

THE OBSERVER

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Herzberg Wins Statewide Contest

by Sara Rudoff

Aliza Herzberg, an early admission freshman, has won a first prize award in the Foreign Policy Association's "Think International" essay contest. Aliza's essay was chosen from 205 entrants from 33 New York area schools. The essay dealt with the issue of international terrorism. Aliza discussed the problem of terrorism and attempted to propose resolutions for it. She suggested "an organization similar to the United Nations with the sole



Aliza Herzberg

purpose of dealing with the terrorist issue." The awards ceremony was hosted by Dan Rafter, with Secretary of State, George Schultz as the keynote speaker.

Aliza Herzberg is a graduate of Tonya Soloveitchik Yeshiva University High School for Girls. She is one of the ten Max Stern Scholars in Stern College. Miss Herzberg feels that, "It is important for Orthodox students to enter contests because it is a way of voicing the views of our young Jewish generation."

Early Admissions—Does Haste Make Waste?

by Esther Boylan

On Wednesday, November 5, during Club Hour, the first meeting of the committee for Student Representation on Academic and Student Affairs met to discuss the issue of Early Admissions freshmen. The purpose of this committee is to discuss controversial issues that affect life at Stern College and their possible solutions. The meeting was open to the entire student body. Students were invited to discuss their opinions on the Early Admissions policy with Judy Paikin, Director of Admissions at Yeshiva University, and with Dean Bacon.

The words "Early Admissions," conjure up many images in the minds of Stern College women. For some students, the words bring back memories of their entrance into college at a younger than usual age. Other students may remember feeling disoriented upon discovering that a large percentage of their freshman class had only just completed eleventh grade. Upperclassmen tend to notice the typical "Early Admissions" questions in class ("Is this going to be on the test?"). Early Admissions students are also considered to lack a serious attitude to their studies, as well as to college in general. The majority of these freshmen enter Stern College after their junior year at "Central"—Yeshiva University High School for Girls.

However, these students have all exhibited top academic performance. The requirements for the full Early Admissions Program at Stern College (EAP) is a 90% average and a score of 1200 on the Scholastic Achievement exam. The Limited Early Admissions Plan (LEAP)

requires an 85% average and a score of 1100 on the Scholastic Achievement Test. A third program, the Reduced Early Admissions Program (REAP) is open only to Central students and has basically the same requirements as the limited program. The students on REAP take only secular courses at Stern College and continue their Judaic Studies at Central. This program is for students who do not yet feel prepared for a complete college experience.

Approximately 15-20% of the Freshman class enter Stern College after only three years of high school. Last year, for example, 52 Central students entered Stern College on the Early Admissions Program. Approximately one out of every five students in Stern College was once an "Early Admissions Freshie." Despite the above facts, these students are commonly regarded as exhibiting immature behavior both in classes and in the dormitory.

The meeting covered a wide range of views and often turned into a heated debate among the students. One main concern raised, pertained to the personal welfare of the Early Admissions Freshmen. Is the fourth year of high school important for the emotional and intellectual growth of a student?

Laya Glazer, a regular admissions freshman, feels that the senior year in high school is essential for a person's emotional development. She told the assembled students that she had originally wanted to come to Stern as an Early Admissions freshman, but was unable to because of her principal's disapproval. "I am significantly more prepared to appreciate a col-

lege education than I was a year ago," she concluded and emphasized that she was happy that she had completed high school.

Elaine Witty, President of the Junior Class and a former Early Admissions student from Central, agreed that many students benefit from the last year of high school. Yet, she also feels that many students are ready for college at an early age. "For some girls, the last year of high school is just a waste of their time and capabilities." She feels that she was prepared for college both academically and emotionally. A third student, Karen Reichman, a senior at Stern College, commented that despite the fact that entering college a year early was the correct decision for her, she now wishes that she had that extra year of development before graduating college. "I don't feel ready to graduate college at the end of this year," she said.

Judy Paikin discussed the problems involved in gauging a student's maturity. One cannot make an accurate assessment based on one half hour interview in a controlled setting. The Admissions office, therefore, often operates under the assumption that if students show a mature and serious attitude towards their studies in high school, they will do the same in college. One suggestion made by Ms. Paikin was that student hosts fill out evaluation sheets on the prospective students. These hosts escort applicants around the school, and the prospective students sit in on their classes. According to Ms. Paikin, students are usually much more open and honest with people closer to their

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SCDS Appoints New Director

by Rachel Pomerance

The Stern College Dramatic Society has appointed a dynamic new director, Rina Elisha, to stage a production of "The House of Bernalda Alba," during the Spring semester.

Ms. Elisha, a teacher, has directed off-Broadway shows, and has been involved in commercial, experimental, and avant-garde theatre. She is a playwright whose plays have been produced, and a member of the Dramatist Guild and the Society of Stage Directors and Choreographers. Currently, she is a faculty member at the Rockland Community College, where she teaches playwriting, acting, and directing courses.

Fedrico Garcia Lorca's play "The House of Bernalda Alba," is an exciting and significant

play which is particularly appropriate for SCDS to produce. The theme deals with the progression of love to tragedy. The plot involves the repression of five daughters by a domineering mother, and how, eventually, their natural spiritedness overcomes her and results in violence.

The play requires a cast of ten female characters, which is a necessity for SCDS. While the cast is not overly large, its size allows quite a few students the opportunity to perform. Of course, involvement in SCDS is not limited to performance, but encompasses set design, costuming, stage management, publicity and more. The lack of appropriate plays for a society that is all female, and which must adhere to halachic considerations, and the lack of enthusiasm and support of the student body and the administration are the prime reasons cited by SCDS for their decision to stage only one production this academic year.

SCDS hopes that this season will be successful, since much energy and effort will be devoted toward the one production. The quality of the play will be a major indication of the progressive direction that SCDS hopes to accomplish.

