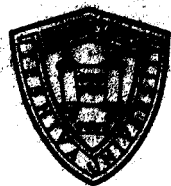


THE OBSERVER

The Official Newspaper of Stern College for Women • Yeshiva University



February 19, 1986

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Adar I 10, 5746

SCW Celebrates Shcharansky's Freedom

Special to the Observer

After eight years imprisonment in Russian labor camps, 38 year old Soviet refusenik Anatoly B. Shcharansky was led to freedom on Tuesday, February 11, 1986. His release was part of an East-West prisoner exchange which took place on the Glienicke Bridge dividing East and West Berlin. Shcharansky was one of four men accused of being a spy who was traded for five people from the Warsaw-Pact countries.

In March 1977, Shcharansky was arrested for speaking to two American correspondents in Moscow. At that time the Soviets insisted that he was giving away Russian secrets to the CIA. 16 months later he was granted a trial and received a 13 year sentence which was to be spent in prison and labor camps.

The Western world was outraged at this seemingly unjust act so much

so that President Jimmy Carter vehemently denied any validity to charges that Shcharansky was at all connected with the CIA.

After the trial, Shcharansky received much public attention and a great deal of pressure was placed upon the Russian government on behalf of his release. Years of demonstrations and rallies appeared to be of no avail, and yet Shcharansky was released several years prior to the termination of his sentence.

After crossing the Glienicke Bridge, Shcharansky was flown to Frankfurt en route to Israel, where he was reunited with his wife Avital. The last time they had seen each other was the day after their wedding. At that time Avital was granted an exit visa with the promise that her husband would follow in a few days. Avital immigrated to Israel, but



Anatoly Shcharansky

Shcharansky was denied emigration from Russia. In the interim, Avital led many protests and rallies on her husband's behalf, and finally her request was answered.

by Batya Spirn

At about the same time that Shcharansky landed in Israel, the Student Struggle for Soviet Jewry (SSSJ) joined Stern College for a celebration-demonstration in Koch Auditorium.

Rabbi Alan Meyerowitz of Spring Valley, Md. who has led many rabbinical demonstrations and arrests in Washington, declared, "This shows that we can fight the Darth Vaders of the world and win. If we're tough enough and strong enough, we can do it. When we (Jews) forget the petty differences between us, we can do anything."

Israel Fridman of the SSSJ cited the verse *Mishenichnas Adar marbin bsimcha*. When one enters Adar, happiness should overflow. The

Hebrew date of Shcharansky's release was the second day of Adar I.

Glenn Richter, National Coordinator of SSSJ, was on hand, and he stressed as did everyone else during the day, that Shcharansky's release is not the end but only the beginning. He may be out, but thousands more are still in Russia.

At the front of the auditorium during the course of the ceremony a cage stood open. According to Annette Meyer, co-president of the SCW chapter of SSSJ, "This is the cage in which Avital Shcharansky literally sat during demonstrations, and the figurative one she was in all these years. Now it is open, showing her husband's and hopefully many others' freedom."

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Business Degree Passed

by Rachel Mandel

The Faculty Committee on Undergraduate Business Programs at Yeshiva University, chaired by Dr. Arthur Hyman, has passed a proposed curriculum for a bachelor of science in business, for Yeshiva and Stern College.

After a considerable amount of studying nationwide statistics spanning 30 years and student surveys, the "academic leadership of the institution came to the conclusion that 1) There is a student demand, 2) that it (business) is here to stay and 3) there are excellent prospects for philanthropic support," said Dr. Egon Brenner, executive vice-president of Yeshiva University.

"Business is an important undergraduate field in the United States,"

said Dr. Brenner. He explained that students who have the "ability, motivation and commitment" to yeshiva education should have the opportunity of both programs.

The administrative structure of the B.S. program will start out as a business department with a department head and a student advisor.

The proposed curriculum as agreed by the faculty committee will consist of 128 credits as are now required by both Yeshiva and Stern College. The business segment will consist of a basic core program of approximately 36 credits and an additional 15 credits in the major field, i.e. banking and finance, management and marketing.

Dr. Karen Bacon, dean of Stern College, said that the University is "in the process of applying to the State Education Department for permission to award the B.S. degree in business," based on the proposed curriculum submitted. The curriculum committee, headed by Professor Laurel Hatvany, will go over the proposals and furnish the final details to the program. Meanwhile, "We are looking to recruit new faculty members," said Dean Bacon.

"Hopefully the permission from the State Education Department will come by the end of this semester," Dean Bacon expressed, and the program will then be implemented next September.

by Lisa Getteman

Recently there has been much discussion as to whether or not alumnae will continue to occupy positions as dorm counselors next year, due to the overcrowded conditions in the dorm.

About 15 years ago, the position of dorm counselor was created at Stern College. Students thus had a "surrogate sister" who would be able to advise and guide them—someone to talk to besides the University staff and their close friends. At the time this position was created, there was less enrollment at Stern and there were many unoccupied rooms. The administration decided that it would be beneficial to the students living in the dormitory, if some of the dorm counselors were Stern alumnae: students who had already graduated and would therefore be able to guide the students based on their past experiences and present positions.

Today in Stern College there is a homogenous mixture of alumnae and senior dorm counselors.

Rabbi Israel Miller, Senior Vice President of Yeshiva University, explained that the administration would prefer to have as many seniors as possible holding dorm counselor positions next year. If a senior, rather than an alumna serves as a dorm counselor, the dorm is available to house an additional student. Mrs. Sema Reich, director of the Stern College residence hall, assured that there will be no compromise in the quality of the staff for next year. She explained that applications for next years dorm counselors will probably be processed in two phases. The first phase will attempt to gather a staff

of qualified seniors. If the applicants do not meet the set standards, then phase two, which includes juniors and alumnae applicants, will be considered.

Even so, the administration has been under much pressure to continue the policy of past years although the problem of overcrowding will still exist. When asked what she

feels is the advantage of having dorm counselors who are alumnae, Mrs. Esther Zurroff, Director of Student Activities, replied, "Students respect alumnae more and there is an amount of distance between the student and alumna that is very effective." She added that since "Alumnae are in fields of great interest to

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Former Economic Advisor to Reagan Speaks Uptown

by Mireet Greenspan

On February 10, Dr. Martin Feldstein delivered the Alexander Brody Distinguished Service Lecture in Economic Education on the uptown campus of Yeshiva University.

Dr. Feldstein explained that economic policy is not dormant as most individuals assume; but rather it is constantly changing. In the 1930's, Keynes, a leading economist of the time, urged a policy that would stimulate demand, and thereby increase productivity. Keynes discouraged accumulating savings but urged the government to actively participate in the economy. The United States adopted such a policy from the 1930's till the 1970's.

In the 1970's, the monetarists, a school of supply-side economists, stressed the need for more savings and less government involvement. Capital accumulation stimulates investment. This policy reversal led to lower tax rates and a diminishing rate of inflation.

Dr. Feldstein was quick to point out that such supply-side economic policy, though intrinsically good,



Dr. Martin Feldstein

may have made extreme claims that simply did not work.

Dr. Feldstein, a former economic advisor to President Reagan, expressed much optimism concerning today's economy. Unemployment and inflation are both under control, and for the past three to four years, America has been experiencing an economic recovery. The collapse of OPEC will also serve in bringing oil prices down drastically.

The only obstacle remaining is the large budget deficit. Last year, the budget deficit reached 210 billion dollars. If nothing is done, foreign

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THE OBSERVER

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Editor's Desk

"We Have Waited Far Too Long"

by Sara Kosowsky

In every *churban* there is a *binyan*—in every destruction there is a construction. Until recently I had never fully understood that saying, but recently it took on a whole meaning.

Only a few weeks ago, a nation looked on in horror as the space shuttle exploded only seconds after take off. Then, two weeks later a whole nation again looked on as this time Anatoly Shcharansky was released from Soviet Russia. This time, the mood was definite jubilation.

When I was in elementary school, I remember hearing about the false arrest of a soviet refusenik. At that time, I did not fully realize what that could mean. Over the years, Anatoly became a symbol of all the Soviet Prisoners of Conscience. I wrote many letters as did my whole school begging for his release.

Throughout high school and college, the story has been the same—Anatoly Shcharansky was a spy and could not be released. For the whole world, Shcharansky became a symbol, but here at Stern College he was more than that. Often Avital could be seen eating in the cafeteria in between rallies and demonstrations

on behalf of her husband's behalf. Last week when Anatoly was released, the television cameras showed Anatoly and Avital reunited at long last. Avital was smiling—something she rarely did here.

At the press conference/siyum celebration, hundreds of students and faculty expressed their joy at the miracle they had witnessed. I used to not believe that *Mishenichnas Adar Marbim Bisimcha*—when Adar enters, one overflows with happiness. On February 11, the second day of Adar I—I've changed my mind.

In every *churban* there is indeed a *binyan*. I understand that now, but on the other hand, even this *binyan* is incomplete. Anatoly or Natan, as he is now being called, may have gotten out, but there are still thousands more who were not so fortunate. Anatoly Shcharansky became a symbol to the world. Now that he is out we must not forget the others.

As the Safam song says:

We are leaving Mother Russia

We have waited far too long

We are leaving Mother Russia

When they come for us we'll be gone!

Observer Opinion

Trying To Make The Grade

The grading of midterms, or the lack thereof, is a prominent issue which has been raised many times in the past but, unfortunately, is yet to be acted upon. Many teachers neglect to return midterm exams until the end of a semester or until the final exam. Some teachers disregard the returning of midterms altogether. Because of this a student who wishes to P/N or withdraw from a course based on her midterm grade is put into a trying predicament since the period to file for P/N and the last day to withdraw from a course without a notation on record is only 2½ weeks after the end of midterms.

This delay poses another inconvenience. As final examinations approach, students want to know their academic standing in each of their classes. Many students use their midterm performances as guidelines for final exam preparation. Not knowing a midterm grade can leave a student in question with regard to studying for a final. It is every student's right to know

how she performed on an exam—not only for preparation for finals but for her own self-satisfaction as well.

