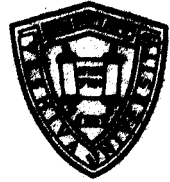


THE OBSERVER

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"Women in/and *Halacha*"

by Susannah Danishefsky

A Judaic Studies conference sponsored by the Judaic Studies faculty in conjunction with the Torah Activities Committee and the Stern Alumnae Association will be held in Koch Auditorium on Sunday, December 16, 1984. The symposium will be divided into morning and afternoon sessions on the topic of "Women in/and *Halacha*."

Rabbi Saul Berman, a member of the Judaic Studies faculty, will lead the discussion with a presentation on "Women and *Talmud Torah*." Dr. Sarah Reguer, professor of Jewish History at Brooklyn College will conclude the morning session with "Women and Development of

Halacha." Comments on the two lectures will be delivered by Rabbi Ephraim Kanarfogel, chairman of the Judaic Studies faculty and Mrs. Miriam Cohen, a student at Bernard Revel Graduate School and a member of the faculty of Prospect Park High School.

The afternoon section will begin with Dr. G.E. Ellinson of Bar Ilan University on the "Question of Obedience." He is the author of *Halsha V'HaMitzvot: Yalkut Horeot Chachmanu U'Piskai Halacha* and *Nisui Shelo Kecat Moshe VeYisroel: Iyun B'Sifrei Halacha*. Following him will be Dr. Moshe Meiselman, author of *Jewish Women in Jewish Law*. Rabbi Willig, an instructor of *Talmud* at

Yeshiva University and Dr. Rivka Ausbel-Danzig, director of the FACA, will serve as commentators on the speeches.

This is not the first such conference at Yeshiva University. Last year, "*Torah Im Derekh Eretz*" was discussed at Stern. According to Rabbi Kanarfogel, "Women in/and *Halacha*" was chosen this year for two reasons. First, experts capable of speaking on the subject are currently in the vicinity. Second, the topic has innate interest for those affiliated with Stern. Future conferences may be planned if this one is successful, he added.

Chinese Sociologists Meet With Students

by Rachel Gross

"The Function of Religion in American Society" is the topic being studied by two social scientists from the People's Republic of China. The sociologists, Mr. Chang You Yen and Mrs. Deng Wen Wen, came to the U.S. three months ago in conjunction with the Appeal of Conscience Foundation, a non-profit organization founded in 1965 by Rabbi Arthur Schneier of Park East Synagogue. As part of their tour of American universities in the northeast part of the country, they visited Stern College on November 7.

The visit to Stern, and to Yeshiva College the following day, was arranged by Dr. Norman Lamm, president of Yeshiva University. At Stern, the sociologists were escorted by student council vice-president Jan Pion and accompanied by Dr. Leo Landman, dean of the Bernard Revel Graduate School and Rabbi Leonard Guttman, educational director of the Park East Synagogue. They attended the "Survey of Civilization" course given by Rabbi Saul Berman, and also were shown a Torah scroll.

On both days the sociologists were given the opportunity to meet with student leaders and to ask questions. Chang, an associate professor of the sociology of religion at the Academy of Social Sciences in Peking, admitted to knowing very little about Judaism, explaining that their institute has no information regarding the Jewish religion. Chang and Deng are primarily studying Christianity in the U.S. and the relationship between Church and State, however, they are very curious and interested in Judaism in America. They asked questions ranging from the feelings of Stern College Students regarding Judaism, to evidence of religious discrimination, to the relationship of American Jews with the State of Israel.

Students had the opportunity to ask questions about religion in China and about the visitors' project. Most answers were given by Chang, who appeared to have a better command of the English language than Deng, an assistant professor of philosophy who had only recently started learning English.

The scientists stated that a country can be understood through its religion, for religion plays an important role in society both politically and socially. "It's hard to separate religion from politics," remarked Chang. Most of the discussion centered on this topic, as this seemed to be a fine distinction the Chinese could not make. Dr. Landman pointed out the difference between law and prejudice, yet afterwards he was still asked if it was necessary to be

a Christian in order to become president of the United States.