Despite the fact that SCDS is not producing

a play this semester, they are sponsoring "Star Search," featuring a talent show in a café atmosphere, on the evening of December 9th, 1986. This will provide an opportunity for the student body to perform for an audience of their peers. The acts will be judged, and the best act will be awarded a prize. SCDS hopes that this event will be a prelude to ongoing student participation in the cultural and artistic activities at Stern.



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Academic Excellence

by Sharon Haley

The summer before my Freshman year, I endured some taunting from some college graduate friends of mine. They simply could not understand my decision to attend Stern College. They ridiculed the supposedly low academic level, and the "desire of Stern girls to have a diamond ring on their finger before graduation."

In retrospect, there is truth in their jest.

Undoubtedly, the majority of students at Stern do take their studies seriously. Seriously enough to strive for an "A" or a "B." And if that means taking the course taught by the less demanding instructor, or studying the night before an exam and memorizing, then the Stern student is seriously motivated. While this problem is endemic at the majority of universities, its existence at Stern results in a severe detractor of the academic atmosphere of the college.

Recently, at a meeting with student leaders, Dr. Lamm was questioned about the administration's attitude toward Stern College for Women. He replied that in his opinion, the students are not accomplishing enough to prove their intellectuality. He said that the women at S.C.W. have the potential to be as good, or better, than the men at Yeshiva College, because they are exposed to broader issues, whereas the men concentrate on *Gemara*, yet there remains a void in the expression of intellectual energy at Stern.

He is right. And wrong.

The Observer and the Stern College Dramatics Society are two major examples of vital importance in the self-expression of college students, yet both suffer from a lack of student interest. Why?

I asked Dr. Lamm for his opinion for the lack of student motivation, and he cited the distraction of midtown Manhattan—theatre, movies, museums,

restaurants and shops surround us. Extra-curricular activities can hardly compete. Maybe.

I would like to proffer some opinions of my own. Firstly, the lack, not only of a campus, but of a specific area for Student Activities is a severe interference. For example, if there is a speaker scheduled, the Dramatic Society cannot rehearse in Koch Auditorium, their "theatre"; if Student Council holds a meeting, the lounge can't be used for watching television, playing video games or socialising; if *The Observer* is doing layout, the computer can't be used. Of course, these are the sacrifices for being in midtown Manhattan.

Secondly, while Stern is not a commuter college, we are a 4-day week college, which results in a lessening of the time available for devotion to extra-curricular activity. For this reason, I would recommend that students stay in the dormitory for Shabbat, and eat in the cafeteria, when a society which they are interested in, has organized a Shabbaton. One might be rewarded by learning something of relevance, to your academic career, or of personal interest.

Thirdly, Stern should not be regarded as a convenient way in which to dispose of the four years between high school and marriage. It should be a challenge to gain admission to Stern, and an academic challenge upon admission.

If the dancer can't dance, he will blame the floor for being crooked. The administration can be accused for lack of support, the faculty for lack of merit, but, in reality, it is the responsibility of the student to ensure that her needs and demands are satisfied.

Ideally, administration, faculty and students will strive together, and achieve the results that are desired by all.

Home, Safe Home

I found it ironic that a few weeks ago I received in my dormitory mailbox a list of security tips. The irony was not that the students are not in need of more effective security measures, but that the simple installation of checking identification cards might eliminate the need for most of the hints on the list.

Most colleges nation-wide have a security guard at each dormitory entrance who sees to it that no one is admitted without showing some proof of identification. This prevents strangers from walking off the street into the dorms and also assures that all guests are registered. Surely, a women's college located in midtown Manhattan cannot afford to count on the students to "notify security of any suspicious or unfamiliar persons in the dorm" but, rather, security should be aware at all times of those who belong in the dorms and those who do not.

It would be difficult to enforce such a policy without the installation of some mechanism between the front doors and the elevators that would prevent stu-

dents from ignoring the front desk. Without such an installation, hopes of having students register guests or spotting strangers in the rush and traffic of the lobby will soon be dispelled by the reality that responsibilities don't get done by themselves.

A more stringent policy. A simple process. A slight annoyance—but well worth it.

A postscript: This editorial was written before the murder of Chaim Weiss, a 16 year old Yeshiva student from Staten Island. The shocking and distressing news has made the need for added security a necessity. Perhaps, the murder will wake us from a state of complacency; not all of America's streets are paved with gold and not everyone walking the streets has a heart of gold. We should all realize that our personal sense of security as Jews has been threatened by this blatant act of anti-semitism (I find it shocking that news reports could not confirm that it was an act of anti-semitism) and that a women's dormitory of a Jewish college is just as much a target of irrational hatred and its behavior as the Mesivta of Long Beach.

So Close Yet So Far

It's like sailing around the world to buy something, with full knowledge that you already own that something and have it stored somewhere inside your own home. Or perhaps it is impossible to properly analogize the illogical move made by the Yeshiva athletic department in their choice to rent a gym at 137th Street and Amsterdam Avenue for the SCW Basketball Team's home games. A reminder to all mid-towners who may not grasp right away the implication of this address: the Max Stern Athletic Center of Yeshiva University is located on 185th and Amsterdam Avenue.

Last year, a front page *Observer* article dealt with the University's decision not to allow the women at SCW to use the new Center. At that time Dean Bacon felt that even if students were allowed to use the facilities this would not be an adequate solution to the problem of Stern's lack of athletic facilities. She maintained that the University has a responsibility to arrange for the use of facilities at a more accessible location than the Uptown campus would be. Indeed, Dean Bacon reports that the College is in the process of obtaining, through a Board of Education representative, a permit for SCW students to use the athletic facilities at Norman Thomas High School (a swimming

pool seems to be part of the prospect) on 34th and Park. In light of these constructive active efforts on the part of the administration, the move to rent another gym uptown seems completely incongruous. First of all, the location of the gym is still inconvenient for the players and SCW fans. According to Dr. Costello, the University was unable to find a downtown location for the games. Then why did they find it necessary to shell out funds for a gym in Washington Heights when the Max Stern Center would have been absolutely free? These same funds could have been used to pay for the Norman Thomas permit.

