can be expected to supply all the other mineral elements in satisfactory amounts.

It is critical for us to mind our minerals. A diet rich in minerals can help calm your nerves, increase your energy, improve your skin and hair, and do a great deal more to contribute to a healthier and longer life.

Reference: Robinson, Corinne H. *Normal and Therapeutic Nutrition*. 15th ed. New York: Macmillan Publishing Co., Inc., 1977.

Bacon Visits Israel

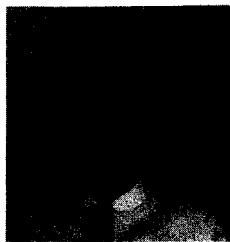
by Vicki Acriche

Dr. Karen Bacon, Dean of Stern College for Women, views her recent trip to Israel as having two main purposes: to visit Stern students in the various schools and to interview Max Stern scholar applicants.

Dean Bacon considers her visit with Stern students enrolled in such schools as Sharfman's, Michlala, and Machon Gold as the focal point of her trip. "I wanted to keep them informed on what has been going on at Stern and make them feel comfortable enough to return," Dean Bacon said.

One concern most of the students expressed is completing their major following their year of study in Israel. Also, many girls intend to pursue a career in Israel but do not know if it is possible or how to go about it. In response to these concerns, Dean Bacon proposed the development of a program to direct students in the careers of their choices and to the opportunities available to them, particularly in Israel, by scheduling speakers to come and talk to the girls.

Dean Bacon interviewed Max Stern scholar applicants for the coming school term, looking for



Dean Karen Bacon

such qualities as a strong commitment to Jewish studies and leadership. As Dean Bacon said, "We want to ensure they have leadership qualities because we will be looking to them as the future leaders of the Jewish community."

Dean Bacon also mentioned that the students were mostly in the 95th percentile of the Standardized Achievement Test (SAT), receiving cumulative scores of 1300 and above. The Max Stern scholarship program is now in its first year. 11 scholars are presently enrolled at Stern and 10 at Yeshiva College. Ultimately, the program hopes to sponsor 30 students at Yeshiva College and Stern College.

Spring Play Set

by Margaret Kramer

The Stern College Dramatic Society will be performing for its spring production, the classic Greek tragedy, "The Trojan Women" by Euripides, translated by Edith Hamilton. This play will open on Saturday night March 31st at 10 p.m., and will be shown on April 1st at 7 p.m. and April 3rd and 4th at 8 p.m. in the Koch Auditorium. Tickets for the play can be purchased in advance at Stern College for five dollars. They will also be sold at the door for six dollars.

The play takes place after the destruction of Troy. The women, being the sole survivors of Troy, have seen their families killed and are being selected by soldiers as slaves and concubines. The women cry out against the injustice of man's war and bemoan their unlucky fate.

The main character, the Queen, Hecuba, will be played by Joy Malka. She is left alone and is waiting to be transported. In her grief many people she knows pass by her. She sees her daughter, also waiting to be transported, and her daughter-in-law, who has the last surviving male in Troy, her son. The daughter-in-law refuses to comprehend the fact that her son will be murdered, for the Greeks want a guarantee that the royal throne has been terminated.

Ultimately, the women are all transported.

Mr. David Kieserman, director and professional actor, says the play has an important message which is quite simple. When asked what this message was, he replied, "War is stupid." As an afterthought he added, "Genocide is the most horrible crime man can commit, but," he added in a light tone, "most Jews already know about that."

David Kieserman claims that "The Trojan Women" is "... the greatest anti-war play ever written, because it doesn't show any war at all!" The play, which was written about 2500 years ago, was then played by an all male cast. Now, the all-female cast is using masks to portray the men. Mr. Kieserman says this play is "... a style students are not used to playing ... [but] we're doing our best."

The play is a new turn for the SCDS, since it is the first classical play they have ever attempted. The society, which consists of thirteen cast members, a larger technical crew and additional members, are anxiously working to perfect this challenging feat. Adina Rische, one of the stage managers, has an optimistic outlook for the play and comments, "All in all, 'The Trojan Women' represents a major stride for SCDS."



Director David Kieserman with students

**YESHIVA UNIVERSITY
OFFICE OF STUDENT
FINANCES
500 WEST 185TH STREET
NEW YORK, NY 10033
360-5270**

Dear Student:
Financial aid applications were mailed to the home addresses of all current freshmen, sophomores and juniors during December. The deadline for filing is March 15, 1984. Due to possible reductions in federal funding, we urge you to make sure that you apply on time and forward all applications by the above date (the grey application to OSF, the green financial aid form to Princeton, N.J., as per instructions).
If you have not received the applications at home, contact OSF. If you file after March 15, 1984, you may jeopardize part of your federal financial aid.
Please give this matter your urgent attention.
Thank you.

President's Column

Teacher Evaluations

by Brenda Time

Do you know of any University that does not lay claim to the pursuit of excellence? The President of Yeshiva University, Dr. Norman Lamm, states that "the search for excellence is a moral obligation upon me and my administration." How far we will go to achieve that excellence—how far we will go to attempt improvement—this is the current issue up for debate at Stern College.

Course/teacher evaluations were distributed at the end of this past semester by the Student Council. The evaluations committee, headed by Susan Isserman, was formulated at the start of this year. It has become a controversial topic between faculty and students, students and administration, and even administration and faculty. This article will be devoted towards stating the facts for you, the reader, to clarify the issues for you to make your own decision on the topic of evaluations at Stern College. The comments stated are direct quotes from faculty, however, the names have been withheld for obvious reasons.

The Issue:

The function of evaluations falls into two distinctly different categories:

a. evaluations can be used as a service to the teachers to invite constructive criticism to the course or

b. evaluations can be used as a "voice" for the students to the department heads or to the administration as a route to improvement.

The administration at Stern College does not, like many colleges in the U.S., require departments to produce evaluations of their courses. The issue produces friction between administration and faculty. If the students choose to use the evaluations as a voice to the administration, they should be considered a positive step on the students' part towards improving courses at Stern. Their confidentiality must be carefully protected, unlike evaluations which would go directly to the instructor. It should also be considered a serious and sincere attempt on the students' part towards "the pursuit of excellence." Dr. A feels the students may have been "subtly brainwashed into thinking that the administration is their best friend." Previous evaluations have created hostility among faculty and administrators. In 1976, Stern College Administrators used the evaluations of faculty during that time to be "held over their heads." For this reason, many faculty members are strongly against the evaluations with questions of their accuracy and effectiveness.

The most thought-out attempt would include the cooperation of the department heads. Yet, of the four departmental heads at Stern, only one would like to hear this "voice" of the students. The others vehemently oppose the entire Student Council evaluation, each for a different reason.

A meeting was held with the four departmental heads on the subject of the evaluations only to result in a rejection by the heads of this sincere attempt by the students of the College. How should the students voice their opinions on the courses they are paying to attend? Should they not have a voice on improvement? When Professor B was confronted with the question of bad teachers and bad courses, his response was brilliantly, "We benefit even from bad courses and bad teachers. Education is painful." (!?)