Perhaps a specific time limit after midterms should be set for teachers to grade exams. A feasible time limit of 2 weeks would give teachers ample time to correct exams while satisfying the students' needs to know midterm grades. This time allotment would also let a student know her standing in a class in time for her to file for P/N or withdraw from a course should she find it necessary.

Considering that the Office of the Dean requires that final exams be graded within a mere 72 hours, two weeks is not an unreasonable request. If teachers manage to grade final examinations in the short period of three days, the lengthy time span used by many instructors for the grading of midterms is inexcusable.

Letters to the Editor

Sparks Fly

To the Editor:

In response to a letter to the editor regarding the TAC Chanuka activities, I believe a few vital points must be clarified. The letter I am referring to spoke of the *Chilul Hashem* that emerged from TAC's public display of lighting Chanuka candles. Although I do not claim to be an expert, my understanding of the phrase *Chilul Hashem* is an action which desecrates the holiness of G-d through any public profane action. Assuming that this is a correct understanding of this phrase, I believe that the public display of reaching out to fellow Jews and allowing them the opportunity to partake in such an emotionally stirring experience was the antithesis of a *Chilul Hashem*. One element that seemed to annoy this particular individual was that the girls involved in this most selfless act were pulling "strangers" off the street and "subjecting them to a sales pitch on Chanuka." This statement hurt the most, as it implied that one Jew would look upon another as a

stranger. One of the few references to Jews as strangers that I am aware of is being a "stranger in a strange land." Unfortunately, throughout history, Jews have often found themselves in such a predicament. The most serious effects of this situation are those Jews that have become estranged from their religion and the pride and sensitivities that go along with it. These sensitivities involve a bond with both G-d and our fellow Jews. With the loss of these sensitivities, there is a development of the attitude of "subjecting" Jews to the performance of *Mitzvot*. Part of

being an observant Jew is feeling a responsibility towards your fellow Jews. This involves providing others with the opportunity and enjoyment of actively demonstrating their religious commitment. Once these sparks are lit within an individual, they can then be transmitted to others. Only after this is accomplished can the Jews glow together as a nation and enlighten the rest of the world.

Malky Lichter
SCW '87

Indirect Missionary Work

To the Editor:

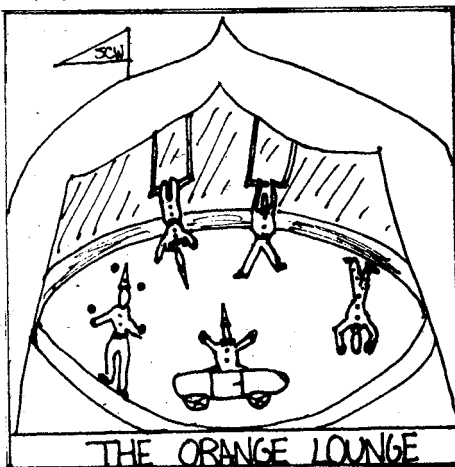
In the "Letters to the Editor" section of the January 3rd, 1986 issue of *The Observer*, it was suggested to "relieve those overburdened closets" by donating old clothes, as one possibility, to the Salvation Army. It is imperative for one to realize that the Salvation Army does do a certain amount of missionary work, as the name "Salvation" itself implies. A Jew is prohibited from

giving any *tzedaka* to an organization which perpetuates and supports missionary work and is thus forbidden to give the Salvation Army any "closets filled with clothes," despite the goodness of the intent.

While the giving of *tzedaka* is most laudable, one must, however, be wary of to whom one gives.

Hillel Horowitz
YC '87

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Mazel Tov to Chantzie Waldman, *Observer* staff writer, on her engagement to Menachem Mendel Shem Tov.
Mazel Tov to Deena Schramm, *Observer* Layout Editor, on her engagement to Larry Rabinovitch (YC '82).

Rubin To Make Aliyah

by Annie Richter

Mrs. Rubin has left her position as administrative assistant of the Azrieli Graduate School to prepare to make Aliyah.

Mrs. Rubin began working at the Teacher's Institute for Women twenty six years ago, until its closure in October, 1982. Her main duties consisted of working with both faculty and students on administrative as well as personal matters. She then

Education and Administration.

"Mrs. Rubin has been a tremendous participant," said Rabbi Handel, "always helping out wherever she could, taking both the faculty's and students' concerns to heart. She took an active role in assisting, with humility and modesty, and never asked for applause." Rabbi Handel added that Mrs. Rubin's leaving would be a "great loss to Yeshiva University, and a gain to Eretz Yisrael."

"My special focus was helping the students in various ways," said Mrs. Rubin. "I was happy when I was able to assist students in solving some problems. At times I guided them or encouraged them to graduate. This gave me a tremendous sense of satisfaction."

On February 4, 1986, a luncheon was held in honor of Mrs. Rubin's departure, sponsored by Yeshiva University and Azrieli Graduate School. Many former students from Teacher's Institute of Women attended as well.

"Mrs. Rubin will be greatly missed by her colleagues and students," said one student. "No one will forget all the love and dedication Mrs. Rubin has shown." Mrs. Rubin hopes that *HaShem* will give her and her husband the strength "to be able to continue to do *Tzedakah* and *Chessed*."



Mrs. Esther Rubin

went on to work in the Azrieli Graduate School, for three and a half years, carrying on in a similar capacity, and helping students obtain their Masters and Doctorate degrees in *Chinuch*.

At Azrieli, Mrs. Rubin worked under the direction of Rabbi Yitzchok Handel, director of the Azrieli Graduate Institute of Jewish

Advertising Opportunities

by Esthi Zeffren

The Career Service of Yeshiva University has organized a career information forum on *Careers in Advertising*, which will be held on Tuesday Feb. 25 at 8:00 p.m. at Ogilvy and Mather Advertising Agency.

The forum will consist of three speakers, who are professionals in various aspects of advertising. They will provide facts about advertising, information on job opportunities, guidelines and advice to those who are interested. Their information will be in the concentration of research, media, account work and the creative area of advertising. The purpose of the forum is twofold: 1) to familiarize students to the multifaceted world of advertising; 2) to show examples of observant Jews who have become successful advertisers.

Yoni Mozeson, one of the speakers, works at Ogilvy and Mather Advertising Agency, which is one of the country's leading advertising firms. He graduated Yeshiva College as well as RIETS. After earning his M.A. from Fordham University, he embarked on his advertising career,

in 1980. Some of his work has been for TWA, Huggies, Duracell, and British Tourist Authority. He has won five awards for his work in the past year.

The second speaker on the forum will be Irene Gottesman who heads her own firm, Irene Gottesman Associates. Her area of concentration is account executive. She currently is involved in advertising/consulting work for many diamond accounts as well as Benjamin of Tudella Restaurant.

Larry Shafier, the last speaker on the panel will speak about his job as a network negotiator in the media department of Benton & Bowles Advertising.

Another topic which will be discussed is The Association of Orthodox Jews in Communications, which was founded by Yoni Mozeson and Sharon Efraymon, a graduate of Stern College. Through its five year existence, the association has gained 140 members who work in fields such as journalism, advertising, radio, TV, graphic arts and publishing. The goal of the as-

sociation is as Mozeson explains, "Is to help people who are thinking about careers in communications. There people can meet others in the same field. It's networking so people in communications can move up in their jobs—they will see how to do it and who to know." Another important need the association tries to answer is in terms of the media. Mozeson continues, "Media is a potent force for the Jewish people. Therefore it is important that Jews in the media know of each other so in case there is a need, they can join efforts."

Yvette Finklestein, of YU Career Services expects about 60 students to attend the forum. She adds, "One of the advantages of this forum is that it will be at Ogilvy and Mather so we will have access to film strips and other material in the office. Job opportunities will be discussed as well as how to deal with being an observant Jew and still be in advertising."

There will be no admission fee.

Ashkenazic Jewry at the YUM

by Jennifer Nolis

Although the Jewish Museum is usually considered to be the only museum that displays major exhibitions pertaining to Judaism, the Yeshiva University Museum has emerged as an alternative choice for those who desire a crash course in Jewish culture. Currently, the major exhibit on display is "Ashkenaz: The German Jewish Heritage."

Many individuals and prestigious institutions have lent objects for the exhibition. A major contributor is the Jewish National and University Library of The Hebrew University, which donated rare and priceless texts including a 16th century calendar, a memorial book used from the 17th to the 19th centuries, and a 14th century Yom Kippur *mahzor*. The exhibit was benefitted by the National Endowment for the

Humanities with a grant of \$145,000, with additional support from the Axel Foundation.

The display consists of textile, rare books and manuscripts, ethnographic material, medals and coins, photographs, letters, and assorted silver ceremonial objects. It is uniquely housed within the walls of a replica of a German medieval town. The viewer is escorted through with both audio and visual aids, which help to orient the viewer and immerse her in her "new" surroundings. The setting of the exhibit adds a meaningful ambience and lends itself to a better understanding of the time period.

The viewer comes to appreciate how many Ashkenaz customs were initiated and the reasons for these customs. The exhibition, which encompasses the centuries beginning

with the reign of Charlemagne and continuing through the Holocaust, manifests the remarkable persistence of Jewish tradition. It explicates how Jewish tradition proved to be an adhesive for the German Jewish community, uniting it during the Crusades, the plagues of the Black Death, libels and accusations, and other atrocities.

The exhibit is the first of its kind, and includes many articles never before displayed. It is both an informative and enjoyable course on the stamina of Jewish tradition. The Museum of Yeshiva University is located at Amsterdam Avenue at 185th Street at the University's Main Center. It is open Tuesdays, Wednesdays, and Thursdays, 10 a.m. to 5 p.m. and Sundays from noon to 6 p.m. Guided tours are available by appointment.