The *Observer* was informed last year that the decision to bar women from the Center came partly as a result of a Rabbinic opinion that it would be unfitting for the Yeshiva to have men and women participating in sports activities together in the gym. But couldn't the athletic department have planned to simply close off the gym to males for the duration of these few games?

Instead, they have decided to waste money and moreover, to communicate the message to the SCW student body, once again, that SCW is the afterthought in their planning process.

Editorial • Opinion •

THE OBSERVER

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Letters To The Editor Women's Suffrage

Dear Editor,

On Tuesday, November 5, 1986, citizens were given the privilege of exercising their right to vote. Voting represents the most significant direct representation of intervention that private citizens have in public government. It is, therefore, the most basic and precious form of public awareness. Many criticize that students sacrifice public awareness in exchange for curricular involvement.

A sad but telling testimony to this indictment took place earlier this year when senatorial candidate Mark Green addressed the Political Science Society. While entertaining questions, Green asked the students to indicate by a show of hands how many were conservative and how many were liberal. To his surprise, he discovered that fifty percent of the audience abstained from this innocent poll. Could these silent hands have expressed an opinion on election day?

Admittedly, it is not the responsibility of the University to transform

an uninvolved student body into a pack of political activists, yet, the Stern administration has succeeded in discouraging potential voters by neglecting the urgency of voting on Election Day. Many universities—by policy—recess on Election Day, thereby facilitating students' involvement in the electoral system. Unfortunately, the Stern College administration neglected to subscribe to this policy. If it finds it an impossibility to spare a full day, the administration should provide a block of time within the day when the student body can fulfill their responsibility.

Although the administration is not necessarily responsible for stimulating political involvement within the student body, at the very least it should encourage public awareness by affording each student the opportunity to exercise her inalienable right to vote.

Hindy Najman
SCW Class of '88

Opinion • Editorial • Opinion • Editorial

— Back to the Future —

by Dr. Karen Bacon

Sometimes I think that college comes too soon in the lives of most students. Fresh from the grip of years in an educational environment that often tells its students exactly what to do and how to do it, the college-bound freshman has hardly any time to contemplate a new set of personal goals born in the mind and soul of one's unique personality. Thus much too often I see juniors and seniors who poignantly tell me they wish they could start again, this time with a clearer vision.

Is there any principle or value that might be helpful in achieving that clearer vision? I would suggest as one possibility the Gemorrah in Tamid (32a). "Who is wise? The one who anticipates the future." Were we to do just that, anticipate the future, we might in fact

"Who is wise? The one who anticipates the future."

know more clearly and surely how to invest our energies and our intellects during the col-

lege years and beyond. While I will not be so foolish as to project myself a futurist, I will take this opportunity to suggest two areas from



Dean Karen Bacon

a list of many for your consideration.

You are being educated in an environment that seeks to open your minds to critical analysis and to seeing the world and the human experience through the eyes of scholars throughout the ages. Your questions are our questions, and seeking the answers together is the special joy of the academic environment and the uniqueness of the teacher-student relationship. Once out of school, this learning environment will evaporate. For some of you, the press of other activities will so consume your time that it will be years before you realize what is missing. Others will feel the loss very quickly. How does one anticipate this situation? First and foremost by truly internalizing the value of a life-time of learning and second by making that value concrete: in the form of real goals. Now is the time not only to learn how to learn, but also to establish meaningful relationships with teachers to whom you can look for moral guidance and intellectual encouragement in the future. The wise man would do no less.

A more subtle challenge, however, also awaits you. At Stern College, you are the polit-

ical leadership of the student body. You set the agenda, you pick the causes, and you determine the distribution of resources. Although the Jewish world has not yet come to grips with how these leadership skills in women can be utilized in the larger community, you can anticipate that challenge by carefully setting your current priorities. If you invest your energies now in the important rather than the trivial, in the development of your own character and in the improvement of the world, you will inevitably find meaningful causes in the years to come.

Let our style not be mistaken as lack of purpose or commitment

The mark of our college is that we go about the business of learning and teaching in a quiet way. Let that style however not be mistaken by others and more importantly by ourselves as lack of purpose or commitment. By looking forward and anticipating the future, I believe we can sharpen that purpose and create an even more exciting community. May we all merit inclusion in the society of the wise.

Letters to the Editor

Thorns and Thistles

Dear Editor,

If the proponents of Ha'Ikar, the Zionist revolutionaries whose full-page ad appeared in last month's Observer, were as accurate as they are zealous, they would never have made the mistake they did. One need only look in the Alcazar dictionary to see that the word 't'shuvah' has two very separate definitions: a physical return, and repentance—a spiritual return. When this group arrogantly claims that t'shuvah means aliyah, which aspect of the word are they referring to? If one reads their supporting text carefully, it is obvious that Rabbi Alkalai was only focusing on the physical aspect of the word. Yet the process referred to by the word 't'shuvah' remains as described in the first definition: to return to the land from which we have left."

Yet, the remaining portion of the advertisement makes it clear that Ha'Ikar would like to impose the spiritual meaning of the word on their definition of aliyah as well. Using the traditional confessional form of repentance (Al Chait) to voice their opinions on Zionism reduces t'shuvah, repentance, to the physical act of aliyah. To witness a group redefine and diminish the nature of t'shuvah to mean only aliyah is a frightening distortion.