The two sociologists mentioned that they and their families are not religious at all. In China, citizens have the constitutional freedom to believe in any religion or to be atheists, however, "the Church must get rid of all foreign control." The major religions in China are Buddhism, Christianity, Daoism and Islam. During the Cultural Revolution, religious individuals were persecuted, but since 1976, the situation has changed and "the condition of believers is better than before." There are six million more Christians than before the Cultural Revolution, although Buddhism is still the dominant religion in China. When asked about Confucianism, the visitors explained that there is a debate over whether it is a religion or merely a set of traditions, yet it is still very influential.

Chang and Deng pointed out that there are very few Jews in China. Although there was a sizeable Jewish community in Shanghai during World War II (many European Jews escaped eastward) all that is left of it is a synagogue. Deng commented that there are still some Jews left in the Khai-fung-gu province, but they are "ancient ones" who, on the most part, are converts to Islam.

At Yeshiva College the following day, the sociologists observed *mincha* services and visited the library. They were given gifts of several Jewish-interest books. Their visits at Yeshiva University were "interesting and stimulating" and Yang and Deng hope that the connection between Peking University and Y.U. will be strengthened.

Model UN

by Debbie Leibowitz

The 18th annual Model United Nations at the University of Pennsylvania took place during the weekend of November 8-11. This year, Yeshiva College and Stern College sent a delegation that included Michelle Small, Tzippi Singer, Ethel Greenstone and Benay Perlman. The Model U.N. is based on the same format as the original United Nations. Each school represents a country and students are assigned to different committees, such as the General Assembly; Security Council; and political, social, economical, cultural, transnational, and disarmament committees. The delegates attend conferences and discuss different issues and problems from their country's point of view.

This year Yeshiva University represented Egypt. Yeshiva continued on p. 4 col. 4

Levitz: Progress Report

by Debbie Fisch

The 2½ month old office of the dean of students, under the direction of dean of students Dr. Irving Levitz and assistant to the dean of students Dr. Efreim Nulman, has a list of accomplishments and proposals regarding the upgrading of student life and environment for which, in a broad sense, it is responsible.

More specifically, Levitz outlines his responsibilities as including student activities, services (academic, personal, and career guidance), and religious guidance. He states that the establishment of the office of the dean of students reflects "a commitment to improve student life."

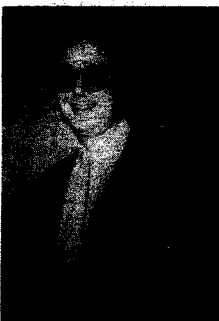
Since September, all of the mattresses in the dorm have been assessed and 153 of the worst ones are being replaced. The two-man painting team hired to paint dorm rooms has been replaced by an eight-man crew. According to Levitz, within 4-6 weeks the painting of 44 rooms evaluated by dorm counselors to be in poorest condition, will be completed.

Levitz related that he is actively working to expand career guidance and placement services, and "hopes to introduce something shortly," since "it's a priority" to him. He is contemplating a job placement and career guidance computer and the IBM Discovery II program. This program can be self-administered by students, giving them information on the latest job opportunities and requirements, and pinpointing where they personally fit into the job market. Levitz also hopes to expand job recruitment and internship programs. He is investigating the possibility of hiring more career counselors.

The office of the dean of students is planning a variety of cultural, intellectual, musical, and athletic presentations at YC



Dr. Irving Levitz



Dr. Efreim Nulman and SCW. According to Levitz, the purpose of the program is "to create a more stimulating campus life." Director of student services, Esther Zuroff, will offer ideas for this series of events and will be the talent recruiter.

Workshops on areas of student interest such as career planning, resume writing, and dating and marriage are also being planned. Levitz stressed that the final decision for workshop topics will depend on student interest and need.

Helping student council meet its budgetary needs is in the domain of the office of the dean of students. Throughout the

process of getting more funds for clubs, Levitz serves as liaison between students and administration.