Snap! No More Papp!

by Esthi Zeffren

A course in acting and directing, scheduled to be taught in the spring semester by Joseph Papp, renowned Broadway producer, was cancelled before the spring semester actually began.

The office of Dr. Norman Lamm, president of Yeshiva University, who was very involved with inviting Papp to teach the course, simply explained, "When Papp realized that he would not be able to be in class for at least 50% of the scheduled class sessions, he had to decline the teaching position at Stern."

Prior to Papp's cancellation, Assistant Dean Ethel Orlan was called to give her advice on the situation. As was explained to her by Dr. Lamm, if Papp were to be available to teach at all, he would only be present for two out of the six scheduled

sessions. Dean Orlan, who felt that the new alternative would be "a tease for the students" as well as a disappointment for the school, advised against the proposal. "I just didn't think it would be fair to the girls who were interested in the course. Papp did mention to Dr. Lamm a possibility of teaching in Stern sometime in the future. He sounded sincere."

According to Professor Laurel Hatvany, head of the English department in Stern, "As soon as Papp saw the hours and times for the sessions, he realized that he would not have enough time to devote to the course, unfortunately. Papp runs an empire, both commercially and in his public theater projects, which are of a nature that benefits the cultural condition of Manhattan. He was very enthusiastic about the course, but the reality of time was impractical for him."

The Ease of Plastic Money

by Rena Leibovitch

VendaCards enable students to economically and conveniently utilize photocopy machines in the Stern, Gottesman, and Cordoza libraries. In Stern these cards may presently be used on two of the coin operated machines. A new third coin operated machine with the VendaCard service will eventually be installed as well.

By purchasing a \$15.00 card that can be used for 188 copies (8 cents a copy) students receive a 20 percent discount. Also available is a \$5.00

card that can be used for 50 copies. In addition, there is a 50 cent handling charge on the first VendaCard purchase. Continental Copy Products receive all proceeds.

In order to purchase VendaCards at Stern bring either the exact amount of cash or check payable to Continental Copy Products to Adele in the Office of the Dean during the following hours:

Monday-Thursday: 9:30 a.m.-12:00 p.m.

Monday and Wednesday: 2:00 p.m.-5:30 p.m.

by Aviva Goldberg

Forensic Psychology is a relatively new field combining the study of both psychology and law. A professor of psychology from Harvard University named Hugo Munsterberg deals with many of the ideas that have evolved in this new profession. His classic work, *On The Witness Stand*, published in 1907, is now a standard reference work. It begins a process of involving psychology in the courts that remains largely dormant until the 1970's.

Some of the schools that offer Forensic Psychology in the New York area are Brooklyn College and

John Jay College of Criminal Justice. According to Professor Robert Buck-out at Brooklyn College, "John Jay deals with more court cases and Brooklyn College does some case work, but focuses more on applied cognitive field." Furthermore, he indicated that, "Many students who enter Forensic Psychology get so caught up in the law aspect of it that they go on to Law School. However, some people end up pursuing both fields."

The Brooklyn College Masters program in Forensic Psychology is relatively new. Its concentration is meant to train professionals for careers in many aspects of the Criminal Justice System. It is designed

for students who have undergraduate degrees in psychology and for individuals already established in the legal field who are interested in expanding their knowledge in psychology, especially of group dynamics, (i.e. the jury) and decision making.

According to Dr. Marcel Perlman, an associate psychology professor at SCW, there are presently no plans in the Stern psychology department to offer a Forensic Psychology course. However, Dr. Perlman does discuss Forensic Psychology in his Problems in Psychology course. He tries to give students a taste of what Forensic Psychology entails, by discussing topics such as evaluating juries and selecting witnesses.

Forensic Psych: A New Field

New Faculty In J.S. Department

by Sara Stein

Two new teachers have joined the Judaic Studies department in Stern this semester. Rav Reuven Aberman and Rav Mordechai Breuer, both teachers at Michlalah College for Women in Jerusalem, are now teaching classes in Hebrew and bringing with them a spark of Israel.

This addition is one example of the advancements now being made in Stern's Judaic Studies department. According to Rabbi Ephraim Kanarfogel, Vice-Chairman of the department, the department is now "better than ever before." Stern College is the largest school of its kind in both the large number of courses offered, and the experts teaching in their fields. The professors in courses of *Tanach*, *halacha*, Jewish history, and Jewish philosophy are particularly qualified and proficient in their respective areas.

Rabbi Kanarfogel commends this, but also looks to the future to

strengthen what Stern already has. "We are always looking for capable faculty members to bring added dimensions," he states. "We try to look at each area and see what we don't have or what we need more of." This would also mean bringing in experts in areas that do not overlap to provide diversity in the courses offered, and bringing in visiting faculty members, such as the teachers from Israel this semester.

These teachers provide diversity themselves. Rav Aberman, whose specialty is *halacha*, teaches courses whose topics are "central in Jewish *halacha*." In one of those courses, Topics in Holidays, Rav Aberman says that, "I am trying to teach the basic concepts of *Yom Tov* not only the practical halachas that are always taught."

Besides this new addition of teachers, the Judaic Studies department is seeking to make progress in other areas as well. Another goal Rabbi Kanarfogel has is the expansion



Rabbi Reuven Aberman



Rabbi Mordechai Breuer

sion of the *Beit Midrash* program, to give an opportunity to girls to prepare under supervisors. This would enhance the students' abilities to handle texts and widen the students' perspectives. More *Beit Midrash* and independent learning would sensitize and enable the student body to "learn how to learn."

Stern is also offering students a bigger variety of courses and subjects. It is very important for students to try new and different approaches and teachers. *Halacha* is therefore taught as straight *halacha*, in topics on unusual areas, or with *halachic* texts. The aim is to give the students the maximum amount of choice. Many subjects are now being offered by topics, rather than by *sefarim*, such as Rabbi Moshe Sokolow's class, "Topics: War and Peace." *Tanach* and *halacha* are also taught with various approaches. Students are learning *Tanach* in the exegetical manner, using such classical commentators as Rashi, Ramban, and Ibn Ezra, and with the literary method, such as "Poetry in the Bible." While learning the *halachic* content of *halacha*, students are now given the opportunity to study the methodology of *halachic* texts. Methodology, according to Rabbi Kanarfogel, is "very important—it's more than just what you learn, but how you learn it." Students in Jewish history and Jewish philosophy are also given the opportunity to work with texts.

In all of his endeavors in Stern's Judaic Studies department, Rabbi Kanarfogel aims to fulfill his own motto—"As important as what we teach the students at Stern, more important is what she can learn after Stern."

President's Column

Fight Apathy

by Elana Goldscheider

"Welcome back, and all the best." This sign greeted all of us as we entered our rooms and received a Stern or Yeshiva notebook. This was an attempt from the student council to help make leaving vacation a little easier. Then on Feb. 13 there was a fabulous Kabbalah and Mordechia Ben David contest helping to celebrate the *Simcha* of Adar. We then saw the revitalization of our clubs and classes with meetings being held, events being sponsored, lectures being held, food being sold, and a feeling once again of involvement by students. I feel we have got off to a good start, but not great. There is a feeling among the students that everything is coming to them. They want a great school, but will do nothing to make it great, they have gripes and legitimate complaints but do not vocalize them, they want and want but will not give. Of course this is a generalization and there are many women who do give and work over and above their share and to them this column is not speaking. But it is speaking to those of you who do nothing, do not attend events, do not belong to a club, do not give of yourselves to anyone else. Now I am sure you are thinking this can not be me—or you're thinking I am not involved because there is nothing that interests you. Both of these statements are false. It can be you and there has to be something you are interested in (if it is not available—it could be if effort would be invested).

There is a story told of the difference of *OLAM HA BAH* and *GEHENOM*. There are a group of people

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Have You Heard?

by Wendy Zierler

Play along in a little game of figures for a minute, okay?

Write down the number 30. Underline it and write 1600 beneath. Place an "equals" sign on the right of the symbols. Now write an "X" colinear with the 30 and 100 colinear with the 1600, and tuck a line in between the two. Now perform the mathematical operation to arrive at "X". Feel free, by all means to use a calculator. The answer: 1.875.

The significance of the answer: the percentage of students in the YC-SCW student body (approximate) who have, on the average, attended the YC-SCW Chamber Music Recital in the past. Admittedly, a sorry figure. The truth of the matter is that up until this year, the recital had never received the publicity it deserved. With this year's flyer printed it seems that the Recital is finally getting the proper attention.

The Chamber Music Recital is a production of the YC-SCW Music Performance and Interpretation Courses. The purpose of the concert according to Dr. Edward Levy, the musical director, is simple: "If we're good at what we do, and we enjoy ourselves, then why shouldn't we share it with others?"

As Dr. Levy explains, most of the performers get their first taste of concert performance when they enter the college music program. He works with each student individually to find music that will best challenge and capitalize on that student's abilities.

Most of the Students in the Chamber Music Courses spend their time developing their style and technique in the classical music realm. Dr. Levy, an accomplished clarinetist and saxophonist, chooses classical pieces that can lend themselves to accompaniment by clarinet or saxophone. In the Chamber Music Recitals, the students perform together with him. Very little has been written for clarinet and piano, however. Dr. Levy has been able to get around this fact by choosing works

from Mozart, for example, written for violin and piano that can work for clarinet and piano as well. Because we no longer use the soft-sounding piano that Mozart used to compose his works, but rather a more percussive instrument, the piano music blends well with the percussive sound of the clarinet. The first Chamber Music Recital of this year featured selections from Bach and Schubert as well, that were composed originally for piano and flute, but have a similarly adaptable nature.

There are two SCW pianists on the showbill for the first Chamber Music Recital of the year. A fifth-time YC-SCW concert performer, Rená Zelefsky, and first time concert artist, Tova Sherwiner. The YC performers, are pianists Avi Lazerowitz and Seth Lutnick; Howard Hochster, a clarinetist and David Bogner, a Trombonist.