In a similar vein, it is frightening to me to hear the views of Neturai Kara—a group violently opposed to the State of Israel—espoused. Yet, I find it highly doubtful that I would ever

see its advertisements splashed across the pages of the Observer. It is a curious phenomenon that while we would feel uncomfortable printing their ad because it is obvious to most of us that they are ignoring a major component of Judaism, we have no qualms about voicing the opinions of a group who are operating on the opposite end of the spectrum. But, because they have cloaked their views in something dear to us, namely Israel, we seem to feel an obligation to give them space in our paper.

As a deeply committed Zionist, it pains me to see my beliefs manipulated and warped on the pages of my school paper.

Naomi Levine
SCW 1987



"You Gotta Have Art"

As an art major, I tend to look at things with a critical artistic eye. I have noticed the lack of graphics, artwork, and basic artistic sensibility in many of Stern's publications, posters and flyers.

There is an art major at Stern, and there are many students who are not majoring in art but take classes in Stern and outside on their own initiative. Why aren't they being utilized to add that special spark to the printed page?

Perhaps the art majors themselves should try to make their services available and contribute their talents. On the other hand, the art major

at Stern is a shaped major and involves taking many classes at other institutions. Therefore, art students tend to get bogged down, as I can attest, in trying to keep on top of their work at two schools. Given that, perhaps the staff of the newspaper and other publications should approach art majors and request their services.

The human eye enjoys that which is aesthetically pleasing. It would be a definite asset if the artists in our school would help spruce up our publications.

Rebecca May
S.C.W. Class of '87

Dollars and Sense

Dear Editor,

I would like to thank Dr. Bevan for expressing her views on student apathy from the viewpoint of the consumer advocate. I almost declined responding to the article on the grounds of not caring.

Her article presented excellent suggestions for a frustrated student who is trying to make the most of her college years. It seems ideal to treat our education as would buyers of a well-shopped for product. Demand the highest quality, the best service, and exchanges if not satisfied. It might work for a toaster oven; however, when we confront intangible matters, it is difficult to conceive of them in dollars and cents.

How many students realize the cost of their education? Even those who take out student loans are hit with the enormous cost after they graduate with the signature on the GSL check. We have been raised to think we have it coming to us. Sad, but true. Financially speaking, the "smart student buyer" will regard tuition in terms of amount put in proportionate to starting salary upon receiving a job. This, for many, seems to make it all worthwhile.

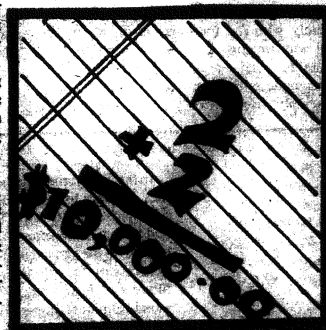
When it comes down to the actual education, the classes available, the teachers offered, the challenge presented, this grossly over-priced product is a disheartening extravagance (economically speaking). Unnecessary requirements, insufficient guidance, and other bureaucratic hassles further the disappointment.

Frustration hits and the apathy slowly sinks in. Apathy, that chronic well-known malaise, permeates and robs the student of his own personal desire to learn. When the students don't care about studying, the teachers don't care about teaching, the game is to take the least challenging teachers, who don't care if you attend, who require the least amount of work, and who guarantee A's because the real concern is the maintenance of the sacred 3.8

grade point average, then apathy wins and a challenging, worthwhile education loses.

The individual student is left with the opportunity to take her education into her own hands—to take the courses she will gain the most from, and work to make it worth the time. The profit, then, is greater than the price. It's like purchasing an appliance that comes unassembled. You can spend the time and effort putting the parts together and making it work or just let it sit in the closet. In the latter case, the smart consumer should send it back and get a refund.

Karen Liss
S.C.W. Class of '88



It gave me much pleasure to have a Shabbos visit while I was a patient at the New York University Hospital. I wish to commend the three students, Heather Rush, Chava Granstein and Sheila Klaman, as fine examples of young Jewish womanhood.

Rose Appleberg

SYNTHESIS:

The synthesis of a secular and religious life has been analyzed in the "Torah U'Mada Reader," a publication of the Max Stern Division of Communal Services. The following excerpts are attempts from rabbinic leaders to define "synthesis" and present its implications for a religious lifestyle.

A world-perspective is not a cognitive approach to the world; it is not merely a matter of knowledge. One may be acquainted with any culture although the object of one's knowledge need not be identical with one's personal outlook. Cognition does not make for a *Weltanschauung*. The latter rests, not on cognitive foundations, but on a practical act of integration with the self. Knowledge, together with appreciation and valuation, comprises a world-perspective. One must become integrated with his knowledge to call it his own. One must live symbiotically with his culture to make it a living experience. He must place

Ultimately, one's view of the relation of secular and religious studies depends upon a corresponding attitude towards the relation of religious and secular life. On the one hand, there may be a dualistic conception which would set up a rigid barrier between the two; which conceives of man's purely natural life as intrinsically corrupt; which sees the religious as being established not upon the secular but despite it; which, in short, considers *kodesh* and *chol* not simply distinct but disjoint. On the other hand, we have a unified conception which stems from a deep-seated belief that life is basically one; that the secular and religious aspects of human existence are in fundamental harmony, the latter perfecting rather than destroying the former; that, finally, while *kodesh* and *chol* are neither identical nor coextensive, they are both contiguous and continuous. I think the attitude of Torah is clearly aligned with the latter view, with what a Canadian scholar has called "the principle of integration." Our whole *weltanschauung*—from eschatology to ethics—is firmly grounded upon the profound

himself in the "thickness" of his knowledge and experience it. World-perspective is an all-enveloping "sensation" and a dynamic act of valuation. The modern theory of value, since Lotze, Windelband, and Rickert, the fathers of modern axiology, declares truth to be, not a correlative to some ontological entity, but a value that reigns supreme. If one says "my culture," it implies not only the culture of "my acquaintance" but a culture which "I appreciate and value, love and admire, and finally even worship."