Nulman, who Levitz introduces as his "right arm," is responsible for the supervision, coordination, and development of all counseling, programming, guidance, and career services for undergraduates at YC and SCW. He oversees all dorm services and is involved with solving rooming, academic, and social problems. Nulman trains all dormitory staff and supervises director of the dorm, Sema Reich. He also coordinates all psycho-educational workshops and lectures.

Undertaking his position as Levitz's assistant on October 29, Nulman has been involved with "an assessment of what exists," familiarizing himself with the Yeshiva structure and needs. He has been meeting with students, student leaders, and staff members. Nulman has organized a career services office, and is responsible for its day-to-day running. Furthermore, he offers career and psychological counseling.

When asked about his future plans as assistant to the dean of students, Nulman admitted, "Things won't change overnight, but I am hopeful to get programs underway, based on what students need and want—for example, a more extensive career counseling program."

Nulman, who has received his Masters and Doctorate of Social Work from YU and is a faculty member at Wurzelweil, has formerly served as director of family study at the Jewish Institute for Family Therapy and as director of preventative care at Ohel Children Home and Family Service.

THE OBSERVER

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Correction:

Dr. Jeffrey Gurock is being assisted in his research by Mrs. Shulamit Goldstein and not Dr. Doris Goldstein, as previously stated.

Letters To The Editor

Dear Editor,

Throughout high school, I was active in a Model United Nations Club which was supported financially and spiritedly by the administration. The school believed that the Model United Nations program was an extremely important extra-curricular activity, one that deserved an equitable portion of the budget.

When I was choosing which university I wished to attend, one of the criteria was that it have a strong Model United Nations. Since Stern really was my first choice of universities, I was pleased that it had an active political science club, which apparently supported an equally active Model United Nations team. Naturally, I assumed that the administration was financially supportive of this most deserving venture.

I was shocked to learn that, quite to the contrary, the Model U.N. team received very little financial backing from the YU

administration. It was only thanks to the Alumni Association and Dean Levitz that participation was made possible. Frankly, I am very perplexed. I really do not understand why this is so. There is so much to be gained from a Model United Nations club, that the little money spent is really inconsequential.

First of all, there is the experience the students gain. We learn diplomacy. We are exposed to people with whom we would have had very little contact, otherwise. We understand and truly appreciate YU's motto of "Torah U'Mada" in the "real world;" we learn what it is to be Jews in a non-Jewish environment.

Aside from this, Yeshiva University itself gains so much by being represented at these conferences. When a school is represented at any Model U.N. conference, its name becomes more well-known throughout the college world; particularly, if the

continued on p. 4 col. 1

Editor's Desk

Beware of Men In Dorm

by Diane Feldman

A few weeks ago, I was getting into the elevator in Brookdale Hall when a man delivering pizza stepped in after me. I held the door open and demanded that he get out. He did so, and stood looking bewildered in the lobby. I shouted for the guard, who was not at his post, only to discover he was watching the televised presidential debate in the front lounge. He claimed he was merely getting a drink of water (for ten minutes) but eyewitnesses said otherwise. The guard was replaced, and somebody told the poor delivery man he had the wrong address.

There is a rule in Brookdale Hall that no men are allowed past the first floor. However, with the dorm rooms being painted, and the roof being repaired and waterproofed, men are now running rampant in Brookdale Hall. This is quite upsetting to the normal dorm dress code of nightgowns, long underwear, and sweat suits. Girls are not accustomed to riding elevators at 8:30 a.m. with painters and construction workers. However, this is the time that we must be our own security. The school security can only help those who help themselves.

According to Stephen Saunders, director of security and safety at Y.U., the men who are authorized to be upstairs cannot wear I.D. badges. I.D.s are too easy to pass on to friends, making them ineffective. Plus, with crews being switched

frequently, and badges taking 10-12 days to make, I.D. cards are impractical. Nor can the workers be restricted to certain floors, due to the nature of their work.

So what can we do? Use common sense. If you are riding an elevator, or walking in the dorm, and you see someone who does not appear to belong here—speak up and ask who he is.