Constructive criticism from students is beneficial. In the

Haggadah, we read, "I have learned much from my teachers, and from my colleagues more than from my teachers, and from my students more than from all." Some of the faculty question the capacity of a student for evaluating his teacher. So Dr. C. simply collected our evaluations, read them on the spot, and dumped them in the trash can. In Dr. Egon Brenner's "Document for Faculty Personal Actions," which contains methods by which the President can approve recommendations for reappointment or tenure, one of four acceptable methods of evaluating a faculty member is through a "systematic evaluation by students." Professor D's opinion is simply, "I will not participate if it is for the benefit of the teachers. I can do my own evaluations. The students should do it for the students and have the results available for review by students."

Professor E. said, "It's a great idea, either give them to the department heads or to the teachers. I'd like to see mine. Can I? Dr. F. thinks this was a "half baked but positive step. But under no circumstances should anyone but the teachers themselves see the evaluations." Dr. G. is "100% for it! You should publish the results in a book like other colleges." Professor H. considers evaluations "a positive step, but they can't be misused. The faculty must be assured it is for their own sake." Rabbi I. claims we are "policemen with guns and you will be hurting innocent people." Dr. J. thinks teachers should decide for themselves—evaluations should not be compulsory. Dr. K. simply stated, "I just don't care."

Many members of the Jewish studies faculty consider the topic of evaluation a religious issue. When the question of evaluations was raised in 1976, Rav Soloveitchik was approached for a *halachic* response. The Rav returned a decision that stated it would not be *halachically* permissible to publish the results of the evaluations (e.g.: in a book available to students, etc.) (This solution is not pertinent to this year's situation since it was never considered as a possibility by the Student Council.) Despite *halachic* permission to have evaluations (outside of publishing the results), some members of the Jewish studies faculty are still very much against the evaluations. They feel the evaluations may threaten job security and hurt the feelings of some sensitive men and women. Perhaps this is so. In 1960, Robert

Frost wrote, "Education is the ability to listen to almost anything without losing your temper or your self-confidence." Dr. L. warned me that "the teachers in Stern are paranoid for reasons the students do not know." He intelligently noted, "With the evaluations, the good will get better and the bad will get worse. But, it's worth it."

Other very valid complaints are raised on the exact procedure of the evaluations this past semester. Each complaint is respectful, and I do hope in the future these minor problems will be resolved. Questions of semantics should not be raised at this particular point—the issue remains the same whether or not the evaluations are called "course" or "teacher" evaluations. I do acknowledge the validity of the following complaints, but at the same time I assure you that our next attempt will clear these minor problems, seeing that the whole procedure of evaluations was a new one to those at Stern.

It seems the request made to teachers to lend a hand in distribution and the time for the distribution of the evaluations was inappropriate. (The evaluations were passed out by most of the teachers with the request that they be filled in after the students completed their finals.) It would be difficult to have the committee attend every class offered in the school, and, for this reason, the assistance of the teachers was requested. By no means was this procedure meant to be offensive or particularly swift, and we apologize for the inconveniences to those that cooperated with us.

Of the Jewish faculty and administration supporting the student initiated evaluations supporting are Dean Rabinowitz and Rabbi Berman. Both would like to see the evaluations the students filled out

cont. on p. 7 col. 3

The Typical Egged

by Rochel Gross

I was thinking about the New York subways the other day, as I was waiting for a bus. Michlalah is located in the middle of a mountain-side and soon I could see the Egged bus come lurching down the road towards us with its typical break-neck speed. I was one of the last people at the stop to get on, so I remained standing, hanging on for dear life, as the driver calmly did a two-wheel, hairpin curve off the steep mountain-side while

simultaneously punching my card.

Unless you are trying to figure out how to get from point A to point B without a car, public transportation is not an overwhelmingly fascinating subject. I mean, what could anyone say, or want to for that matter, about a subway? On the other hand, there is an awful lot to say about Egged buses. They're Israeli, to begin with, so you know what to expect right off the bat. Native New Yorkers have come away amazed by the amount of pushing that takes place on the typical bus. Everyone shoves to get on and off—children, adults, *chayalim*, even black-hatters who won't even look at, but less talk, to you on the street.

That is one thing all the buses have in common. Another is that when an elderly or pregnant person comes on, at least five people jump up and offer their seats. This is Israeli courtesy. Then the displaced, albeit voluntarily so, person pushes and shoves to get himself more standing room. This too, is Israeli courtesy. . . .

The bus line I am most familiar with is the 21 or 21 *Aleph*, to be exact. There is no real difference between the two, except for the fact that the 21 *Aleph* travels down the hillside and stops right outside the gate of Michlalah, and the 21 lets you off on top of the mountain in Bayit Vigan, leaving you to climb down a very long, crumbling stone staircase. (Down isn't so bad; up can kill you.) When coming back to the school, some girls are very

careful to only take an *Aleph*, even if they spend an extra half hour or so waiting. Once in a while three or more regular 21's can go by without a single *Aleph* being sighted. Therefore, most girls (except for JAPs or those carrying large pieces of luggage) take 21's without a second thought. But they do ask the driver if he is going down the mountain. Some drivers will do so, and graciously at that. (One time a bus filled almost exclusively with Michlalah and BMT students gave a driver a standing ovation for going down.) Others must be begged and wheedled and sometimes even that won't work. Then you either walk down or try something else.

The most innovative "something else" I've ever heard of was when a student once asked a 21 driver if he was going down. He said he wasn't, unless there were any pregnant women on the bus who wanted to get off at Michlalah. Upon hearing this, the girl retreated to the back of the bus for a few minutes, during which time she removed a few books from her knapsack and stuffed them under her sweater. She then returned to the front and asked the driver once more if he was going down. Laughing very hard, he agreed this time.

Egged drivers cannot be stereotyped. All of them are individuals with their own personalities. Even the way they punch your card shows a unique flair. However, one thing they all do is play music throughout the entire

cont. on p. 9 col. 1

Harvard Model UN

Editor's Note: At prestime, the Y.U. delegation received an award for excellence for its work on the Social, Humanitarian and Cultural Committee. This is the first time that Y.U. has received such an award. The delegates on this committee were: Melanie Faber (SCW Junior) and Stuart Erlich (YC Senior)

by Jan Plon

Throughout the United States, Yeshiva University is viewed as a Jewish institution where students obtain both a religious and a secular education. But Y.U. students rarely have the opportunity to demonstrate how successful this combination can be. Ten students will have such an opportunity, however, when they represent Yeshiva University at this year's Harvard Model United Nations, February 23-26 in Cambridge, Massachusetts.

Each year, Harvard University simulates the United Nations, assigning a different country to each university delegation. The delegates must then research their country and its views on world issues. Mock United Nations

sessions are held and each delegation votes as its country would, and tries to pass resolutions.