Rav. Joseph B. Soloveitchik
"Kodesh and Chol"

conviction that the physical, the natural, the secular, is not to be destroyed but sanctified. The Halacha stresses not rejection but inclusion, not segregation but transmutation. It never sought to mutilate life in some Procrustean bed. Rather, with its vitality, flexibility and breadth, the Halacha has repeatedly proved to be as expansive and as inclusive as life itself. Its catholicity, its magnificent sweep, and its extraordinary scope—these are of its essence. The Torah is neither world-accepting nor world-rejecting. It is world-redeeming. In the education of a *ben Torah*, therefore, there is room for both secular and religious studies. Not equal room to be sure—the reverse of integration is the hierarchy of value, and within that hierarchy, Torah reigns supreme. At the bottom, however, the comprehension of Torah's outlook establishes a rich education as the basis of a rich life. The final word is with integration and harmony.

Rabbi Aharon Lichtenstein
"A Consideration of Synthesis
From a Torah Point of View"

Judaism, on the other hand, seeks functional integration in the institutions of Jewish life. The family is not merely a context in which children are reared in the climate of love; it is also an arena in which instruction takes place and Jewish commitment is conveyed. The Jewish school is classically concerned not merely with the transmission of information but with imbuing its students with a sense of morality and religious obligation. The synagogue is the *ben hakneset*, the house of assembly, used not only for worship but also

for study and as a forum for consultation on questions of communal need. Social synthesis, through the functional integration of its institutions, has always been a Jewish objective. It needs application to the American Jewish scene as well, to the institutions of contemporary life emerging in the Jewish community such as the university, the medical school, the hospital, the research institute, the newspaper etc.

Rabbi Sol Roth
"The Idea of Synthesis"

In this light, studying the humanities contributes not only to the intellectual-religious goal of approaching G-d by knowing the human reality that is so crucial a part of His work, but also to the agonized self-understanding that is necessary for him to create his present and future as a *baal tshuva*: "know thyself" is a moral-religious imperative. What is self-knowledge? Certainly not less than a grasp of human nature and history, the ways of human thought and philosophy, and, not least, an awareness of human freedom and man's capacity *qua nefesh chaya* (in Onkelos's sense) to imagine and create new beginnings and new worlds.

Prof. Shalom Carmy
"Why I Read Philosophy, Etc."

by Erica Schoonmaker

Most cringe at the slogan *Torah U'Mada*. It is heard too many times in the hallways and classrooms of Yeshiva University. From the *Beit Midrash* to the academic arena, one rarely sees those who embrace a genuine synthesis. For all to many, this expression would be better worded as *Torah U'Parnas*, *Torah U'Clep Tests*, or *Mada U'Kitzur Shulchan Aruch*. At best, one envisions a student at Y.U. walking into the library with a bio book in one hand and a *Mishna Torah* in the other realizing that his day is split with a devotion to each undertaking but with the chance of integration remaining slim.

"... students find it increasingly difficult to walk the tightrope of Torah and Chachma without leaning to one side."

This forces the question of the benefits and handicaps of adopting such a philosophy for the University. An earful of elevator talk alone will reveal that school leaders are asking questions on the goals of the yeshiva/university; students find it increasingly difficult to walk the tightrope of *Torah* and *Chachma* without leaning to one side. President Dr. Norman Lamm commented on the goals of Y.U. in an article that appeared recently in *Moment* magazine. "We are, in effect, a marvelous bridge, indeed a network of bridges connecting many worlds—Jewish and non-Jewish, religious and secular, Orthodox and non-Orthodox in the academic, ideological, and communal spheres." In recent months, the ability of this bridge to touch successfully upon the banks of many camps has been questioned. Unlike the informal and classroom discussions about *Torah U'Mada*, the University will soon embark on a formal project to explore the concept of *Torah U'Mada*, historically, philosophically, and practically.

Inspired by Dr. Lamm, the *Torah U'Mada* Project started with focus groups at Stern and Yeshiva College. Dr. Chaim Waxman, a professor of sociology at Rutgers University, and Rabbi Jacob J. Schacter, rabbi of the Jewish Center in New York City, led discussions with students on both campuses allowing them to air their criticisms and realistically evaluate the goals of Y.U. Dr. Waxman took this information and designed from it a questionnaire that would effectively elicit student opinion en masse. These preliminary steps, taken in the

spring of 1986, umbrellaed into a network of possible programs that were designed over the summer.

Under the direction of Rabbi Schacter and with the help of educational coordinator, Dr. Daniel Rothenberg, Assistant Dean of Students, the *Torah U'Mada* Project will use five vehicles to explore and crystallize this philosophy.

The first conduit of the project is contingent on student participation. As early as December of this semester, applications will be solicited from students and perhaps alumnae to join in a "think tank" on *Torah U'Mada*. A projected ten students from each campus would meet bimonthly in separately constituted groups. Each fellowship student would be responsible for a research project spanning a field of science, humanities, social science, or business as they relate to Torah. The students will have opportunities to work not only with a faculty mentor, but also with experts in their respective areas.

Some of these papers could be restructured for the second facet of the project. Mr. Jacques Schwalbe, a prominent business man with a personal interest in *Torah Eem Derech Eretz*, has sponsored an essay contest for graduating seniors on a topic involving *Torah U'Mada*. This essay contest will not be limited to those in the "think tank", and seniors in all areas of study will be encouraged to contribute.

The motivation behind the "think tank" and the essay contest is to discover who among the students shows scholarly aptitude and leadership capabilities. Aside from the value to participating individuals, such a group would help start a more intellectual community in the colleges. A large number of students exhibiting more academic tendencies would raise the caliber of classes and tighten student/faculty relations. Subsequently, the University newspapers, journals, and clubs would be upgraded by the input of such a group.