If students would be willing to carry I.D. cards, things could improve—but they refuse out-of-laziness.

Guards should enforce visitors signing in, so they know who is coming and going. If the money issue is why friends and relatives are sneaked into the dorm—the guest fee should be reconsidered. If the visitors inconvenienced the other roommates, the roommates would certainly speak up and ask the visitor to leave, so maybe the fee has outlived its usefulness.

We must remember that we are not alone in this building. Report any violations of security immediately. It is your duty to your dorm mates to help keep the dorm safe.

The guards are briefed that men are not allowed past the dorm counselor's booth. Remind them if you see men where they should not be. Everybody must be part of security, and be on guard. It is good preparation for anywhere you might live.

Alarm Falls on Deaf Ears

How do you know when a fire drill is not a fire drill? When the alarm is sounded, you have two choices. It may be a drill, or it may be an actual fire. Even if it is just a drill, on the way out of her dorm room a student could trip, or knock something over, or forget to extinguish a flame or cigarette, and that drill turns into a dangerous situation—a real fire.

A fire drill was conducted in the dorm last week. Students had no way of knowing if there was a fire or not. It was not taken seriously, and would have been ineffective in the event of a real fire. Students did not clear the lobby, which triggered a back-up on both staircases. After 10 minutes, students were still on the stairs waiting to evacuate the building. These students would have been seriously injured in a real fire. Other students congested the lobby and most did not even know it was not a real fire. Only three people knew it was a drill.

Furthermore, one front door remained locked during the fire drill. Apparently, out of the four doors in the front of Brookdale Hall, three of them have different locks and keys.

Finally, many students admitted they did not recognize the sound as being the fire alarm. Students were just generally unaware of evacuation procedures.

When the alarm is sounded, students should dress as quickly as possible (meaning robes, shoes, or coats), lock their doors, and leave the room. Refrain from using the elevators. They will be immediately shut down by the guard on duty. Take the stairs, and if one staircase is crowded, try the other one. Notify others on the way down to clear out. When you reach the main floor, exit the building immediately. Do not loiter in the lobby because it will prolong the evacuation of other students.

The guard is also responsible for unlocking all four front doors, and propping them open. Stephen Saunders, director of security at Y.U., has ordered new locks so that one key will open all four front doors. Also, the gate in the basement will be open, so that in the event students cannot pass through the lobby, they can go past the laundry room and through the gate onto 34th Street.

The front lounge is not safe in the event of an actual fire. All students are urged to leave the building altogether.

In the past, fire drills at Brookdale Hall have been successful. The success was mainly due to the

fact that most people were notified in advance, or supervised, or literally taken by the hand and led out of the building. However, this last fire drill was a bit more realistic, and students did not know what to do.

If you see smoke, or feel warmth, and do not know where it is coming from, pull the fire alarm and leave the building. (A little smoke now could be a big fire later.)

Maybe the recent ambivalence displayed during the fire drill was good in that it made others realize how dangerous the situation could be. After all, when the time comes, will you be able to determine whether that sound is a false alarm, or a dangerous fire?

Nobody Cares

This year, the University created the office of the dean of students to organize and develop campus student life and plan activities. More money was allotted to student councils to enhance extra-curricular activities, reflecting the administration's support. Students also commented on the lack of interesting programs.

As a result, clubs at Stern College have increased their activities. Events are held virtually every day. Among them are symposiums, films and workshops, encompassing a variety of interests.

Despite these efforts to upgrade student life, students fail to participate. Events are poorly attended, because of trite excuses such as exams or previous engagements. This lack of cooperation among students jeopardizes the financial support provided by the University, as well as the probability of obtaining lecturers in the future.

The fault does not lie in the lack of publicity for each event. Flyers and posters are displayed prior to the presentation in recognizable places.

No immediate solution to student apathy has been found. Perhaps it is the student's choice whether to talk on the phone for that hour she should have been studying, or to attend a cultural event that could contribute to her education.

Low Cost Psychological Services

College can be a stressful time . . .

If you think that talking to someone might help, our services are now available at Stern College for Women as well as Yeshiva College.