This year, Yeshiva University is representing Turkey. Students met with the Turkish ambassador as part of their research. They feel it is imperative to be very well prepared, and to function as a team.

The Y.U. delegations were picked on the basis of personal and research essays they submitted as well as personal interviews with the Joseph Danner Political Sciences Society Board. Funding for this trip comes from many sources including the office of the Senior Vice President, Student Council, the Political Science Society, the Alumni Association, and the Stern College Office of Student Services.

The four students chosen from Stern College are Melanie Faber (Junior), Sharon Fuchs (Junior), Gila Halpern (Junior), and Yaffa Shapiro (Junior). They are all working hard but they feel it is worth it for the tremendous learning experience.



Delegates include: (l-r) Melanie Faber, Sharon Fuchs, Gila Halpern. Not shown: Yaffa Shapiro.

Career Answers

by Ilana Ofer

Do you find yourself pacing the dorm hallways at night, trying to decide on a career? Do you wonder whether you have a marketable major? Are you looking for a job? Do you know what a resume is and how to prepare one? Chance are that if you are a typical college student, the preceding questions would be applicable to you. These and other questions pertaining to career choices can be answered by Ms. Naomi Kapp, a career counselor employed by the Federation Employment and Guidance Service. She has a Masters degree in Counseling from Brooklyn College, a New York State Certificate in Counseling and two years of psychoanalytic training.

Ms. Kapp will try to help you find out who you are. She does this by means of informal exercises,

tests, and counseling. She will help you to help yourself examine your skills, values, interests, and personality style in order that you find a career or major that would best suit you.

Ms. Kapp encourages all students to use college to expand, explore and experiment with different subjects. She also advises students to look for a part-time job that interests them, and to speak with people already employed about their respective careers. She reminds all students that nothing can be accomplished by pressuring themselves and that no one will think any less of them for changing their minds about their career or major.

Ms. Kapp is available to speak with students on Thursdays from 12:00-4:00 p.m. in Room 133 of the school building. Appointments must be made in advance with Mrs. Winter.

Jewish Women of Achievement

A Voluntary Career



Billie Tisch

by Shoshana Charlop

For three years the Federation of Jewish Philanthropies was under the leadership of a woman president. Mrs. Wilma (Billie) Tisch was the first woman who was elected to that powerful and important position within the Jewish community.

The job of president is a voluntary one, although the hours could amount to the same as a paid job and many times, even more. Mrs. Tisch received a B.S. degree in Economics which she began to put to use as a trainee at Time Life. She stopped working, however, when she married, and since then she has not held a paying job. But that is not to say that she has not worked. While she was busy caring for her husband and four sons, Mrs. Tisch did much volunteer work. She served on school PTAs, and on the boards of various organizations. She served as a trustee at Bethesda hospital, and was involved in the Womens' Division of the United Jewish Appeal & Federations campaigns (which until 1973 were two different campaigns). The Federation realized her great ability and dedication and asked her to become a member of the Joint Distribution

Committee. Then, in 1980, she was elected to the presidency of the Federation whose volunteers and staff work hard to raise money. Approximately 70% of the funds is sent overseas. Although Israel receives a large percentage of that allowance, some money is also sent to help the needy in the Jewish communities of Europe and Africa. 30% of the funds raised is distributed to hospitals, daycare centers, old age homes, and the poor within the U.S.

"Planning carefully" as Mrs. Tisch puts it, is an important factor in the success of the Federation's programs. Programs are constantly reviewed in terms of their effectiveness and cost. If there is a need for a new program, then funds must be raised, or money from other programs must be reduced to help finance the new one. One such program that Mrs. Tisch was very involved in was the Mishkan Program. This was designed to help children that were physically, psychologically or mentally disabled. For example, the Federation was involved in placing some of these children in Camp Sternberg, an orthodox girls camp. Mrs. Tisch was filled with satisfaction in the knowledge that healthy girls who were regular campers of this Federation sponsored camp, were working with these girls, and thereby getting a headstart in community services.

In 1983, Mrs. Tisch completed her three year term as president and returned to her former career of being a housewife, mother and now grandmother. However, she still remains very much involved and continues to perform many of the

functions she performed under her official title.

In response to a question on the Jewish woman in today's society, Mrs. Tisch replied: "I really believe that being a woman and raising a family can be a full time job, and a very important job in and of itself and I think that's an important message to get across to women of today, because I think so often the role of wife and mother is minimized. I believe that this is very important, and now that I have been in the kind of job where you do so-called important work, and it is very important, I am more convinced than ever of the importance of being a wife and mother..." Mrs. Tisch continued to say that "women have many options" which she thinks is wonderful. But, she thinks the pendulum may have swung too far, in that the woman's traditional role is no longer seen as important. She views this role, which involves the ability to have a positive impact on future members of the community, as "one of prime importance". For Mrs. Tisch, the greatest reward of all is to know "...that after all the big deals are made, I can look back and see that I have directed this family in a way that will make them better people, and insure the continuity and success of the Jewish people..."

Billie Tisch is a woman with special ties to the Jewish community. She has devoted both her personal life and professional life to insuring the success and well being of the Jewish people worldwide. Billie Tisch serves as a reminder to all women that as they enter the working world, it is important that volunteer work and family not be forgotten.

Speak Your Mind Teacher Evaluations

At the end of last semester the Student Council distributed evaluation forms to be filled out by students. How do you think these evaluations should be used?

Caron Lulinski (Junior): Student evaluations are very important because it's the students who have the inside story on what goes on in the classroom. The teacher should be able to read the evaluations of themselves so that they can get an idea of how the class is responding to them. Perhaps if these evaluations were used constructively by the teachers, they could greatly improve the level of learning in the classroom.



Sharna Protas (Junior): The Administration of the University (and all those who appoint faculty) should certainly be shown the evaluations, and keep these relevant facts in mind when evaluating the performance of faculty members. Also, as each faculty member should be eager to discover the success (or failure) of his/her performance as an educator, they should be entitled to the privilege of seeing the reports.



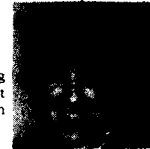
Nomi Voroba (Junior): Student evaluations of teachers should be kept on file and made readily accessible to all students. In this way one can get other students' opinions regarding a particular class and teacher before actually registering for the course. However to be fairer to the teachers, evaluation forms should not be distributed during finals, when students can't wait to vent their angers.



Rachel Katz (Senior): The evaluations, as they appeared, should not have been used. The questions did not reflect what the teachers did, or did not, teach during the semester. If any evaluations are to be given at all, they should be accompanied by an envelope, to be sealed by the student, only to be read by the head of the department.



Dena Wolfsetz (Junior): Teachers should be using these evaluation forms to determine whether or not the material covered in class is advanced enough for the level of the students.