The YC-SCW Music Performance class does not only focus on classical music, however. YC has its own Jazz Music Ensemble, as well. Jazz Music is the only truly American born art form, they say. The Chamber Music performances, therefore, afford the possibility for students and their peers to experience true "American" culture. It is a much more interpretive musical form: whereas classical pieces are meant to be played note for note according to the way the composer wrote out the piece, Jazz performance gives the arranger and the musicians a chance to develop his/her variations on a particular Jazz theme. The three-man YC Jazz Ensemble, composed of Dr. Levy, Avi Lazerowitz and David Bogner chose the Duke Ellington ballad, "In a sentimental Mood" for this year's first performance. Dr. Levy composed his own arrangement for the tune for a three-man ensemble.

The first Chamber Music and Jazz Ensemble recital took place on February 11 and 12. Admission to the concerts is free, so keep your eyes open for the next performance date!

New Yiddish Acquisitions

by Devorah Lichstein

A Yiddish audio cassette collection has been donated to the Stern College Library by the Harry and Ida Singer Foundation for Yiddish Studies with the permission of Dean Karen Bacon. The collection is composed of 24 cassettes which are filled with literature and humor of Yiddish culture. The tapes also include folk songs, songs from the Holocaust and Ghetto, theatre tunes, and traditional medleys for *Shabbos* and *Yom Tov*. Additional cassettes with *D'veri Torah* and *Shiurim* told by famous rabbis in Yiddish will be added to the collection in the future.

According to Professor Gella Fishman, Instructor of Yiddish Studies at SCW, both students taking Yiddish and those students not taking Yiddish can benefit enormously from the collection. Students taking Yiddish will have the opportunity to learn more about Yiddish culture and understand and review what they are being taught in class. The Yiddish course at SCW is a basic introduction to the world of Yiddish. Besides learning the language, students are exposed to Yiddish folklore, folk songs, theatre, history, current events, and *D'veri Torah*. By teaching all of these aspects, Fishman wishes to convey to students the vitality of Yiddish culture, past, present, and future. She hopes that the

cassette collection will add to this goal.

The Yiddish class has always been composed of a small number of students. This, according to Fishman, is largely due to the fact that Yiddish, unlike other foreign languages at Stern, fulfills only an elective requirement. Furthermore, Yiddish must be taken for a full year for six credits. Fishman speaks warmly of her Yiddish class. "Students who take Yiddish are special," she says. "They are making an important commitment." Students seem to have mutual feelings towards their Yiddish professor. "Mrs. Fishman is not only a dedicated teacher, but a sincere and warm person as well," comments Shulamit Lichstein. "She makes the language come alive by teaching us Yiddish songs and helping us use Yiddish as a tool to relate to Jewish culture, past and present."

Fishman firmly believes that students not taking Yiddish can also benefit from the tapes. "The collection will make the Yiddish language available to students who don't have time for Yiddish but enjoy it. Students can sit down for a few minutes in the library and learn," says Fishman. She points out that Stern women pursuing other majors of study can heighten their learning by listening to the tapes. For example, students majoring in Jewish studies

can learn much about Jewish history from the tapes. Drama majors can understand Yiddish theatre and music more fully from listening to the tapes. Even those students who are not majoring in areas associated with Yiddish can enjoy the tapes, because the material on them is important for one's Jewish identity in general. And for those who are anxious about listening because they don't understand Yiddish... never fear! A songbook called, "Mirtog-nagezanz" ("We Carry a Tune") containing a transliteration as well as an English translation of many of the songs in the collection is available in the library.

Instructors can also benefit from the collection by using it to enrich their courses. For instance, the cassette can provide Jewish history professors with insight for the study of topics such as Jewish Eastern European culture.

Prof. Fishman feels that Yeshiva University can gain immensely from the collection. "Hopefully the Yiddish cassette collection will demonstrate to the University the whole creativity of Yiddish and how it can be appreciated as an integral part of Yiddishkeit," says Fishman. She hopes that students as well as faculty members who are not necessarily familiar with Yiddish will make use of the cassette collection.

Now Showing: Jewish Education On Stage

by Rona-Rashbaum

"It's time for *Navi*. Open your books," directs the teacher of an ordinary *Tanach* class in the typical Jewish Day School in America. But for Joyce Klein, playwright, director, and educator, this approach alone is often an ineffective pedagogic technique. "How can I take the average suburban New York kid and get him to understand history and *Tanach*? How can I make it accessible to him," she asks. Ms. Klein answered this question in a two-hour Jewish Education Theatre Workshop held on February 8th, in the Orange Lounge.

Joyce Klein is the director of the Jewish Theatre for Young Audiences, which is "dedicated to making Jewish subjects accessible to children." "Inside Out," the theatre group's current production written by Ms. Klein, consists of a series of vignettes which depict the different levels of giving *Tzedakah* according to Rambam's "Ladder of *Tzedakah*." The scenes, "taken from children's lives," are "about today," and thus the lessons that they teach come alive for the youngsters.

Klein's use of drama to take what may be remote and "make it real" is repeatedly evident in the diverse projects which she undertakes in her "free-lance" work. In one such project, the "Jerusalem Month," Klein will "spend a month bringing Jerusalem to Chicago," at the Kohl Teacher's Center. To expose the children to the excavations in Israel, for example, Ms. Klein has arranged for the youngsters to view a miniature model of the dig adjacent to the *Kotel*. They will then build their own digs and excavate those of their friends. "Most people think that's really crazy, but it works," asserts Klein. Other such projects of recreation included in her month's agenda in Chicago include: "Shabbat in

Jerusalem," when four and five year olds will buy flowers and wine, go on a *tiyul* of "Jerusalem," and make *Challah*; as well as "Jerusalem in the Second Century" where fourth through sixth graders will meet and be taught by "Rabbi Akiva." Klein explained that when children experience and learn in the actual setting and time period, the subject becomes real to them and they want to learn more.

In another area, Klein will be working with the Jewish Board of Family and Children's Services in a series of training sessions for YU alumni, designed to further sensitize the rabbis to family crises. The first of these sessions, entitled "Grief and Bereavement," will begin with a dramatic trigger scene written by Klein depicting the mourner's experience as well as the way the rabbi relates to him. "Drama brings your feelings to the surface and makes them easier to deal with," says Klein.

Most importantly for many of the Judaic Studies majors at the workshop, however, were Klein's descriptions of drama in the classroom itself. In teaching the story of Yehoshua and *Bnei Yisroel* crossing into Israel, Klein the teacher became Yehoshua's top general, as she explained to her students that their "leader could not meet with you today. We have to get together and figure out what we should do tomorrow when we enter *Eretz Yisroel*." The students formed committees to determine their appropriate course of action, and Klein then became the teacher once again, discussing what Yehoshua and the Israelites actually did at that time. When a child asks, "What would I do if it were me," he is able to relate to the subject being taught and is therefore more eager to learn," she explained.

Furthermore, the students can participate directly in the acting them-



Joyce Klein (in center) leads JED Workshop.

selves, creating and playing in skits based on assigned topics. "The easiest way to make kids do research on a topic is to do a play around it," claims Ms. Klein. The children also remember the information better, she maintains. A student of seven years before recently met Ms. Klein and commented, "I was just thinking the other day of the play we put on when I was *Rachav*..." To Ms. Klein's astonishment, the student went on to relate that story of Yehoshua in detail, as she remembered it from the play.

The idea for this workshop began with Amy Gordon, President of the Stern College Dramatic Society, who acts in Klein's theatre group. She thought the combination of drama and Jewish education would interest more people from different disciplines. "I thought everyone would be excited by it, and I think they are," Gordon commented.

And indeed they were, as Klein led the group of over 25 women in "warm-ups" to begin the "participatory" aspect of the workshop.

"Just like you warm up your muscles to jog, you warm up your mind to do drama," she told them. The exercises, which included playing catch with an imaginary softball, which was then transformed into a bowling ball and a balloon, were designed to break down inhibitions. "Once you've done these, you'll do anything," joked Klein.

She then proceeded to recreate a segment of "Inside Out." Dividing the girls into small groups, she handed each group a card on which was described a level of *Tzedakah* according to Rambam. The girls then created skits on their subjects, which they presented to the group as a whole. Between the skits, Ms. Klein briefly discussed the specific level of giving and why it was higher on the ladder (and therefore a higher form of *Tzedakah*) than the previous scene.

Through this recreation, Klein illustrated the effectiveness of teaching a concept through the medium of drama. She encouraged the stu-

dents to use creativity in their teaching, trying "things the principal tells you can't be done, but really can." The goal of a teacher, she stressed, is to find a way to reach the students, and this often cannot be done by simply reading and answering questions. The students must be able to relate to the subject, and role-playing and creative discussions are often effective means of bridging the gap of centuries involved in teaching history or *Tanach*, for example. Leslie Baker, treasurer of the Judaic Studies Club, agreed. "I can definitely see how actualizing Biblical stories, historical events, and the words of *Chazal* through drama enable the students to better relate to the subject at hand. There's a definite need for this type of creativity in Jewish education." Dvora Gross, President of the Judaic Studies Club, also stressed the importance of using the techniques taught in the workshop, as she commented, "I really think this will make a difference in my teaching."

However, the large group of participants included students from many different majors as well. Some came "just because it sounded interesting," while others wanted to learn creative techniques for youth groups such as NCSY and JPSY. Speaking for students interested in drama, Amy Gordon remarked, "There has been a direct conflict between the performing arts and being religious. This workshop illustrates an effective method of synthesizing the two." In addition, she stated, "all theatre is a form of education."

Whatever type of out-reach or education one is involved in, drama is an effective and creative tool through which to convey a message. However, concluded Klein, one must be willing to be "more than just a sit-at-the-desk kind of teacher, and all Jewish teachers should be just that kind."