For information and/or an appointment, please call: 430-2218.

Hotline For Family Life

by Shalva Gottesman

Whereas most hotlines serving the public provide help and support after a crisis has occurred, the primary purpose of the "Get and Taharas Hamishpacha Hotline" is to prevent a crisis before it arises. Rabbi Joshua Heschel Wolhendler, author of *Gufei Halachos* (a commentary on the laws of *Niddah* in the *Shulchan Aruch*, patterned after the *Mishna Brura*), installed the hotline about four months ago. His main concern is educating the Jewish public about important halachic issues that are related to family life.

"Many secular Jews are not aware of the necessity of obtaining a *get* (a document of religious divorce) when they obtain a civil divorce," explained Rabbi Wolhendler. These Jews arrange for a *get* only when they want to remarry, at which time they are questioned by the officiating Rabbi whether previous marriages were severed by a *get* as well as by civil law. At this later date, Rabbi Wolhendler pointed out, the estranged couple may have lost contact, and searches can be costly and sometimes unsuccessful.

Moreover, even if the former spouse can be located, he/she may take advantage of the party that wishes to remarry. A husband may refuse to give his wife a *get* without payment; similarly a wife may decline to accept the *get*. Rabbi Wolhendler noted that, in general, both parties are cooperative during the civil divorce procedure because they have the common goal of separation—uppermost in their minds. Therefore, this is the ideal time to arrange for a *get*. After time passes, however, one member of the couple may become less cooperative.

The issue of *Aguna* (a wife who cannot remarry because her husband has refused to give her a *get*) has generated much discussion and debate in recent

years. Rabbi Wolhendler stressed that if the civil divorce has not yet been finalized, his staff can work with the lawyers to insure that a civil divorce is not granted without a *get*. If, however, the civil divorce has been completed, the wife must bear the expense of going back to court. Moreover, if the court forces the husband to give his wife a *get* (in consonance with the decision of the New York Court of Appeals that a civil court can force the husband to abide by the ruling of the religious court because the *ketuba*—the marriage contract—constitutes a pre-nuptial agreement to do so), the *get* may be invalid. According to Jewish law, the husband must give his wife the *get* willingly, not under coercion. With these concerns in mind, Rabbi Wolhendler repeatedly emphasized the importance of obtaining a *get* before the civil divorce is finalized.

The religious divorce procedure can be streamlined by the hotline staff if necessary, for very often a *get* must be delivered by proxy if one spouse is in another country. Because the *halacha* is very strict in its requirements that the wife receive the *get* "in her hand" from her husband or his representative, a *Bet-Din* (Jewish court) must supervise when the husband appoints his proxy and when the *get* is delivered. Rabbi Wolhendler can contact a *Bet-Din* in another city or country for this very purpose. Frequently, he will arrange for a *get* by proxy even when distance does not necessitate one, so that the couple need not meet.

Rabbi Wolhendler expressed concern over the misinformation regarding family law that is prevalent in today's Jewish society. He pointed out that many Jews are under the false impression that if they were not married in a religious ceremony, they do not need a *get*. Furthermore, there are those who are unaware that a couple that has been living together as man and

wife, although not married by civil law, also require a religious divorce if two witnesses can attest to their cohabitation.

"Until fifteen years ago," Rabbi Wolhendler remarked, "even non-Shomer-Shabbos Jews knew that you needed a *get* to marry again." It is the second and third generations of secular American Jews that "have no concept of religion whatsoever." Rabbi Wolhendler noted that "divorce rates are higher in secular circles than in Orthodox circles" and maintained that "the more religious you are, the more family-oriented you are."

Another area of misinformation is that of *Taharat Hamishpacha* (Jewish family law). Rabbi Wolhendler claimed that much of the literature that is published does not provide sufficient information and that the guidance of an expert is necessary. The volunteers who man the hotline can either provide or gain access to answers regarding specific questions about *Taharat Hamishpacha* or medical tests. Among the various callers are rabbis who feel they do not know exactly how to answer a question addressed to them.