The last three components of the project aim beyond the walls of the yeshiva alone. Firstly, a book comprised of articles written by contemporary scholars and leading rabbinic figures will be published in the fall of 1988. The publication will deal with *Torah U'Mada* through the eyes of *Chazal*, *Rishonim*, and *Achronim*. Professor E.E. Urbach, an authority on *Talmud* from Hebrew University, will discuss the impressions of *Chazal* on *Torah U'Mada*. Covering the period of *Rishonim*, Dr. David Berger, a professor at the Bernard Revel Graduate School, will analyze their approach to secular

THE PHILOSOPHY and DIRECTION OF
YESHIVA UNIVERSITY
Dialogue With Who?

With YOU,
the students of Stern College for Women
Respondents

Dr. Karen Bacon,
Dean Stern College for Women

Rabbi Ephraim Kanarfogel,
Chairman, Jewish Studies Department

Rabbi Dr. Daniel Rothenberg,
Assistant Dean of Students Educational
Coordinator Torah U'madah Project

Rabbi Jacob J. Schacter,
Director Torah U'madah Project

The Torah U'Mada Project

and religious studies. The former Dean of Revel, Dr. Sid Z. Leiman, will examine *Torah U'Mada* from the perspective of the *Achronim*. Tying together the three milieu, Rav Ahron Lichtenstein, the Rosh Yeshiva of Har Etzion, will write on the philosophical ideas and implications of integrated secular and religious study. Each essay will be approximately one hundred pages long and submitted in the spring of 1988.

The possibility exists of also having monographs written by *Roshei Yeshivot* and scholars in specific areas where *Torah* and *Mada* intertwine.

Communal Involvement

The project's fourth component consists of a number of symposia and lecture series on specific areas that blend *Torah* and *Chachma*. Discussions between students and faculty will be conducted on formal and informal levels. *Roshei Yeshivot* have already agreed to speak on related topics as early as next semester.

The project's goal in this express sphere will also involve communities in the Metropolitan area and across the United States. Communal involvement has been stressed as an important factor in the project's success. *Torah U'Mada* must be examined from many camps within the halachic framework in order for its validity to be most honestly assessed. Perhaps an outcome of the project will be a joining of a very polarized community on an issue that every sect on the religious spectrum must confront.

Dr. Waxman's questionnaire will make its reappearance as the final facet of the *Torah U'Mada* Project. It will be more polished than the original and seek the response of the entire student body and faculty. Rabbi Schacter and Dr. Rothenberg realize that the success of the project lies in searching out student opinion and not in assuming it. The stereotypes and dichotomies found in this college environment need to be seriously explored and the conclusive evidence needs to be acted upon. A questionnaire will elicit valuable information towards this end.

This five pronged project has been directed from its formative stages by Rabbi Jacob J. Schacter. Rabbi Schacter, along with his pulpit

position, has long been associated with Yeshiva University and is personally and professionally committed to the goals of this project. He feels that living in a world of constant developments and challenges necessitates a rise to meet those challenges within the framework of the Jewish past.

His own background is diversified and makes him qualified to swing to both sides of the pendulum in this study. His father was a rabbinical student of Yeshiva, but his own *smicha* comes from Torah V'Daas. He is presently completing his doctorate in Jewish history at Harvard University and has published a number of scholarly articles. In addition, Rabbi Schacter is in the process of preparing two books which will be published by Yale University Press and *Mossad Bialik* in Jerusalem.

Dr. Rothenberg, in his position as Assistant Dean of Students, deals closely with undergraduates at both Yeshiva and Stern college. He has a long association with Yeshiva and is deeply committed to its values. Dr. Rothenberg completed his undergraduate and graduate training at Y.U., and in the process received rabbinic ordination, a Masters degree in Jewish Philosophy, and a Ph.D. in Clinical Psychology. His doctorate was on the psychological dimensions of rapid religious change, and the *Torah U'Mada* Project represents for him personally a chance to define and encourage normative religious development.

Normative religious development depends on the interrelation of numerous elements. In order to find the "shveel ha'zahav," an observant person must look not only to himself but also to the world around him when turning to G-d. This "shlemut" or sense of completeness that the University strives to develop is the goal of the *Torah U'Mada* Project. It is a difficult experiment in achieving self-awareness and in finding a meeting ground for a very disparate nation. Such an undertaking merits the involvement and support of the entire Yeshiva University community.

"And I applied my heart to seek by wisdom concerning all things that are done under heaven; it is a sore task that God hath given to the sons of men to be exercised therewith." *Kohélet* 1:13.

ANTITHESIS: Student Leaders Speak Out

Often the greatest test of student needs are best expressed by student leaders. To informally measure student opinion, four student leaders were asked to answer the following questions on the philosophy of Torah U'Mada:

Do you feel that Yeshiva University represents a genuine synthesis of Torah U'Mada values? What is the most effective way of implementing this philosophy at Stern College?

Sharon Halevy: Editor-in-Chief of "The Observer"

Torah U'Mada—the study of Judaism concurrent with the pursuit of secular knowledge—is the philosophy of Yeshiva University. However, for the student at SCW, the integration of both can mean juggling different attitudes and modes of behavior, and walking a tightrope between the secular and the religious. This could mean a conflict between secular norms that the student has accepted upon herself, and the halachic boundaries espoused by the University. In the classroom there are sometimes definite contradictions between literature, philosophy, art, history, psychology and *Torah*, Jewish philosophy and *halacha*. Of course, these situations force the student to evaluate her morals and standards, a challenge experienced by the majority of modern orthodox Jews. Existence in modern society forces one to face disparities in our religious heritage and secular culture.

From this perspective, an environment of Torah U'Mada is extremely beneficial. To dispel the ambivalence and to truly accommodate the undergraduates, there must be a sincere

institution. The idea of a "mashgicha ruchani" has been proposed.