Religious Activist to Speak At Annual Honors Reception

by Faigi Bandman

Invitations to the twenty-second annual Honors Reception for students on the Deans' List for the year 1984-85 have been issued. The reception, which includes a luncheon, will be held on Sunday, February 23, 1986 at 12:30 p.m. in the Science Hall of Yeshiva University. The annual event was initiated by former Dean of Yeshiva College, Isaac Bacon, in 1964. Students of Stern College who receive a scholastic index of 3.4 or higher, and those of Yeshiva College who receive an index of 3.5 or higher are recipients of this honor. Dean Rosenfeld of Yeshiva College expressed pride in the achievements of the Dean's List students and stated that "Taking a double program is a difficult task, and those who excel deserve recognition for their achievements."

Nathan Lewin, the guest speaker at the reception, is a distinguished attorney and community activist. Graduating summa cum laude from Yeshiva College in 1957, he then attended Harvard Law School. He served in several government positions, the last of which was deputy

assistant attorney general in the Office of Civil Rights. He is now practicing law in the private law firm of Miller, Cassidy, Larrocha and Lewin. Throughout his career, he has continuously been engaged in court cases that involve religious freedom. An example is his defense of the right of observant Jews in the military to wear *yarmulkes* if they so desire, as long as safety is not at stake. In addition, he initiated a New York State law which protects the rights of Jewish women to receive a religious divorce from their husbands.

Dean Rosenfeld feels that the speaker chosen for the event should be distinguished in an area of concern to Yeshiva University. Mr. Lewin is thus a fitting choice as "he is devoted to Jewish causes as well as to defending religious freedom. He is definitely a role model for our students." Dean Bacon of Stern College commented that "we are celebrating the achievements of our students at this reception, and we are exposing them to broader issues of society and challenging them to think by bringing in a man such as Nathan Lewin."

The following Stern College for Women senior graduating students have been nominated to the Who's Who Among Students in American Universities and Colleges for the academic year 1985-86.

Paula Edelcreek
Aviva Ganchrow
Sharon Glaubach
Elana Goldscheider
Jordana B. Klein
Esther Koenigsberg
Sara Kosowsky
Naomi Kupchik
Lisa Lerer
Lori Pearl
Deena Schramm
Robin Singer
Elana Ungar
Francine Ziv

MAZAL TOV TO YOU ALL!

Dorm Ez View

Button Up Your Overcoat

by Mordechai and Sema Reich

As various members of our family deal with a flu bug that has established squatter's rights in our hallowed home, it is perhaps time to share our viewpoint on the subject of acute common coryza (colds) and flu viruses.

One of us still retains the memory of his/her mother asking the age old question, "Where did you catch your cold?" What kind of response can one make in the face of such a probing question? "I caught it on 12th Street and Fifth Avenue" just doesn't adequately address the matter at hand. "Well, you must have caught your cold from someone, who was it?" would be the next interrogative. Now, we were brought up not to tattletale. Would it do any good to say that a best friend who had been sneezing into our faces shared his soda with us at lunchtime? Would pointing a finger at anyone alleviate the sneezes, wheezes, coughs, temperature, sore throat, headache, runny nose, stuffy feeling that had descended upon us? Of course not. However, mothers must be given credit. It's obvious that mothers don't want to know why the devil you were stupid enough to leave yourself open for catching a cold in the first place. Now that is a good

question. Let us proceed along that line of thought.

Lillian Newton, R.N., our school nurse, has a meaningful viewpoint on this subject. She says that you can look beautiful in the spring, the summer and the fall, but in the winter, you dress for the cold. She is responding to the fact that on a rainy day only one in fifteen women leave the dorm with an umbrella. On a freezing, cold day, relatively few students wear hats. Now, we know that you won't refer to a program called "The 21st Century," narrated by Walter Cronkite, which demonstrated that a group of male volunteers immersed in a tub of ice water and then released in their underwear to brave frigid winter temperatures did not catch cold. First of all, you were all too young to see that program. Secondly, obviously these volunteers who allowed themselves to be soaked in ice cold water and went into the city streets in their underwear in the middle of the winter were crazy. As you know, crazy people don't catch colds.

O.K., now that we've gotten Walter Cronkite out of the way, let's get back to students who don't dress for the weather. These students obviously feel that "it is better to look

good than to feel good." Don't you gals know that 90% of the body heat you lose escapes via your uncovered head? Don't you know that when your extremities are warm (like hands covered with gloves) you are warmer overall. When you're under-dressed in the cold, or you get wet and rained on because you didn't take your umbrella, your resistance to infection is lowered and you become a prime target for those viruses lurking out there. We won't even talk about the need to get sleep and feel rested. Every room should declare an early night once a week to catch up on some rest. Did you know that during final exams when students were dropping like flies the dorm was almost declared a disaster area by Governor Cuomo?

So, look stylish if you must, but dress for the elements. Otherwise you may wind up lying in bed nursing a cold, missing school, and watching soap operas and munching on candy your roommates have brought you. Maybe, that's not the best argument for dressing for the weather. We're not thinking straight with this flu that has us in its grip. In case you're wondering how we caught our colds—you see, we were walking along 12th Street and Fifth Avenue.



Speak Your Mind

Dorm Counselor Pic

If you needed a dorm counselor, would you prefer going to a Junior, Senior, or Alumnae?

Annette Gnat, Sophomore—Seniors are preoccupied with their own problems and plans for their futures. Alumnae are more objective because they are no longer members of the student body. They will have more time to get to know the girls on their floors.

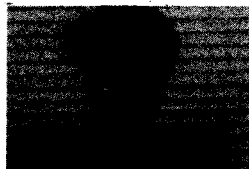


Stacy Weiss, Sophomore—Senior. I think that when a Senior is a dorm counselor, the counselor is around when needed. A dorm counselor and a dormie are on the same type of schedule and that makes things easier.

Bonnie Soskin, Freshman—Just as the dorm is divided into sections for key lockouts so too there should be a division among status and age of dorm counselors. Half Seniors and half Alumnae would be good but Juniors are too young.



Tamar Bar-Chama, Sophomore—Alumnae are a better choice because they know from past experience exactly what we go through. As someone else put it, a dorm counselor should be trustworthy and respected and it's hard to be that way with peers.



Dorm Controversy Continues

continued from p. 1 col. 5

the students and have gone through the same thing the students have," so they might be of more assistance than seniors. She concluded by stating that "Alumnae are more mature." Mrs. Reich agreed that having a percentage of alumnae on the staff is advantageous for the students. "They are older," she said "and therefore they are able to administer discipline, and have the benefit of experience."

Rabbi Miller, on the other hand, stressed that having a staff of senior dorm counselors will not detract from the service given to the students. He said that "the administration will be looking for a dorm counselor who is mature and caring, who is the proper kind of student, has the proper personality and is willing to

give of her time." "It makes no difference whether this girl is a senior or alumna as long as she is qualified and meets the criteria." "The criteria," he continued, "should not be whether she is an alumna or a senior, it should be do we have a good counselor?"

Dawn Posner, a present alumna dorm counselor who last year as a senior also held a dorm counselor position, stated that as an alumna she feels she is more effective in her job. This year she explained, "Certain people from my floor and other floors come to talk to me because they know they will not see me in class. They can get advice and help from me but they can also avoid me - there is distance involved." "A fellow senior," she said, "Can be empathetic and say 'I know what you are

going through' whereas an alumna can say 'I can help you'." She and other dorm counselors hope the administration will strongly consider the importance of alumnae dorm counselors to Stern students when deciding who will join their staff next year.

This issue is still being discussed and definite decisions have not been made yet as to the future of alumnae in the dorm. Dr. Daniel Rothenberg, Assistant Dean of Students, stressed the fact that the University is committed to the role of the dorm counselors and feels they play a vital role. He also stated that the administration is very interested in hearing what the students feel. He urges students to feel free to speak up because, as he said, "We are still at a point of listening and evaluating."

Kashrut Korner

Check Out That Special K

"Mildred—put on your Cabbage Patch slippers and dig out your wallet. I want chocolate milk and Smurfberry Crunch. Can you go to Delicious Deli? I'm starving!"

"Eloise, I refuse to leave this building after 4 a.m. In any case, Smurfberry Crunch only has a K—how do you know that it's reliable?"

The letter K on a product has a history of people wondering about it, but why? There are so many rabbis that give their *hashgacha*, it is hard to know who is endorsing what. Symbols such as the O-U, the O-K, and the *Chof-K* are easily recognized as being representative of specific organizations. The letter K, however, is used as a sign of *kashrut* by many different rabbis and/or *kashrut* organizations.

If you see a product with a K, the best thing to do is ask who gives the *hashgacha*. Each person has his own opinion of which *hashgacha* is reliable, so ask who put the K on the Smurfberry Crunch—you may find out that you eat other products under

the same supervision.

"Who supervises Smurfberry Crunch, anyway?"

According to the book *Kosher Calories* by Tziporah Spear, Smurfberry Crunch is one of the products supervised by the O-K. Other examples of cases like this are: orange, grapefruit and grape Tang are supervised by the O-K; Howard Johnson's packaged vanilla, chocolate and strawberry ice creams are *Chof-K*; C-3POs are under the supervision of the *Va'ad HaRabonim* of Massachusetts (VHM); and the K on Kraft caramels is given by the O-K.

What about Philadelphia Brand cream cheese? "Everybody eats it, so it must be kosher!" Well, it would be nice if "everybody" qualified as a reliable certification of *kashrut*, but they don't. The K on the cream cheese, however, is a sign once again of the O-K.

Remember, if you are unsure of the organization behind the symbol, check it out!

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Science Beat

Seeing The Light

by Sharon Herzfeld

Have you ever wanted to gaze into infinity, create gigantic soap bubbles, and play with colored lights? The chance to explore new dimensions can be found at a new exhibit entitled "Seeing the Light" at the IBM Gallery of Science and Art. This enticing "hands on" exhibition has recently arrived in New York from the Exploratorium in San Francisco where it was developed in 1969 by the physicist Dr. Frank Oppenheimer. The focus of the exploratorium is human perception: everything one sees, hears and feels is interpreted by the body; this in turn determines one's understanding and knowledge of the surrounding physical world. The exhibit reaches into the depths of the mind and imagination, providing the visitor with fascinating scientific observations, applicable to everyday phenomena.