Experience The World

by Amy Rubin

"Internships, no matter what you do, expose you to the field; you become aware of what it takes to do the job, and if you are really interested in that particular profession," comments Shelley Friar, a 1984 Stern College graduate and recipient of three internships. "They are wonderful," Diane Feldman says, "It's like being in the real world." Diane, a journalism major, sought an internship through Professor Laurel Hatvany, Assistant Professor of English and shaped major coordinator. Diane reported for the *Villager*, a local newspaper in Greenwich Village. She explains, "I wrote about issues that might be contrary to *Halacha*, but could not be ignored in the working world." In preparation for an article about gay rights, Diane interviewed leaders of gay rights, spoke to advocates of the gay rights amendment and obtained the schedule for services at a gay Temple. "No matter how much classroom experience I will receive, or how deeply I am involved in the school newspaper, nothing beats working for a real newspaper," states Diane.

Shelley Friar received her first internship, writing sixty second radio advertisements at an advertising agency, through Professor

Hatvany. Shelley found her subsequent internships herself. "If you have proper credentials and express a willingness to work, internships are not that difficult to locate," Shelley explains. Shelley is now employed as managing editor at *Analogue Science Fiction/Science Fact Magazine*, where she served as an intern, and now supervises her own intern. Shelley urges, "If you are interested in a certain field go out and get your own internship. They are helpful because you get an idea of what specific profession you wish to pursue, and what jobs you don't want."

According to Professor Hatvany, a student who "went out and got what she wanted," is Amy Greenzweig. Amy knew she wanted to work in the field of communications, so she did the "legwork" for an internship herself. She sent in resumes, called for interviews and called back to check on her progress in assuming the internships. Commenting on her summer internships at WCBS-TV, New York and at WCIX-TV, Miami, Amy says "Definitely try for internships at smaller companies. At WCIX I did substantial work—I operated a portable VCR, edited and shot video tape and did some writing. At CBS I had no hands-on experience. Mostly I watched and filed."

At her present internship, Amy is writing for *Broadcast Week*, a newspaper for media. She enjoys this internship greatly and advises students to work at internships. "Because you are interning, if you make a mistake you aren't fired. It gives you a chance to prove yourself," explains Amy.

Professor Hatvany began by finding internships for English/Communication shaped

majors but has branched into other areas, such as accounting and computers. She says, "The girls are well thought of. They are responsible and diligent, and people who have employed interns call us back when they need interns again." Professor Hatvany, commenting about the importance of internships, states "They can make the difference in tight job placement, especially with smaller firms." A student receives one credit for an eight hour per week internship.

Another place to look for internships, is through the Jewish Vista Corps of the Jewish Association for College Youth. Located at 95 Madison Ave., this organization locates internships which deal with human services within the Jewish community. "Jewish college students are made more aware of social concerns of the Jewish community, and gain work experience," comments Debrah Sloss, assistant community service coordinator. Although semester internships, which run from six to eight hours a week, are non-profit, full time paid internships are available for the summer. The phone number is 696-1590, and ask for Debrah Sloss.

Even if a student is undecided as to her profession, she can still benefit from a general internship. Diane Feldman reasons that an internship teaches you a lot about New York and finding your way around the city. There are many resources available to students." Diane states emphatically that "by using the city's resources—records, agencies and officials, and learning how to find information, reach people and interview them, a student can establish real contact with the world."

TAC Notes

Zachor Al Tishkach

by Lee Rabinowitz

"Zachor al tishkach" is the motto of both Soviet Jewry month at Stern and Yeshiva College and of the upcoming celebration of Purim. In the days of *Mashiach*, *The Book of Prophets* will no longer be read by the nation but *Megillat Esther* will. Why does this difference exist? *The Book of Prophets* was written to emphasize the admonitions in the *Torah*. This will be unnecessary in the times of *Mashiach*. *Megillat Esther*, however, is an eternal reminder of our struggle against *Amalek*, and this story we will tell forever.

Purim is also a celebration of the unity of *B'nei Yisroel*. We send *mishloach manot ish l'raihu* to build and strengthen our brotherly bonds. The Soviet Jewry phonathon and rally both demonstrated Stern's unity with *B'nei Yisroel* in Russia. Historically, this unity has led to victory: "Ushear hayehudim asher bi'midnot hamelech nikhalu ve'amdu al nafsham." "But the other Jews that were in the King's provinces gathered themselves together and stood for their lives" (*Megillat Esther* 9:16) "Ve'hayehudim asher bi'Shushan nikhalu... yamim asher nachu bahem hayehudim may-oyvahem" "The Jews that were at Shushan assembled together... as the days wherein the Jews rested from their

enemies" (*Megillat Esther* 9:19) The cohesive bond that holds us together is the same factor that separates us from other nations. "Vi'daichem shonot mikol am" "And their laws are diverse from all people" (*Megillat Esther* 3:8). During Soviet Jewry month we dedicated our study of *Torah* to the merit of our brothers and sisters behind the iron curtain.

In addition to the symbolism found in the reading of the *Megillah* and *mishloach manot*, we also find an interesting lesson in the custom of masking ourselves. The mask represents the idea that although freedom of religion has been denied to us at times by *Haman* or others, the Jew nonetheless remains strong and true to G-d internally.

Just as the Jews in the walled city of *Shushan* raised arms against *Amalek* and just as we raise our arms in noisemaking to blot out *Amalek*, we too must fight to help the Soviet Jews, Jews in a "walled" city of their own—*Zachor, Al Tishkach!*

TAC would like to take this opportunity to express its sincere thanks to Rabbi Mordechai Reich for speaking at the annual Stern College *Chanukah Chagiga*.

Computer
Science/
Education
Shabbos
March 23-24

Museums Around Town

by Mattie Rubenstein

At The Jewish Museum: Two exhibits of photography focusing on Soviet Jews are now on display until March 4. "Soviet Jews" is a display of 28 photographs by Bill Aron, an American photographer, taken during his trip to the Soviet Union in the Fall of 1981. The subjects of his photos are refuseniks and those Jews still trying to observe Judaism.

The second exhibit entitled "Hidden Lives" contains 55 black and white photographs by Nodar Djindjishvili and Albert Benzon, two Russian photographers who later left the Soviet Union. In 1980 they began a 20,000 mile two-year journey across the Soviet Union to record with their cameras what was left of Jewish life in the USSR. The photos reflect the overall decline of Jewish life, but there are pictures in which one can still see some remnant of Jewish observance and tradition. There is a picture of a former synagogue in Minsk that is now a theatre but there is also a photo of turkeys being brought to a kosher butcher, taken in The Georgia region of the USSR.

The museum is located on Fifth Avenue at 92nd Street and is open at the following times:

Monday, Wednesday, Thursday: 12 noon-5 p.m.

Tuesday: 12 noon-8 p.m.

Sunday: 11 p.m.-6 p.m.

Admission—\$1.50 with Student ID.

At the Central Research Library of The New York Public Library: An exhibition on the history of Jews in America from 1654 until the present entitled "Jewish Life in

America: Fulfilling The American Dream" is now on display in The Main Library on 42nd Street and will continue through March 9. The exhibit consists of a core display of documents, photographs and paintings, that is part of a travelling show sponsored by the Anti-Defamation League of B'nai B'rith and The American Jewish Historical Society which is augmented by rare books, original manuscripts, prints and photographs from the collection of the New York Public Library.