Another suggestion takes the form of a mandatory seminar, either formal or informal as part of the standard academic curriculum. This seminar would use halachic and *hasidic* sources to explore the concept of Torah U'Mada. This would allow students to raise questions, express their opinions, and gain tools of developing a genuine integration.

Wendy Zierler: Associate Editor of *Hamevaser*

There are two main issues to be dealt with. Firstly, the lack of a properly defined Torah U'Mada philosophy. Students should be taught what Torah U'Mada means. At some point during her college career, each Stern student should study the writings and ideas of major Torah personalities who have managed to synthesize secular and Jewish learning. Perhaps a Torah U'Mada course could be offered that would sample writings of the Rambam, Rav Solovitchik, Shmshon Raphael Hirsch and the poet/scholars Yehuda Halevi and Ibn Ezra.

Secondly, in SCW, in particular, there is a lack of properly implemented Torah U'Mada philosophy. Torah U'Mada should not amount to "a little of this, a little of that, and not much of anything." Specifically, in order for SCW to be a working example of Torah U'Mada, the school must have a real library with a full selection of books in both Torah U'Mada disciplines. A bigger *Beit Midrash* is also fitting for a school that is purported to be the North American center of Jewish learning. Of course, a bigger faculty in both disciplines is required for more serious secular and religious studies.



DAY: Tuesday
DATE: December 2, 1986
TIME: 8:00 p.m.
PLACE: Brookdale Residence Hall — Front Lounge

Sponsored by the Torah U'Madah Project
Yeshiva University

respect for all aspects of a college education—from the students, faculty, and the administration.

Torah U'Mada must be successful. If there is no conciliation between the two, Jews could not function in modern society and maintain their Jewish identity.

Faigi Bandman: President of Torah Activities Committee

The administration must take an active role in creating an atmosphere directed toward the open discussion of questions and issues of Jewish *hashkafa*. The uniqueness of a religious school rests in its close relationship between faculty and students. Students have expressed a need for this relationship to be extended. The classroom should be a forum not only for gaining knowledge, but also for acquiring a method of applying this knowledge to daily life. This is most apparent through the personal examples set by teachers. Students have expressed a desire that teachers be more accessible so that informal discussions can also be possible.

More female role models must also be available to accommodate the needs of a women's

Ethel Greenstone: Vice President of the Student Council

Recently, Rabbi Dr. Norman Lamm wrote an editorial that appeared in the "New York Times" entitled "A Moral Mission to Colleges" in which he explained that a university has an obligation to impart values to its students. Clearly, the values which Stern College should instill in its students is the Torah U'Mada principle—a great principle, noble and virtuous, but too abstract. The question remains: How do we "concretize" this philosophy? The answer is twofold: first, understand the philosophy, then act upon this understanding.

I feel that this might best be accomplished through our professors. They can accomplish this by not lowering the standards to meet what they perceive to be the students' level but rather raise the students by raising the standards. By demanding more of the students, our professors automatically impart to us the importance of intellectual pursuit in the true Torah tradition. Let us not forget that Torah U'Mada does not only imply a presence of Torah within our Mada lives but Mada within our Torah lives.

Faculty Colloquium

by Sara Silberman

The professors of the Jewish Studies Department are conducting a colloquium during this academic year. Rabbi Ephraim Kanarfogel, Dean of Jewish Studies at Stern College for Women, has invited the faculty to present the results of their extensively researched studies on particular topics, which they are now considering for publication. However, the seminar does not serve merely as a showcase for these works. Rabbi Kanarfogel believes that the advantage of such a program is two-fold: the lecturers obtain a sounding board for their ideas, perhaps benefiting from the interdisciplinary knowledge colleagues may be able to contribute; meanwhile, the audience glean an

understanding of the topic presented, and of the process of researching a subject—developing a hypothesis, and testing that hypothesis.

The first lecture, "The Attitude of Sephardic Scholars Toward Secular Poetry," was presented by Dr. Yosef Tobi, a senior lecturer in Jewish History at the Haifa University, on Wednesday, November 19th, 1986.

The second lecture, "The Jewish Library in the Middle Ages—Evidence From the Genizah Booklists," will be the discourse of Dr. Moshe Sokolow, an Associate Professor at Yeshiva University, on Wednesday, December 10th, 1986, during Club Hour in room 418.

Tanach Beit Midrash

by Chaya Stein

The expansion of the *Beit Midrash* program to include a Bible component is under consideration by the Dean of the Judaic Studies Department, Rabbi Ephraim Kanarfogel. The concept of a *Beit Midrash* program is one in which class lectures are given in conjunction with teacher-supervised preparation of sources.

Taught by Rabbi Moshe Kahn, the current course in advanced level *Gemara* is designed to teach students a methodology for learning Talmud. Its counterpart in *Tanach* would also be geared toward teaching methodology in approaching and preparing texts, thereby giving students the resources with which to later handle similar material on their own.

Like the *Gemara* course, the three-credit *Beit Midrash* class in *Tanach* would consist of five academic hours per week: two hours devoted to textual preparation and three hours of class lecture. It would be open to qualified advanced

level students. "The corollary of implementing this new *Beit Midrash* program," says Rabbi Kanarfogel, "would be to aim for more seminar-type courses in which students are expected to do more on their own."

Rabbi Kanarfogel, while enthusiastic about the new program, has emphasized that it is still "in the planning stage, and that student input and interest in this area are very important." Erica Schoonmaker, a participant in the advanced level *Beit Midrash* program for *Talmud*, also sees the need for expansion of the *Beit Midrash* program into the *Tanach* department. As she says, "Given the influx of students returning from Israel, SCW students expect more advanced textual studies and want to learn a *derech* in *parshanut* instead of just taking various classes." Like Rabbi Kanarfogel, she stresses that student demand for such a program is crucial.