There are eighty-three representative exhibits chosen from the six hundred in California; they fall under several topics such as reflecting light; bending light; mixing waves; making color; casting shadows; inside the eye, seeing double and revealing illusions.

A short, entertaining film explaining the exhibits, introduces the visitor to the exploratorium and features its creator, Dr. Frank Oppenheimer who recently passed away. Dr. Oppenheimer says in the movie: "... the museum is like taking a walk through the woods," and he's right—children of all ages squeal in

horror, then amazement and delight, at the dissection of a cow's eyeball opened to reveal the aqueous and vitreous humors and the lens, fascinated by the mechanism by which the eye functions.

Enter Professor Patrick's universe—a world based on illusions, where seeing double is a natural state of being. Several metallic 'stars'-like objects are suspended in space, turning shadows along the wall; rotating planetary objects, a globe and model airplanes. Then the observer takes a plastic frame "viewer" and placing it over his eyes (one lens is colorless plastic while the other is shaded dark gray), the shadows suddenly jump out—alive—real moving space objects that the visitor can almost touch. This illusion is based on the principle that plastic acts as a filter, reducing the amount of light that one eye receives. The eye looking through the dark plastic sees a darker image than the other eye. Because the image is darker, the eye and brain never have enough time to process it—almost as though one eye is seeing slightly in the past and because of the delay, one eye sees the shadow where it was, while the other eye sees the shadow where it actually is. When the two eyes see slightly different images the brain combines these views to create a three-dimensional picture. One sad, ironic note: the illusion was named after Carl Pul-

continued on p. 12, col. 2

253 Lexington: Original SCW

by Alyssa Edelman

Down an unmarked corridor, in Stern College, an entire new realm of doors and hallways are open for Stern student's exploration. This structure is the original Stern College.

In March of 1954, Dr. Samuel Belkin, former president of Yeshiva University, announced that Mr. Max Stern had given the University a gift of \$500,000 in order to establish a College for Women. Less than a month later, Yeshiva University acquired the Packard Junior College on the corner of 35th and Lexington where it would house the first women's College of Arts & Sciences under Jewish auspices.

The five story edifice built in 1910 and occupied by the Packard Commercial School from 1911 until it became a Junior College in 1949, would provide students with a "background of knowledge to develop to the fullest an interest in science and the humanities and at the same time provide a course of study in Jewish knowledge," according to Dr. Belkin.

While today's Stern College, still attached to the Old School Building (as it is called), has grown in physical stature by expanding into a larger building, it has also increased the number of students in attendance and created new programs of learning.

The Packard Building, however, remains an important link to the past and a vital key to the future of the burgeoning Stern College. Biology, chemistry, and physics laboratories,

along with some Judaica classes and faculty offices, are still found in the newly white-washed hallways of the building. Koch Auditorium, the school's largest gathering place, as well as the kitchen, where food is prepared daily to serve students, teachers, and outsiders, are situated on the lower floors of the Old Building. Even the library utilizes space in the Packard Building which contains a Periodical Room on the first floor. In addition, an Educational Resource Room was made available for women involved in the student teaching program at Stern.

While ongoing maintenance over the years, such as painting, replacing old windows, and installing new

electricity and ventilation, has kept the Old Building in shape, there are plans to redesign some of its parts. These plans include expanding the library, constructing a theatre, and creating better kitchen facilities, according to Mr. Jeffrey Socol, Supervisor of Buildings and Grounds.

The structure with its high ceilings also provides for expansion in between floors. Plans have been drawn up to construct a mezzanine floor which would contain a student lounge with vending machines. According to Mr. Blazer, head of Buildings and Grounds at Yeshiva University, construction will begin on the mezzanine "as soon as the new plan meets all the criteria involved." Of prime concern in this project are the needs of the students.



Packard Junior College aka The Old Building

TAC Notes

"Happiness Is . . ."

by Esther Koenigsberg

A man sought his doctor in despair. "Doctor," he cried, "you must help me. I am terribly sad and I do not know what to do." "Why, you need not worry," the doctor assured him. "Go to see The Clown. He knows how to make everyone happy."

Many days passed and the man returned. "Doctor," he moaned, "I am filled with sorrows. Each day brings new suffering and I have begun to lose hope." "Be calm, my friend," the doctor smiled. "See The Clown and your troubles will disappear."

Many weeks passed and the man returned. "Doctor," he murmured, "my world is dark. I can find no joy. Please . . . help me." "My friend," the doctor began, "trust me. See The Clown and you will . . ." "But, you do not understand," the man protested, "I am The Clown."

We are now entering the first of two Adars, enjoying, this year, a double share of the *Chodesh* devoted to *Simcha*. Before we plunge into the excitement of the season, stop for a moment. Ponder the story of the clown. "Happiness is . . ."—what?

Shuttle Anyone?

by Chaya Stein

A shuttle service has been implemented to transport students to and from the Stern College library and Brookdale Hall. The van's first pick up is at 6:45 p.m. from the dorm; the last pick up is from the library, Mon.-Wed. at 12:30 a.m., Thurs. at 10:45 p.m., and Sun. at 10:45 p.m. The service was started as a measure of security to ensure that students be able to use the library and return safely to the dorm even during the later hours of the night and under adverse weather conditions.

Mr. Gregory Vescetal, the head of Security and Safety at Y.U., was instrumental in putting the service into effect as the most efficient way of monitoring security. Dr. Eftrem Nullman, the Associate Dean of Students, also feels that the van is more

effective than having a security guard to accompany the students back to the dorm. If something were to happen a block away, the security guard would not be able to respond in time. Says Nullman, "The University is currently looking at the shuttle and is not locked into keeping it. The administration would very much want to hear student reaction to the service and is willing to evaluate it accordingly."

So far several students have used the service, one of whom remarked, "It was so convenient to return to the dorm in a van, instead of walking back late at night when it was snowing. I don't think I would have stayed in the library so late otherwise." Other students, however, have not reacted as positively to the shuttle service. Thus, the future of the shuttle will depend largely upon student input.

Jewel of the 42nd St. Library

by Naomi Skolnick

Tired of sitting in a crowded van trekking up to Y.C. just to use the library? A possible alternative has been discovered right on the Midtown "Campus." No, the Stern library has not expanded yet, but another library may have just what Stern students are looking for! The New York Public Library, located between 41st and 42nd Streets on Fifth Avenue, has a Judaica Section that has been in existence since 1897.

The Jewish Division of the library was established as a distinct collection with funding contributed by Jacob Schiff. Abraham S. Freidus, cataloguer of the Astor Library's collection of Judaica, was appointed as the Division's first chief. He presided over its rapid growth for 25 years. Much of the library's vast collections were provided by holdings from the Astor and Lenox libraries. The acquisition of the private libraries of Leon Mandelstamm, Meyer Lehren, and Isaac Meyer quickly expanded the original collection, as well as some holdings of the Aguilar Free Library, a small public library system operated by a group of philanthropic Jews in the 19th century that merged with the New York Public Library in 1903. By the early 1900's, the Jewish Division rivaled the oldest and best Jewish libraries in Europe.

In subsequent years the Division continued to grow by purchases, gifts of books, and contribution of funds. Today, the Jewish Division contains a comprehensive and balanced chronicle of the religious and secular history of the Jewish people in 200,000 books, microforms, manuscripts, newspapers, and periodicals from all over the world.

The Judaica Collection offers commentaries on all aspects of

Jewish life. About 40 percent of the Division's holdings are written in Hebrew and the remainder are in other languages, including English, German, Russian and French. The Division's strong points lie in its bibliographies and reference works, its Jewish Americana, history and social studies, Kabbalistic and *Hasidic* works, texts by Christian Hebraists, rabbinic responsa, Hebrew and Yiddish literature, periodicals and newspapers.

The accumulation of early rarities in the 42nd Street Library forms the backbone of the Jewish Division. These treasures include 40 fifteenth-century books and over 1,500 sixteenth-century works. These first texts of Jewish scholarship, made more accessible to the public by the newly invented printing press, left a lasting impression on Jewish thought and are the root of many areas of study. Among these riches is the earliest existing dated Hebrew book, the *Arba'ah Turim*, a code of law by Jacob ben Asher, printed in 1475. An ethical treatise published in 1542 called *Sefer Middot* is also available. Another early rarity that may be of use to Stern students is the *Perush ha-Torah*, a commentary on the Pentateuch by Moses Nahmanides. Published in Lisbon in 1489, *Perush ha-Torah* was the first book printed in that city.

The Jewish Division also contains many modern works—material which provides *invaluable* insight into the turbulent history of the Jews in the nineteenth and twentieth centuries, such as the extensive collection of newspapers and periodicals printed in Europe and America in the last two centuries. Publications printed in Central and Eastern Europe, many in German, Polish, Russian, Hungarian, and Czech, de-

scribe the day to day cultural, religious, and social events in the lives of the once-flourishing Jewish communities. Rare publications printed for those Jewish immigrants arriving on American shores document their conditions. In many cases, the Library's issues are the only existing copies.

The Jewish Division possesses one of the largest collections of *Yizkor*, or memorial, books that exists outside of Israel. These volumes, assembled by survivors of communities destroyed by the Nazis, give a full account of the employment, customs, and lifestyles of people in a world that is no more. The maps, illustrations, and commentaries contained in the *Yizkor* books are often the only remaining traces of entire European communities and offer great historical value.

The Jewish Division's systematic conservation program seeks to preserve the fragile and important collections in its care, and to permit the safe use of these materials. The Jewish Division was among the first Judaica libraries and the first divisions of The New York Public Library to microfilm its collections. The Division also cooperates in preservation programs with other institutions to complete chronological series of periodicals. Copies of the Jewish Division microfilms are available to other libraries, making these resources more widely accessible.