The *Get and Taharas Hamishpacha* Hotline can also alleviate the problem of a lost *Ketuba* (marriage contract), a situation which calls for abstinence from sexual relations. Rabbi Wolhendler can arrange for a substitute contract to be drawn up, thus enabling the couple to resume their natural lifestyle.

Rabbi Wolhendler cautioned that many people who feel they can find answers to their questions on their own, in fact do not come to the right conclusions. He stressed that anyone with a question or problem should not decide for themselves, but rather pick up the phone and call. The hotline number is 387-8050. Rabbi Wolhendler can be reached at 225 Division Ave., Suite 3C, Brooklyn, N.Y. 11211.

Speak Your Mind Imput, Please

by Amy Rubin

What question would you like to see answered in "Speak Your Mind"?

Sharon Grad—"Although Stern feels it has the responsibility towards every Jew to provide a Jewish education, how can it be more selective, to upgrade the level of its individual classes as well as the school as a whole?"

Sara Ribakow—"Why doesn't the administration cooperate with the student body in answering questions with regard to student policy?"

Ellie Silber—"What kinds of different activities can be planned for Stern and Yeshiva College to participate in together?"

Chaviva Greenfield—"What can be done to create a stronger inter-relationship between students and teachers at Stern?"

Available Joint Programs

by Saura Bicoiff

The joint B.A./M.A. programs at Stern College, encompassing occupational therapy, psychology, nursing, engineering, Judaic studies, and Jewish education, are becoming increasingly popular among students.

A joint program, because of the accelerated nature of study, requires careful planning of one's courses, including the year in Israel. Assistant dean Ethel Orlian cautions that "the joint program is not for everyone. A student needs to complete many requirements in a short amount of time. Sometimes the more traditional route is more acceptable; that is, four years of college, than two of graduate school." The sophomore year, or the junior year, at the latest, is the best time for planning a joint program. Generally, a standard application process is required of each student wishing to pursue such a program.

The occupational therapy program is one of the most popular joint programs. A student attends Stern College for three years and completes the remaining two years at either New York University or Columbia

University. A minimum grade point average of 2.75 for NYU or 3.00 for Columbia is a liberal requirement; however, one must have a strong background in studies relating to the major. While at Stern College, a student specifies a major, and is given a reduced core load.

Similarly, the joint programs with Ferkaut for psychology and Wurzwiler for social work are combination three year/two year programs with reduced Core requirements and a major taken at Stern College.

The Nursing program is the shortest joint program. In the five required semesters at Stern College, the student completes four semesters of Core and three credits of Jewish studies electives. A major is specified, and the student receives a B.S. from Yeshiva University and Columbia University, not an M.A.

Engineering, thus far, is an infrequently pursued program. There are two tracks, leading to either a B.S. or an M.S. For a B.S. with Columbia, a student spends three years at Stern and two at Columbia. The MS.

requires four years at Stern and two at Columbia.

The B.A./M.A. programs in Jewish Education and Judaic studies are fashioned differently than the aforementioned programs. According to dean Karen Bacon, one must complete a certain amount of course requirements, rather than residence requirements. Generally, a student spends three undergraduate years at Stern College and then takes graduate courses with Revel for Judaic Studies or Azriel for Judaic Education. Core is not reduced, but certain credits count for both undergraduate and graduate levels.

Students interested in planning joint programs must consult the school catalog as well as assistant dean Orlian to make plans and complete applications.

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Eager Beavers

by Rachel Gross

Everybody procrastinates sometime.

It might take the form of waiting until the night before a big test before doing any studying. It might be delaying work on an important project or continually putting off some minor errands. It could even be waiting until the last possible moment to write a newspaper article. There are almost as many ways to procrastinate as there are things to do or people to avoid doing them.

We all know that procrastination is the art of keeping up with yesterday, but do we ever stop and think what is at the heart and soul of this common practice? Quite simply, why do 99.9% of the world's inhabitants live by the motto, "Why do today what can be put off until tomorrow?" I've spent nearly a lifetime studying procrastination and how to implement it, and I have come to the conclusion that there are basically two major reasons why people procrastinate: laziness and dread.