The exhibit is divided into five major chronological sections, each corresponding to a different wave of Jewish immigration. The first section (1654-1819) covers the first American Jews, mostly Sephardic, who came in the first "wave" of immigration to the United States starting with the arrival of Jews in New Amsterdam (now New York). The Second Period covers the years 1820-1881, a time of large scale immigration of German Jews. Much of the display of the Third Period, 1881-1920, is devoted to the conditions of Jews who came during the mass emigration from Eastern Europe. The Americanization and acculturation of Jews is the main focus of the Fourth Period, 1921-1945. The last period, 1945 to the present, stresses the almost total integration of Jews into American society, and their achievements in the sciences, politics, the arts and other areas of endeavor. In each of the five sections there are photographs, reproductions or documents that reflect Jewish observances and religious life during that period, including the First Hebrew Bible

published in the U.S. in 1814, a *Kenubah* written in 1854 in New Orleans, and an early Reform prayerbook printed in the U.S. in the early 1800's. In addition, for a quick overview, each section has posted in it a chronological listing of important events in American Jewish Life during that time period.

Some of the more unusual display items include: a Yiddish map of The United States printed for immigrants by the Educational Alliance, a letter written by Albert Einstein in 1921 which states his interest in supporting the then newly founded Hebrew University in Israel, a Yiddish translation of a popular comic-strip (The Katzenjammer Kids) from a Yiddish newspaper printed in 1906, and a 1918 photograph of one of the most famous American rabbis, Rabbi Stephen S. Wise, together with his son in a shipbuilding yard where they were working in order to contribute to the war effort during World War I. The library is located on Fifth Ave. at 42nd St.

This free exhibition is open at the following times:

Monday-Wednesday: 10 a.m.-9 p.m.

Thursday-Saturday: 10 a.m.-6 p.m.

There is a free guided tour each day at 12:30 p.m. for the first 30 people to arrive. Some advice: use the main entrance at Fifth Ave., as this leads directly into the hall with the exhibit. Also note that the exhibit continues on the 2nd floor (1654-1819 and 1820-1881 are on the 1st floor in the main hall; the rest is on the 2nd floor.)

Keeping Fit with Donna



by Donna Dolitsky

Girls, put away those Entenmann's cakes, potato chips, and ice cream and start thinking about where the calories go.

After it passes the mouth it goes right to your thighs, waist, stomach, and buttocks. The best way to lose weight is to cut down on all those sweets, but the best way to keep it off is with exercise. It is important for everyone to keep fit and stay in good shape, even if you don't have to lose weight.

Every issue is going to consist of some new exercises for a specific part of the body. Remember, it is important to start out slow and work your way up.

We're going to start off with thigh and hip exercises.

Lie on your side, feet straight out. Lift your top leg up and down

20 times but don't touch down.

Next bring your top leg in, out and up. Do this ten times.

Next bend in your bottom leg and extend your top leg in front of you and lift twenty times. Now extend it even farther and lift ten times.

Next roll over a little so that half your stomach is on the floor and your leg should be in back of you and lift fifteen times.

After you have completed all these steps, roll over to the other side and repeat the sequence.

Other good sources of exercise are the Jane Fonda tape, and as the weather gets nicer, go on your sneakers and put jogging. Remember, spring is on its way.

Next edition we will work on our stomachs.

Community Shaken By Synagogue Blaze

Editor's note: Rabbi Henry Issacs, spiritual leader of the Beth Abraham Synagogue in Bangor, Maine, is the father of Shifra Issacs-Garber (SCW, 84)

by Esther Koenigsberg

The Beth Abraham Synagogue in Bangor, Maine burned down on Wednesday, January 25, leaving the Jewish community "shaken" and dismayed. Particularly disconcerting is the possibility that the fire reflects the Jewish community's growing alienation from leading non-Jewish citizens. Indeed, many in the non-Jewish community are disturbed as well.

The fire began early Wednesday morning, approximately twenty minutes after the completion of the morning services. Spiritual leader, Rabbi Henry Issacs, had been sitting down to have breakfast when a synagogue member called to report the blaze. The synagogue "went up in ten minutes," Rabbi Issacs says. "It was a petrifying sight." Fortunately, all of the Torah scrolls and silver crowns were saved. The Torah scrolls were only slightly stained on the outer side of the parchment, allowing for easy repair by a scribe. Fortunately, too, the synagogue had full insurance coverage.

When a religious institution is burned down, both the local fire department and a private team, sent by the state, conduct a routine investigation. During the Bangor investigation, firemen found the synagogue door, that the Rabbi claimed he had locked, open, and

immediately suspected arson. Rabbi Issacs recalls that he "did not want to believe" that the fire had been planned. Nevertheless, he could not ignore the direct link with a recent zoning problem.

After Rosh Hashana, a local restaurant, the community's sole supplier of fresh kosher meat, had burned down. The owners found it difficult to relocate because of the current development movement in Bangor and finally succeeded in purchasing the property of the Elk's Club. The zoning board denied them the rights to purchase, however, since the Elk's Club was, ostensibly, located in a residential zone. The owners then travelled to Augusta to obtain papers which would allow them to buy this property. The restaurant was a club in good standing under the conditions of the "Grandfather Clause" that would allow a club to purchase a club. Again, the town refused. Indeed, on Tuesday night, the eve of the fire, the zoning board and the owners had met. The two Jewish members of the board refused to sit because of a "conflict of interests." Remarks were made of the "fine WASPs in the community who were 'very anti-Semitic.'"

Rabbi Issacs maintains that the meat controversy is, in fact, "more important than the fire." For a Jewish community must have kosher meat available to it. Rabbi Issacs recalls that growing up in New York he encountered much anti-Semitism, particularly in the form of street fights. "This is a different kind of anti-Semitism," he points out. In Bangor, the enemies "smile." Jews can not live among non-Jews, not in ghettos. Rabbi Issacs complains that he has never believed in "pushing" into the non-Jewish community; yet, the few non-Jews who "run" the town are now disturbing the Jewish community. "The anti-Semites came out of the woodwork." "Perhaps the non-Jews are opposed to having the word 'kosher' on Main Street rather than on the Jewish side of town," he says.

The investigation concluded that the fire had been caused by a spark in the chandelier. Nevertheless, both the non-Jewish community and the newspapers refuse to believe the two stories are unrelated. Even the mayor, who has opposed the kosher restaurant, is afraid. The Jewish community has an even greater worry: they have only one week to petition on behalf of their meat suppliers.

Letters To The Editor

cont. from p. 2 col. 2 of my knowledge) been appointed Dean of AECOM (yet).

Other than these errors, I think the article was informative and of timely interest.