This library definitely has much to offer, but unfortunately not enough students are aware of its existence. The next time Stern's or Y.C.'s library is insufficient for that Polemics' paper, take a short walk to this valuable chest of treasures and who knows what gems you will find!

Do you know someone who will benefit from studying Jewish studies at Yeshiva University? This person can be male or female, beginner or advanced, as long as they are attending or have attended college and are motivated. There may be a place for them in YU's Shanah program. Please contact Rabbi Barry Freundel in F419, or call (212) 960-5228 or (212) 601-3167 for further information.

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The Women In the IDF

by Donna Schatz

(WZPS)—Israel may be the only place in the world where women are drafted into their nation's defense forces. As soldiers of the Israel Defense Forces, or Zahal, Israeli women present a proud and vital image both at home and abroad. Their role was born out of necessity in a time when almost anything was acceptable. In pre-state Israel, women fought in the Palmach and the Hagana. They carried arms in the underground and, above ground, served with the British in World War II, some parachuting into Nazi-occupied Europe. During the War of Independence, women drove convoys through Arab territory to a besieged Jerusalem, many dying en route, in defense of the State.

With independence came legal recognition of their contributions when Minister of Defense David Ben Gurion created CHEN (Chayal Nashim or Women's Forces), a special corps for women. In 1959, under the Military Service Law, women between the ages of 18 and 26 were required to do up to 24 months of compulsory service. Today, despite exceptions—sometimes controversial ones—granted for religious, marital and maternal reasons, 65% of Israel's young women are still inducted into the military.

Feminine Roles

However, since the heroic days of the 1940s, the role of the woman soldier has changed. While no longer part of the country's fighting machine—a status few seek or support—until recently they were not members of any other male strongholds either. In the years following independence, women retreated from the fields into the office and, although still soldiers, they laid down the pre-state banner of equality and served their time in a more "feminine" manner.

In 1977, however, history began to reverse itself. Israeli women returned to the frontlines, not as combatants, but as instructors and experts in artillery, tanks and jet fighters. Today they hold key jobs in communications, intelligence, computer operations and as drivers of military vehicles. There are 700 occupations in the IDF and, in order to free men for action, females now work in more than 200 professions once open only to males.

Mastering a Specialty

Twenty-year-old Hagit Sagiv is part of the new trend. A Second Lieutenant at a School of Armor,

Hagit is putting in an extra six months of service as a tank instructor and coordinator of the teaching program at her base, which houses several thousand soldiers. Her training, like that of the other instructors, is rigorous. In three months, a soldier not only learns about the tank and its systems—turret, body, engine and guns—but also masters the specialty she'll be showing "the guys." She learns teaching techniques as well and, in order to complete her expertise, spends a week field training in the Negev, and three days driving the tanks and shooting the guns.

Two and a half years of tanks and dust are a tough tour of duty for anyone. Still, Hagit has no regrets. She feels lucky to have landed the job and she says she's learned things no civilian could. Climbing into tight tank quarters and commanding classes of new recruits is a far cry from what some might call the more cushy life of a clerk, yet Hagit claims, she wanted no part of such a position.

Neither did some other young women studying at the School of Armor. Tanya and Avigail had just finished an exam—"not a very difficult one"—and, while hanging out at the tanks, were quick to tell why they chose to master the machinery. "All the girls in the army are secretaries," they concurred. "Tanks and engines are all new to us."

"As Good As the Men"

So are Tanya and Avigail to many of their compatriots. "People think it's unusual, amazing and hard for women to do this, but that's not true. We manage as well as the men," they agreed. "We teach them to fix the tanks, to clean them, to drive and to shoot from guns."

Both in and out of the IDF, the training women are now getting will open careers to them in such technological fields as electronics, electro-optics and computers. Hagit plans to study at the Technion and although she's a bit cautious about being accepted, it's clear that her tank know-how and leadership experience have given her the confidence to continue in technology.

Colonel Amira Dotan agrees. At Central Military Headquarters in Tel Aviv, the Chief of the Women's Corps shares the pride of soldiers like Hagit, Avigail and Tanya. She attributes the change in women's roles not only to a switch in IDF thinking, but to the whole system of public education. And, she maintains, the process must start early—when a girl

is still in high school.

The IDF, she says, is doing its homework. Six months before induction, girls are being taught new skills. Outside the tanks, women's organizations, the Ministry of Education and other groups are pitching in to change cultural norms as well as to meet the practical needs of supplying the manpower ("and women-power," she adds) the IDF requires for its new technological fields.

Spreading the Egalitarian Spirit

Although it was almost 40 years ago that Ben Gurion envisioned men and women sharing the opportunities as well as the demands of the new state, it's only now, Dotan says, that the campaign is off the ground. She claims its delayed launching is due to the norms of a people who, while recognizing women's equality in the home, do not generally spread the egalitarian spirit outdoors.

Still, the Colonel is willing to call what's going on a revolution, even if it's one being heralded without much fanfare. "It's a quiet revolution," she explains, "in that we're blending the values of the Jewish people who see women as proud and equal in the family with the ideals of the twentieth century which say you have to fulfill yourself and be equal in society."

Although Dotan's ascent to power was "smooth and easy"—first a field camp, then head of a Druze unit responsible for manpower, and in 1971 a CHEN position in the Southern Command before becoming deputy to the Chief of the Women's Corps—she, herself, is struggling for equality. The top post a woman in the IDF can reach is full colonel, unlike the big brass in the male corps who hold ranks of general and brigadier general. Boundaries are fixed, she states, and she does not expect to see any about-faces in the near future. "The more pressure they get, the less they do," she admits, somewhat discouraged.

But for those lower down in the ranks, Dotan is more optimistic. Although change is taking place a lot slower than she had hoped when she took office in October 1982, there is movement. The pride and assertiveness of the women at the School of Armor are evidence of this. If women like these remain in the IDF, Dotan says, they will reach new positions. "I think when they will be my age, the ranks will be higher and a lot of changes will be created. Within a decade," she predicts, "something will happen."

Former Economic Advisor To Reagan Speaks Uptown

continued from p. 1 col. 5

investment and national productivity will drop drastically. Despite such alarming statistics, Dr. Feldstein remained confident that the deficit is currently being brought down.

One measure on the road to economic health was the passage of the Gramm-Rudman Act. It forces the President and Congress to reach a compromise on the budget. There will be less defense and domestic spending and a tax increase, but not on a drastic scale. Such an act will

insure a low deficit, which will in turn promote future economic growth. Dr. Feldstein concluded that he is "relatively optimistic about our economic future."

Thanks Rysia

To the Editor:

Many times in a club or committee, one single person's efforts are overlooked. The media won't mention her name, the president won't acknowledge her—in other words, this person's work goes unnoticed. Well, not this time.

Last year, when I became president of SSSI (Students Struggle for Soviet Jewry), I was on my own, except for the help of one girl—Rysia Schnarr. When I was sick during the week of the SSSI Shabbaton, Rysia helped me with posters and other things. And whenever she heard of news that she wasn't sure I might have heard about, she'd come over right away to tell me about it. So at the end of the year, I naturally asked her to be co-president with me for the 1985-86 year. She accepted.

Unfortunately, nobody knew about it, despite my efforts to spread the news. When we had our vigil in November, both Rysia and I were interviewed for *The Observer* (December 1985). I constantly mentioned Rysia's name and said "we" and "my co-president and I." Yet upon reading the article, only I was quoted. No mention of Rysia and her enormous work was to be found. Granted, other girls on the committee also give their all to the struggle for Soviet Jewry... but not like Rysia. Her devotion and care for our brethren in Russia are what has held this committee together.

I just want to publicly give Rysia her deserved recognition, and to say "Thank You" for all the work, devotion and sanity that she has given and continues to give.

Sincerely,
Anette E. Meyer (SCW, '86)
Co-President, SSSI

Stop The Van

To the Editor:

I'm angered by an irresponsible expenditure of school funds—the nonsensical transportation service between Stern and Brookdale Hall. Running the van a block and a half is absolutely ridiculous. For many years we have been walking 4½ mi-

notes... now, all of a sudden, we have a van that will take us 15 minutes!

Examine the economics of the additional 10½ minutes: lease payments, insurance, drivers wages, fuel, maintenance, parking, taxes. The total is approximately \$1000 per month. That's \$10,000 per school year!! These funds could be allocated more appropriately to enhance our education, increase professors' salaries, or reduce tuition. Better yet, they could be used to renovate the dorm by replacing what's left of the carpeting, repapering the hallways, or repainting the tacky, green stairwells.

The van was added as a service to benefit the women of this school. The one possible benefit—safety. If so, then don't limit the van to trips to and from school, but utilize it for more necessary excursions: midnight expeditions to the Food Emporium, buying jaunts to Bloomingdale's... how about a van service transporting us home for Shabbos?! In all seriousness, though, additional transportation to Y.U. during "rush" hours is definitely needed. (22 in the van is hardly a safe number!)

This misappropriation of funds must definitely be stopped. This action is indicative of a terminal irresponsibility demonstrating a complete lack of communication and blatant disregard for the needs and wants of the student body. I believe, however, that the hierarchy of the school administration had our best interests in mind, and appreciate their good intentions on our behalf. But the next time the hierarchy has a revelation as to our needs, let them talk to us first to better understand our wants.

STOP THE VAN... WE'LL WALK FROM HERE!!!

Stacy Alevis
SCW '87

History Month

by Yael Bacon

March is Women's History Month. Stern College will be celebrating this recognition of the woman's role in history at a special lecture to be delivered by Dr. Linda Kerber, May Brodbeck Professor of Liberal Arts at the University of Iowa. Dr. Kerber, a long-time specialist in American Federal History, has recently turned her attention to women's history. Kerber holds a Ph.D. in American History from Columbia University, and began her teaching career at Stern College. Her scholarly books include, *Refocusing the Past—An Anthology*, and *Women of the Republic: Intellect and Ideology in Revolutionary America*. In addition, Dr. Kerber has written articles for the popular press and has lectured internationally as well as universities throughout the United States, including the University of California, Princeton, Harvard, and Columbia. Dr. Kerber will speak at Stern College on March 3rd at 7:00 p.m. in the Koch Auditorium. Her topic will be "The Long Road of Women's Memory: The American Experience."