The first one is very easy to understand. There are many times when normal, hard-working people are in a state of total peace and relaxation and all of a sudden along comes a constructive something that needs doing. Who feels like getting up and doing it? It's much easier to say, "Not now, I'm procrastinating." Of course, in order to procrastinate in the true sense of the word, the task in question must eventually get done. Otherwise, you are "postponing" (evading work), not "procrastinating" (delaying it).

I suspect that the second type of procrastination is much more widespread. This is when a person develops an actual fear of the proposed issue and therefore delays it as long as possible in an effort to escape as much unpleasantness as possible. For

example, I hate packing and the sight of empty luggage does something to my nerves. This explains why I somehow always wind up packing the day my plane leaves and am still sitting on the suitcase, desperately trying to close it, five minutes before I have to go to the airport.

My best illustration of Dread-Caused Procrastination is when I had to apply to take GRE's. I waited 3 weeks before actually picking up a form, left it in a drawer for another week, and spent an additional 7 days taking it out each night and looking at it, before finally filling out the whole thing at 2:00 a.m. and mailing it in right before the deadline. Not surprisingly, I wasn't especially excited by the prospect of taking and worrying about GRE's, so I waited until the last minute when I'd have no time to panic. It's a great defense mechanism.

So you see, procrastination is not necessarily a bad thing or something you should strive to overcome. The task you are avoiding eventually gets done and you have the benefits of some additional leisure you normally wouldn't have. It's foolish to spend your procrastination-time feeling guilty and useless. With enough practice, these feelings can usually be overcome.

Most of the great procrastinators begin at a young age. Typical behavior is exemplified by the "But I don't want to go to bed" syndrome. Children develop voracious appetites, overwhelming thirsts and amazing habits of personal hygiene at precisely the moment when they are told to go to sleep. Later on in life, they will resist cleaning their dorm rooms, writing term papers and balancing their check books in an unconscious effort to retain their sanity for just a while longer.

You can never reform a true procrastinator. My parents have

tried and tried and the only noticeable effect on me has been an amazing ability to recite "The Evils of Playing Brinkmanship" in my sleep. My work habits have remained virtually unchanged. When trying to reform a dyed-in-the-wool villain, it is usually useless to point out the dire consequences of the dastardly deed. A resourceful procrastinator can always find ways to manage. I'm not bothered by lack of sleep, because I believe in afternoon naps. And I can always find the time for a last minute rush job by simply putting off something else.

Periodically, though, a procrastinator's feelings of guilt over his lifestyle do catch up with him. It may be triggered by a real "eager-beaver" of a roommate, or a sudden sense of responsibility and maturity. After all, procrastinators, while sometimes resembling lazy bums, are basically responsible people. I can usually just shrug off these feelings, but sometimes ignoring them in the hope they'll go away eventually doesn't help. Then I have no choice but to resort to drastic measures like throwing myself into constructive work and taking care of all those annoying little things I've been putting off since my last attack of conscience.

A word of advice to procrastinators who are determined to go straight: eventually something will pull you back to your old ways once more. It's inevitable. Thinking, itself, is a major cause of procrastination. If people did not think about what they have to do, they wouldn't put off doing it. (Of course, if everyone just went around doing things without thinking, we'd be in a lot worse shape than we are now.) So when guilt hits, I think the best thing to do is to tell yourself you won't always be like this. After all, you can always stop procrastinating tomorrow.

Campus Commute

by Rachel Mandel

Many of the students at Stern College have been finding it difficult to commute between the midtown and uptown campuses. Students who work at the radio station, study in the library, and attend lectures at the uptown campus all have to compete for the fourteen seats available on the shuttle van. The shuttle is the security van which runs shifts to and from the subway and the college uptown. It makes a stop at Brookdale Hall at approximately seven-fifty five p.m. to pick up the students who want to use the facilities uptown. The girls who work at WYUR have first priority boarding because of the limited number of seats.