Thank you.
Dr. Albert S. Kuperman
Associate Dean AECOM

Better Time To Distribute

To the Editor:
I would have been more than willing to cooperate with the Student Council's plan to evaluate

courses had the issue been handled with even a small measure of tact and civility. Instead, I found myself angry when I received, with no prior notice, a document marked "Teacher Evaluation Forms" which virtually commanded me to ask students to spend time during their final examinations evaluating the course in which they were being examined.

Come now, ladies! Couldn't you at least have sent the faculty a one-sentence memo informing them of your planned evaluation? Couldn't you have found a better time for the method of distribution? Why not evaluate the course instead of the "Teacher"? Were I or my colleagues to greet you with a

"surprise" equal to the one you have offered us (in the form of a spot quiz or an extra paper), you'd flock to the Dean in no time flat!

Let me repeat. The Humanities Division regularly requests student evaluations of courses; I have no objections to such procedures. My objections are to the ways in which you have mismanaged this attempt at evaluation. I cannot speak for my colleagues; I can only indicate that I am offended by your methods and will in no way (either as proctor or instructor) aid you in attaining your goals.

Dr. Carole Silver, Professor of English, Chairperson, Humanities Division, Yeshiva University

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Rabbi Label Sharfman is currently in the U.S. conducting interviews.

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

Typical New Yorker

by Sara Kosowsky

With the new semester upon us, October seems ages ago, yet in actuality it has only been four months since school began; only four months since many of you saw New York for the first time. Remember how overwhelming it seemed at first glance? Coming from communities with cars as the only means of transportation, buses, express buses, subways, and trains can be very hard to get the hang of.

Recently I underwent an eye-opening experience while riding a Madison Avenue bus. I was sitting toward the back of the bus reading *The Merchant of Venice* (required reading) when I glanced up and saw a man and woman, a college-age boy and a teenage girl sit down in the empty seats around me. I turned back to my play but found it very hard to concentrate because they were talking so loudly.

"What street did he say it was on?"

"I think 89th Street."

"I think you'd better go ask again."

"I... I told you it was 89th Street, and the bus driver told me four times to be sure I got it." I could not help but smile as I continued to look at my book and think to myself, "Obviously not New Yorkers." I succeeded in reading one line when the man started talking again. "Tim, you're sure it's 89th Street? You don't want to go ask again now? I hope you're not going to get us lost again like you did this morning. It took you five minutes till you realized we weren't going towards Central Park but only in a circle."

At this point I gave up on the play and closed the book, I mean this was better for character

analysis—it was live! I sat there listening and remembering the first time I walked towards the trees which I was sure were Central Park only to find out (luckily before I got there) that I was on my way to Riverside Drive. Is this what I looked like?, I wondered.

The man continued, "Where did you say the Guggenheim was, Tim? What street?" Then he turned to me and asked, "Do you know what street the Guggenheim Museum is on?" 89th Street, I replied. Actually, I knew it was on the Upper East Side but I didn't know the exact street, but I figured I couldn't go wrong with 89th Street. "See, she knows where it is. What about the Museum of Natural History; maybe we'll go there tomorrow." I told him it was on 81st street and Central Park West on the West Side. How would they get there, by taking a crosstown bus?

"Gee, how would you like to come along with us this weekend and show us around? Are you busy?" Yes, I told them, I had plans for the weekend, but inside I was laughing; we show people around New York City?

Until now I had assumed that this friendly group was all one family, but then another two college-age girls came back towards us and I realized that they must be on a school trip. "Where are you all from?" I finally asked one of them, and she told me Syracuse.

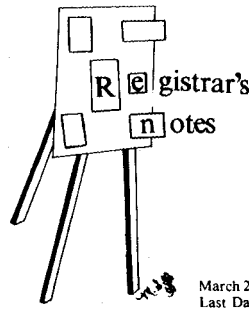
"Yes," added the lady, "do you know where that is?" I told them that I drive through it on my way to Canada and they said that's how most people know it.

"Do you live here?" they asked me and I immediately replied that I only went to school here. Oh, what school? Stern College, I replied,

awaiting a typical "where?" Much to my surprise the woman said, "Oh, that's where Anita Berstein went to school." I was so taken aback I didn't know what to say. People from Syracuse who seem to know nothing about New York have heard of Stern? Wow!

Instead of answering or listening to the rest of their talk, I started thinking. Good grief, am I really that much of an expert on New York that people look at me as a (gasp) New Yorker? My G-d, that has always been one of my worst dreams. Now I was beginning to worry. Hadn't my first reaction towards them been to ignore them and read my play (not because I'm such a devoted student), a typical New Yorker action? Furthermore, when they demonstrated their naïveté about New York, I condescendingly smiled at them just as that woman who told me about Central Park had done, and all of those bus drivers and pedestrians with whom I double-checked my directions with my first months in New York had done? Am I really

cont. on p. 8, col. 3



- March 2, Friday
- Last Day for Eligible Students to Withdraw and Receive Partial Tuition Refund (2)
- March 15, Thursday
- Past of Esther, to Follow a Friday Schedule Temp. Grades From Fall Become Final (unless previously changed by instructor)
- March 16-18, Friday-Sunday
- Purim Recess, No Classes
- March 23, Friday
- Last Day to Apply for May CLEP Tests
- April 9-13, Monday-Friday
- Period to File for P/N Grade
- April 15-25, Sunday-Wednesday
- Passover Recess, No Classes

Controversial Criticism

cont. from p. 4, col. 2
to contribute to the improvement of the Jewish studies department at Stern.

A possibility that should be considered is to appoint divisional heads within the system. The four department heads at Stern cover the large areas of (1) humanities (2) social sciences (3) natural sciences and (4) Jewish studies. Perhaps it would be beneficial to set up official (salaried) division heads within these departments to supervise individual subjects instead of relying on the self-appointed division leaders. The present division leaders are teachers who have put aside extra time and effort to preside over their specific departments, but they receive little extra from the college for this work and may not feel comfortable in the position of instructing or supervising their peers.

On a Personal Note:

Of some 109 teachers in the Stern College system, only Dr. Miriam S. Grossoff contacted the Student Council to voice concern in a calm and professional manner. I have been disappointed by some of the responses of our teachers. Many teachers lashed out at students who innocently requested their evaluation forms after finals. Come, now, teachers! a nasty-toned letter is unprofessional. Although it rightly criticized our procedure and contained valid complaints, the rudeness was unnecessary. Thoreau wrote, "I am sorry to think that you do not get a man's most effective criticism until you provoke him." (however unintentionally). Some teachers embarrassed students (including myself) by making announcements during finals pertaining to their refusal of cooperation with the student evaluation committee. Are these our role models? I should think not. One Rabbi shook his finger at me and demanded, "What will you, Brenda Time, say for yourself this *Yom Kippur* when you are up before judgment in front of *Hashem*?! Well now, let us not forget why we are here. In 1956, J.F.K. addressed Harvard University with: "The goal of education is the advancement of knowledge and the dissemination of truth."

continued on page 8, col. 4

Yeshiva University faculty members. Anyone who has dealt with faculty members of our University will quickly jump to explain their uniqueness as a group and as individuals. We are dealing with special people—made out of the kind of stuff that forms dedication, personal commitment, and intellectual superiority. They are bound as a group by a rope with one inscription: we are here because we want to be here. These people do not receive high salaries, special appreciation, or unlimited cooperation. Let us not forget on the whole that they are good people to which we are indebted for the wealth of our education.
Thank you, teachers.