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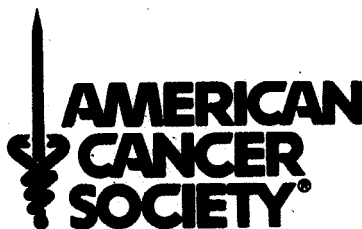
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Is Help On The Way?

by Ethel Greenstone
and Naomi Saffra

A woman gasping for breath and clutching her chest, stumbled onto the steps of the 245 Lexington Avenue Stern College facilities on December 18, 1985. The guard on duty, spying the woman, invited her in, and offered her a cup of water. Esther Koenigsberg, a Stern student, seeing the woman lying on the sofa, rushed to call the 911 Emergency Hotline. While Koenigsberg was dialing, the woman, apparently a bag lady, was left alone for several minutes.

Classes were being released, and students and teachers wandered by the scene, few stopping even to question what had happened or to offer help. Eliyahu Teitz, a professor of computers at Stern and an accredited EMT, stopped momentarily to question the woman if she had asthma or bronchitis. Assured she did not, Teitz instructed some hovering students on what to do should the woman hyperventilate. He surveyed the area for an oxygen mask, or some other means of artificial respiratory equipment, but found an alarming lack of such supplies.

Debra Cohen, a biology major at Stern College, commented, "It's frightening that Stern does not provide, in the school building, standard equipment necessary to cope with a medical emergency. What if, G-d forbid, it had been a Stern student in need of help?"

Meanwhile, Koenigsberg had contacted the Emergency Hotline; the officials there promised an ambulance was on the way. As the minutes flew, and the ambulance did not arrive, students and faculty alike offered to taxi the woman to NYU Hospital. Dr. David Shatz, Stern professor of philosophy, even offered to drive her in his car. These offers were rebuffed by the administration, who claimed that the "do-gooders" would be held legally responsible should anything happen to the woman.

Attorney Alex Breiner from Bridgeport, Connecticut asserted that the administration might have overreacted. However, one should realize, claimed Breiner, that the woman might have sued the administration for not advising the students

to react cautiously by simply calling police or welfare to care for her.

After 30 minutes the ambulance arrived. The police recognized this woman as an alcoholic from the streets, who often stumbles into "posh" residences, gasping for assistance. The few students and faculty helping the woman dispersed as she was led into the ambulance. As one member of the administration left the scene, she remarked, "Thank G-d the woman is gone... We might have been held responsible had anything happened."

Dr. Joshua Bacon, professor of psychology at Stern, later commented on the seemingly weak response of the students to the helpless woman, "Ultimately, it comes to a statement of basic aspects of human nature, although what drives it may be hard to pin down. The bottom line is that even we Jews react in a textbook fashion."

Mrs. Esther Zuroff, director of Student Services at SCW spoke out in praise of those students who did what little they could, "The women deserve to be commended for their interest and sensitivity, but it is naive to think that every waif should be cared for by you."

According to Rabbi Tzvi Flaum, religious advisor at SCW, "There is no question that you have the halachic obligation to help someone in need if you are at all able. According to the Tzitz Eliezer, this is not only a personal obligation but likewise a communal obligation to help all those who are in need of medical help. Rambam holds that this applies not only to Jews but non Jews as well."

"When it comes to legalities, according to American law, the normal concept of informed consent on the part of the patient does not apply to emergency medical situations. Based upon that as well as the Good Samaritan Law, the fear of being sued because you want to help is very minimal if perhaps nonexistent."

"I personally believe it was very meritorious of our student body and our faculty to respond immediately with concern, sympathy and a desire to earnestly help."

Observer - Commentator - Hamevasser
Shabbos March 7-8

All Purim material should be submitted to Br 10E
by March 5th

All Letters to the Editor are welcome but must be
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Apathy

continued from p. 4 col. 5

who are seated at a banquet. In front of them are all different types of food; all look delicious and sensational. This is what they have been waiting for all their lives to be rewarded for all their deeds they did in the world. They pick up their very long forks and hold them by the ends and begin to eat. The sinner can not get the fork into his mouth because the fork is too long. The righteous one picks up the fork and feeds the person across from him.

This is a very important analogy for our lives as students. Stern is not merely a place to sit down and try to do everything for "me"—to feed me so I can get pleasure, but it is a place to help the person "across" from you out—and she help you. To be involved in school is helping to feed others—involvement is not done so that "you" are going to gain something—i.e., have something to write on resume—but rather you are doing it to make our college years more enjoyable. I would like to commend the women who are feeding others—who are reaping from the true pleasures. Those of you who think you are trying to feed yourselves are missing your targets—not only are you not helping others but you yourselves are missing out!

Getting involved does not mean necessarily running a club, planning an event or going room to room promoting. What it means is caring about what is going on in our school, attending, offering a few minutes to help out, or just going over to someone and saying you're doing a good job.

The opposite of love is not hate—

it is apathy

Let's try to wipe out the apathy in Stern and in your place bring "love"

Improv

by Sharon Halevy

If there's any truth to the cliché "Laughter is the best medicine", there are massive doses of it at the "Improvisation." This club has a seedy appearance, which matters not at all; since the comedians are so good, your attention is focused on the stage continuously. The Saturday night we went, between 12:00am and 3:30am we were entertained by eight comedians; the first of whom was Robin Williams! He was great, and surprisingly, those who followed did not pale in comparison. The "Improv" as it is commonly referred to, is located at 44th St. and 8th Ave. Sunday through Thursday, the shows are at 9:00pm and 11:30pm, with a minimum of \$6 for drinks. On Saturdays the shows are at 8pm and 12pm, with a minimum charge of \$13, for which you receive two drinks. (They serve kosher wines). It's advisable to reserve a table in advance. Laughing is definitely great for the soul.

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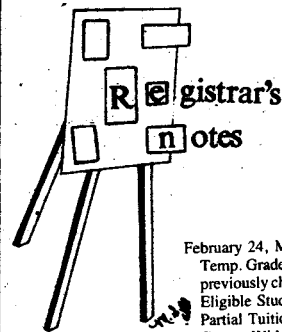
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March 21, Friday

Last Day to Apply for May CLEP Tests

March 24, Monday

Fast of Esther, No Classes After 1:00 p.m.

April 1-4, Tuesday-Friday

Period to File for P/F or P/N Grade or Exclusion Option

April 9, Wednesday

Last Day to Withdraw From a Course
Registration Dates and Procedures for Fall to be Announced

IBM Exhibition: Seeing the Light

continued from p. 7 col. 2

trich—a German physicist who, blind in one eye, was never able to see the illusion.

Color and light are fascinating facets of the exhibition: reach out and arrange rainbow hued plexiglass tiles and watch as they are transformed in beautiful ribbons and streaks of vibrance. Duck into the triangular kalaidoscope and envision an immense crowd—almost claustrophobic and behold, another world exists where everyone wears the countenance of the viewer. The anti-gravity mirror brings laughter and joy to everyone watching—but it needs two people—one to watch and one to "fly." And looking into infinity is feeling as though one is standing directly on a lighted railroad track. The mirrors play an important role in these illusions. Frank Oppenheimer expressed the notion of mirrors as a wonderful world of reality: "mirrors are very confusing... learning about them is a lifelong process, any mirror is magical... builds up suspense and relief of tension... this must go hand in hand with the more didactic modes of teaching."

Mixing waves can involve looking through a diffraction grating at lights to behold the different types of light which produce varying rainbow patterns. This has been explained by the fact that each of the colors in a rainbow is made up of light waves of different wavelengths. A diffraction grating similar to a prism, sorts out

the colors according to their wavelengths, forming a spectrum which one can see as the rainbow of colors which comprise white light. A diffraction grating is etched with hundreds of fine scratches per millimeter and when light waves pass through the gaps between the scratches, the waves bend or diffract. The longer the wave, the greater it bends as it flows through the gap. When two different light waves of the same wavelength meet, they overlap and can add together or partially cancel out each other. At certain angles, light waves of a particular wavelength will add together, creating the bright colors and brilliant hues.

Shadow dancing is celebrated in several exhibits: one can play with "sophisticated shadows"; cast colored shadows; or step into a world of recollective shadows in which the participant stands before a gray colored image mirror-like screen that relays one's motion and shape in technicolor video to another screen which plays with one's shape and form. This is achieved through a bright light, (located beneath the gray screen) which shines through the wall and bounces back, except in areas where one's body blocks the light and creates a shadow. The camera then records the shape of the shadow, colors it in wild colors unknown to life and stores it until it's projected onto a second video screen. Colored shadows can follow one

around in many dimensions and shades.

Soap film painting, another feature of the exhibit, is magical fun and a tricky technique to master. It involves tugging on a rope that lifts a wire frame from a trough of soap bubble mixture. When raised to glory the moving colors fold into intricate patterns, waves and designs. Life-sized soap bubbles which once filled childhood fantasies can be created, whipped up from large wire hoops dipped into the potion. Once blown suddenly bursting, they quiver and are gone forever. The recipe given is 2/3 cup liquid soap, one gallon water, 1 tablespoon glycerine.

The art and science optical illusions present more wonders and gasps: "Far Out Corners" lets one

envision boxes floating (in motion) in space; "seeing double" combines two faces into one, and the distorted room, almost taken from an amusement park, is based on the principle that when the eye envisions the steep slope, it pretends the room has maintained ordinary square shape and an illusion is observed. Two friends can also enjoy pretending to be the "cheshire cat"—straight out of "Alice in Wonderland"—which is exactly how one feels when upon leaving, one realizes the dazzle of scientific appreciation and understanding.

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