According to Stephen Saunders, director of security, Yeshiva College students as well as non-students are permitted to use the shuttle, provided that there are enough seats for all Stern students present.

While some claim that non-students do indeed use the van while leaving Stern students with no transportation, Saunders asserted that the girls should speak up and inform the driver of the situation. The non-students will be asked to step off the van.

The shuttle leaves the Yeshiva College campus to bring the girls back to Brookdale Hall at approximately eleven-thirty p.m. In this shift too, there have been complications. Girls who took some other means of transportation uptown return via the shuttle, leaving another, who came with the shuttle, without her

seat, and without any means of transportation.

Confronted with these dilemmas, Saunders reviewed the possibility of two solutions, suggested by students. The first was having the students show their ID cards to the driver to stop the non-students from taking needed seats. The second was having the girls who board the van at Brookdale Hall put their name on a sign-up sheet, thereby assuring them of a seat on the return trip.

Beginning shortly, there will be an additional van available exclusively for Stern College use besides the shuttle. It was donated by Mr. Steven Singer, vice-president of Merchants Rent-a-Car, in honor of Mrs. Esther Zuroff and Dr. Michael Hecht, for use during the academic year.

Until the new van arrives, there are other means of accessible transportation for students. The athletics department has a van that is used both by the College and the High School. When it is not being used, student council can secure it for their own use. The productions department has a van for their use, too. It delivers food to the cafeterias, as well as delivering mail and running numerous inter-campus errands. When this van is not in use, it too, can be used by the students at Stern. According to Dr. Irving Levitz, dean of students, legitimate clubs and organizations within the college can reserve these vans through Mrs. Zuroff, in the office of student services.

Model United Nations

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University won 3 awards for Best Delegate despite their lack of participation on Shabbos. Awards were given for Best Delegate in transnational, plenary, and special political committees.

The students representing Y.U. did research on Egypt prior to attending the Model U.N. Each student was given a bibliography of suggested reading material, prepared by the chairman of the Model U.N. at the University of Pennsylvania. Josh Levine, the leader of the Yeshiva University delegation, also interviewed an Egyptian delegate at the United Nations in New York.

According to Tzippi Singer, a few conflicts of interest arose

from representing Egypt. In the Social Humanitarian Committee, a discussion of Palestinian refugees arose which posed a possible conflict, since the Y.U. students must portray an Arab country's view instead of their own personal views. Michelle Small agrees that portraying Egypt was a challenge, especially representing a country with a viewpoint with which she does not necessarily agree.

The students representing Yeshiva University were selected by the political science committee, which also sponsored the event. Over 50 schools participated including Harvard, Georgetown, Duke, John Hopkins and Columbia University.

Letters To The Editor

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representatives are knowledgeable and intelligent (as is the case with the Y.U. representatives, as a whole, thanks to the political science backing we receive from Dr. Bevin, Dr. Blank, and others).

Only a few of the schools attending the University of Pennsylvania Model U.N. Conference (UPMUNC) had heard of Yeshiva University on the first day of the conference. By the end of the conference, most UPMUNC attendants had gained a respect for the quality of education we receive at YU. YU, thus, creates a good name for itself at these conferences. As a

result of our attending these sessions, YU is thought of as a school strong in the political science department, and is remembered as such throughout the college community.

Furthermore, the UPMUNC participants were impressed with the respect we are taught to have for our religion. As the secretary-general commented as he handed an award to a YU delegate: "Despite religious observances, this person is most deserving of the Best Delegate Award because of the work he accomplished when he was able to attend sessions." Thus, people become cognizant and respectful of our beliefs, and indeed respect us all

the more for them. It is truly a *Kiddush Hashem* to have YU represented at these conferences.

The Model United Nations is a beneficial and worthwhile organization, deserving of any financial backing that YU administration can offer. The program has so much to offer the students, and, as a result of their experiences, the students will have so much to return to the school.

I sincerely hope that the administration will take these thoughts into consideration when it next allocates funds for Yeshiva University's extra-curricular projects.

Sincerely,
Ethel Greenstone

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