Evaluations Poll

Now it's your turn. The Student Council and The Observer would like to hear your opinion. Please participate by answering these questions and placing the results in the box in the office of Student Services by noon, Wednesday, March 7. This poll is open to all students, faculty, and administration at Stern College for Women.

Please circle when appropriate:

- A. I am a
 - (1) student
 - (2) faculty member
 - (3) administrator
- B. The evaluations should be used primarily for:
 - (1) constructive criticism to service the teachers directly.
 - (2) a "voice" for the students to

the department heads or administration and therefore preserving the confidentiality of the students.

C. If you chose #2 above, should the evaluations go to:

- (1) the department heads
- (2) the administration
- (3) a student committee should compile the results and give the summary to:

- (a) the teachers
- (b) the administration
- (c) the department heads

D. Do you think the evaluations are more beneficial than harmful?
Yes No

E. When is it a good time to hand out evaluations?

- (1) the last class of the semester
- (2) during final exams
- (3) other _____

and who should hand out the evaluations?

- (1) teachers
- (2) students

If you are a teacher, do you object to handing out evaluations for the students?

Yes No

F. Did you take the evaluations seriously?
Yes No

Semi G. If you answered #1 on question B, should the evaluations go to:

- (1) directly to the teachers or
- (2) to a student committee to compile the confidential results (to maintain student anonymity).

H. Can you think of a more effective way to improve the quality of education at Stern College?
Yes No

If Yes _____

YU Israel Fair

by Esther Koenigsberg

On Sunday, February 12, the Yeshiva University Joint Israel Program, in cooperation with the National Conference of Synagogue Youth, introduced what many considered an innovative and promising recruitment technique. The "Israel Torah Fair," a day long information seminar, provided students interested in study in Israeli institutions with advice from their peers and administration members. The fair was a success, although it did encounter several unforeseen problems.

The program, held at the Main Center in Science Hall, began with registration, during which each participant received a kit including a booklet describing the objectives and procedures of the Joint Israel Program and listing the addresses and telephone numbers of the offices of participating schools; a copy of the *Y.U. Israel News: Special Torah Fair Edition*, presenting information concerning participating schools; and an evaluation form. The kit also

contained a copy of a letter sent to Yeshiva University President Dr. Norman Lamm by Israeli Prime Minister Yitzhak Shamir. Mr. Shamir warmly praised Yeshiva University, writing, "The first Yeshiva University Israel Fair gives me the opportunity to place on record my appreciation of the role your important institute of learning plays in the life of American Jewry... particularly pleased that hundreds of Yeshiva University graduates have already made *aliyah*... contributing to every facet of Israeli life..."

After welcoming addresses by Ms. Judy Paikin, Director of Admissions, and Dr. Israel Miller, Senior Vice President, participants viewed the film "Torah from Zion" which depicted several scenes from a typical year of study in Israel. Next, each participant attended two of four workshops offered. One session was led by parents whose children had spent a year in Israel for parents whose children were considering doing the

continued on page 8, col. 4



The first Yeshiva University Israel Fair

Prescription Center

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(opp. Dorm)

10 Park Ave. at 34th Street

This would be the appropriate spot to add a few general words on

The Egged Bus Capers

continued from p. 4, col. 5
 route and the passengers get to appreciate the peculiar tastes of the man behind the wheel. I have sat through tapes of Hebrew music, hillbilly tunes, songs that sound like refugees from the '50's or possibly '30's, Israeli rock and so on. It is with great surprise that I occasionally identify a song or two that I remember hearing on the radio in New York a few months ago.

Every driver is an expert at threading his way through traffic and other obstacles. I've never been late to something because the driver didn't utilize what is politely called "defensive driving." (Green around the gills, yes, but never late.)

The typical *nahag* is also very capable of handling any emergencies that arise. The greatest fear on any bus is that of having an unidentified bag or parcel. I remember one Friday morning when the 21 was filled with students going away for the weekend. All of a sudden, the man standing behind me pointed to a nearby dufflebag and asked if it was mine. When I responded in the negative he began asking the other people around him. Soon everyone on the bus was looking at the bag questioningly and with growing suspicion. The man went forward and notified the driver of what was happening. The *nahag* immediately stopped the bus and called out in a loud voice, "Shel mi ha-rik hazeh? (Whose bag is this?)" No one answered. He instantly ordered the evacuation of the entire bus.

We responded quickly and quietly. I think no one panicked because the Israelis have faced similar situations before and none of the Americans could actually believe this was happening. As almost the last person got off the bus, a girl who had been dozing in the back woke up and asked what was going on. When told there was an unidentified dufflebag that was thought to be a bomb she said, "Really? Where?"

"That blue one in the corner," we answered.
 "Uh, guys, hey, um, it's like, uh, my dufflebag," she said sheepishly.
 "It's really not a bomb. Honest, it's not."

All of the passengers were at once relieved and more than slightly amused, but as the bus filled up and proceeded on its way once more, I couldn't help feeling sorry for the unfortunate owner of the dufflebag. Every single person on the bus was giving her *misur* about falling asleep and scaring the living daylights out of everyone. (When I told the story later to a friend, she told me that if the bag had been hers, she would've let

them destroy it as a suspected bomb, rather than go through the embarrassment of claiming ownership.)

Not all bus incidents are this serious. I have been collecting funny *Egged* stories since I got here. While still on the subject of unidentified objects on buses (UOB's), a student nurse was once on a really crowded bus and felt an arm around her waist. She assumed it was just someone reaching for the pole and moved forward a little. The arm came too. So she moved forward again. The arm moved once more. She then picked it up, and holding it out said in a loud voice, "Shel mi hayad hazeh?"

That can work both ways, of course, albeit not intentionally. On a really packed inter-city bus, a girl was having trouble staying on her feet, due to the motion of the bus as it went along various curves, and since she could not get to the pole, she reached behind her and grabbed what she assumed was the arm of a seat. After a while, though, it occurred to her that this "arm" was lumpy in the wrong places. She turned to look and discovered that she was holding the knee of a grinning *chayal*.

The following story is my all-time favorite. A girl was on a very crowded bus (ever notice how the best stories take place on crowded buses?) and was standing up, holding onto the bar. She was kind of tired and due to the swaying motion of the bus soon dozed off. She was actually in a heavier doze than she had thought, because when she opened her eyes ten minutes later, she discovered she was now sitting down. Sitting down on the lap of a very embarrassed, extremely red-faced *CHASID*. Oh, yes, you read that correctly. For a split-second she didn't know what to do and she felt really bad for this poor guy who couldn't even push her off ('cause he'd have to touch her) or say, "hey, girl, get off my lap!" She immediately realized that she had to get up as quickly as possible, and jumped up. All of a sudden, a person sitting across the aisle called out, "why didn't you just stay where you were—I bet it was really comfortable!"

I could go on forever about *Egged*, and the year's only half over. I know that when I come back to the States, some things will take a little while to get used to again. Did you ever hear of a subway door opening for a last-minute passenger who called out, "rega, rega"? And, I bet you wouldn't argue with a cabbie unless you were around 6 ft. 4 and so was your bodyguard.

But *Egged Nahagim* are not New York cabbdrivers.

Recently I had to buy a new bus card. Each one contains 25 punches, but they don't last forever and every two weeks or so you need a new one. Cards come in three colors, orange for children, blue for adults, and green for senior citizens. I buy the blue one (despite what those of you who don't know me assume from the picture the *Observer* runs with this column) without any trouble. But this time I had an interesting discussion with the driver.
 "A new card, please," I said, handing him the correct change for adults.
 "What kind do you want? Child?"
 I shook my head and pointed at the blue pile.
 "Nonsense," said the driver.
 "How old are you?"
 "Nineteen," I replied.
 "Well, you look thirteen."
 "So sell me an orange one!" I said in exasperation. The driver grinned and handed me the blue one I had originally requested. Looking at it, I saw he'd punched it precisely on the dividing line between two numbers, making it impossible to say which one had actually been punched.
 That's an *Egged* driver for you. Anyone interested in getting a *tremp* (hitch)?

Just then Tim interrupted my thoughts to find out if I knew a good friend he and his former girlfriend could go with her present fiancé for brunch on Saturday morning. No, I told him, I'm not familiar with the part of town in which you're staying. I never saw these people in my life and chances are I'll never see them again, yet in just one bus ride they shared so much of themselves with me.
 That's the thing: out-of-towners are friendly. New Yorkers (in general) are not. When was the last time you said more than a perfunctory hello or excuse me to a fellow bus or subway rider? I remember an old episode of "Family Affair" where Buffy and

Jodie decide to throw a party for their apartment tenants just so they could get to know their neighbors. In their youth they felt that a party would be the trick to break the ice and make their neighbors more sociable in the elevator. All they wanted was someone to smile and talk to them, but this was asking too much.

These visitors from Syracuse reminded me of Buffie and Jodie. They were only doing what came naturally to them—being friendly—whereas I was undergoing an inner struggle. On the one hand, I wanted to sit and *shmooze* with them and show them around New York, and on the other hand I didn't want to say too much about myself to them because there are all types in New York.
 Finally my stop came at 86th Street. I put my unread *Merchant*

of *Venice* in my bag and gathered together my stuff. "Oh, you're leaving," said the woman. "Well, if you're ever in Syracuse, stop in at Syracuse Community College and say hello; you've got a whole bunch of new friends there."
 "Thank you," I replied. "And enjoy your stay here in New York." As I got off the bus I couldn't stop smiling. This time it was not a condescending smile but a genuine "good feeling" smile. These people had really been a breath of fresh air; they put me in a good frame of mind for *Shabbat*. As I stood waiting at 86th and Madison for my cross-town bus I was tempted to walk up to 5th and look up the block to see if a group of bewildered people led by a fearless leader were on their way into the Guggenheim Museum at 5th Avenue and 89th Street.

Caption Contest: Can you think of a creative caption for this photo? If so, give suggestions by Wed., March 7, to Deena in Rm 6B. Winning entry will appear in the Purim issue.



Dr. Charles Raffel

Israel Torah Fair

continued from p. 7, col. 3
 same. Another, led by students, dealt with choosing among the programs in Israel. A third enabled returning students to share their experiences with prospective students. The last, led by a panel of two students, a member of the Jewish Agency, and a member of the National Conference of Synagogue Youth discussed the practical aspects of a year abroad, including advice concerning banking, laundering, passports, and luggage.

Finally, participants attended an information forum. First, students and representatives from the various Israeli schools and *Aliyah* organizations manned booths where they answered questions and distributed brochures and applications. Next, several yeshivot presented slides and films.

Most of those involved were pleased with the fair's success; one

student later noted, "I didn't think it would turn out to be as successful as it was." Yet, there were a number of difficulties. Most glaring was the extremely poor turnout of female students. Some attributed the absence to unclear advertising that had failed to specify that the program was designed for both male and female students. Others pointed to the tendency for applicants to girls' yeshivot to make decisions earlier and suggested that future programs take place during December.

Finally, some explained that the uptown campus is relatively inaccessible to many who do not attend Yeshiva College. In addition, some complained that poor acoustics encouraged participants to lose interest in the "Torah From Zion" film. The administration seemed eager to accept advice and to work to create an even greater success for next year.

The New Yorker Experience

continued from p. 7, col. 2
 beginning to seem like I belong to New York?

Just then Tim interrupted my thoughts to find out if I knew a good friend he and his former girlfriend could go with her present fiancé for brunch on Saturday morning. No, I told him, I'm not familiar with the part of town in which you're staying. I never saw these people in my life and chances are I'll never see them again, yet in just one bus ride they shared so much of themselves with me.

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U.N. Force Problematic

continued from p. 2, col. 5
 peacekeeping force (MNF). But a U.N. force would not remedy the situation in the Middle East; it would only worsen the existing calamity.

However, it is doubtful that such a plan could come to fruition. The major impediment is that Soviet assent is necessary to implement this proposed Security Council measure. Yet the Soviets have remained adamant in insisting that the MNF depart before U.N. forces step in.

Logistics pose a further obstacle to implementation. Larry Speakes, the White House spokesman, has himself stated that there has been a traditional unwillingness among member nations to provide troops for U.N. forces.

Aside from the technical difficulties, there is another reason why calling in U.N. forces is not an appropriate means for American disentanglement from the entrapments of Lebanon. Doing so would pose a threat to Israeli security, and thus undermine the entire Israeli purpose in this costly prolonged war. Blatant proof to the threat lurking

behind U.N. "peacekeeping" efforts is Israel's 1982 disclosure near Sidon. At that time a PLO training center, complete with assorted varieties of weapons and explosives, was discovered housed in a school under U.N. auspices.

Finally, any faith in the U.N. as an institution means ignoring recent history. Its past track record in the Iran/Iraq, Falkland Islands, and Afghanistan crises reveals the true nature of the United Nations as an ineffective maze of bureaucracy. Any attempt by the Reagan administration to save face by pulling out and handing over the mess to the U.N. would mean lives lost in vain, detriment to Israel, and rubbing salt into the already badly wounded American integrity.

The correct tone for Mideast peace negotiations was set by Henry Kissinger in 1974. Mr. Kissinger spent thirty-four days in negotiating with Syrian president Assad before an accord was reached. Slow and tenacious perseverance still remains the only viable way to achieve effective settlements in the Middle East.

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