COME AND HEAR

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- Rabbi Emanuel Rackman, Chancellor, Bar Ilan University; Leader of Modern Orthodox Judaism

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Judaic Studies

Ein Torah K'Torat Eretz Israel:

by Caroline Peyser

Continuing the trend of recent years, three visiting professors from Israel have joined the Jewish Studies faculty at Yeshiva University. Dr. Aviezer Ravitsky, Dr. Yeshayahu Maori, and Dr. Yosef Tobi were invited to teach courses at Stern College in their areas of specialization during their sabbatical year abroad. "We want to expose the student body to leading scholars from Israel with innovative approaches in their individual fields, thereby expanding the students' horizons," explains Rabbi Ephraim Kanarfogel, Chairman of the Jewish Studies Department at Stern College.

Dr. Yeshayahu Maori, a senior lecturer of Bible at Haifa University, currently teaches courses at Stern in Bible and medieval biblical exegesis. Originally from Tel Aviv, Dr. Maori served as a "Ketzin Dai," officer in charge of religious affairs, during his three year army duty. He studied for a year at the Slonim Yeshiva in Ramat Gan. His university studies were completed at the Hebrew University in Jerusalem, where he received a Ph.D. in Bible and Biblical Philology. For more than twenty years, Dr. Maori has taught Bible in Haifa University, chairing the department during his last two and a half years. In addition, he has lectured at Bar Ilan University. Last year, he received a fellowship at the Institute for Advanced Studies in Jerusalem to continue his research in Aramaic and Syriac *targumim*.

iciency in Hebrew, as well as skills for the critical analysis of texts. He finds this surprising, considering the number of years, that students spend learning Hebrew and Bible in day schools around the country. "I would like students to learn to approach texts scientifically; first to understand the problems of the text, and then to try to solve these problems." Specifically, Dr. Maori strives to intertwine the study of both classical rabbinic and medieval sources and exegesis, with the newer and more modern approaches. "We have to be honest when we study and approach a text. When I present a view, I try to present it authentically

"If you start with mediocrity,
you remain mediocre . . .

and in the best way, regardless of the author's religious beliefs. Then, after understanding it, we can evaluate it critically. If you start with mediocrity, you remain mediocre, and that has never been the approach of Orthodox Judaism."

Dr. Ravitsky, an outspoken political ideologist, helped found the *Oz Ve'Shalom* movement, a religious counterpart to the *Shalom Achshav* movement for peace. Although he completed his doctoral studies in medieval Jewish philosophy, he lectures at Hebrew University in contemporary Jewish thought. "Medieval Jewish philosophy is my expertise," recounts Dr. Ravitsky. "But I am also a Jew who lives in Israel and is a part of world Jewry. Heschel, Rav Soloveitchik, Rav Kook, and other modern thinkers are crucial to our own self understanding. So I read. And if I read, I often write as well."

Dr. Ravitsky grew up in Jerusalem. After completing a half year of study at *Yeshivat Kerem BeYavneh*, he served in a *Nachal* in the Israeli army, spending one year of service as head advisor of the Tel Aviv Bnei Akiva chapter. Later, he completed a double major in Jewish Philosophy and general Philosophy at Hebrew University. His doctoral thesis, enti-

" . . . learn to approach
texts scientifically."

As a member of the Bible Project, an institute for Bible research at Hebrew University, Dr. Maori has, for many years, helped compile a critical edition of the Book of Isaiah. His own contribution focuses on the variations of the text from later versions found in rabbinic sources as well as the Dead Sea Scrolls.

Dr. Maori is no stranger to Yeshiva University. In 1978, he taught Bible at the Bernard Revel Graduate School. Currently, he teaches courses in Bible and biblical exegesis, both on the undergraduate and graduate levels. Dr. Maori believes that Stern students have a strong Jewish studies background, yet they lack a pro-



Colloquium:

"The Jewish Library in the Middle Ages — Evidence from the Genizah Booklists"

Dr. Moshe Sokolow

Wednesday, December 10th, 1986

Club Hour: Room 418

Judaic Studies • Judaic Studies • Judaic Studies

Three Judaic Studies Professors from Israel

itled "Maimonidean-Tibboncan Thought in the Thirteenth Century," analyzed the interpretations and reactions to Maimonides' *Guide to the Perplexed* in the first century after its completion. In 1979, Dr. Ravitsky received a fellowship at Harvard University's Center for Jewish Studies.

Dr. Ravitsky has been impressed with the student involvement and participation in his classes. However, he finds it disappointing that many students do not prepare the outside readings. "Reading is a crucial part of the course."

Currently, Dr. Ravitsky, who holds the Miller Family Chair in the History of Zionism at Yeshiva University, teaches a course at Stern College entitled "Contemporary Israeli Issues." This course surveys current religious and secular philosophies toward Zionism and the State of Israel. He explains the purpose of his course: "There are people who hold only one opinion or view, and who do not understand that there are different philosophies. I would like Jews outside of Israel to become aware of different approaches and ideologies. Personally, I am critical of a concrete messianic

"I want to develop an alternate approach to religious Zionism."

ideology as the only way to endow the Jewish state with religious meaning. Through a critical analysis of different ideologies, I want to develop an alternate approach to Religious Zionism." Dr. Ravitsky is currently completing a book on messianism and Zionism.

Dr. Yosef Tobi teaches two unique courses. His course entitled "Medieval Hebrew Piyutim" scans the liturgical poetry of Israel from the fifth to tenth centuries. The second course, "History of the Jews in Medieval Islamic Countries," focuses on the legal status of Jews in Moslem countries from the seventh century until today.

Dr. Tobi, a native Jerusalemite, attended Hebrew University where he completed undergraduate studies in the field of Hebrew literature and Arab-Islamic History, as well as doctoral studies in medieval Hebrew literature,

specifically the *piyyutim* of Rabbi Saadya Gaon. He lectures in this field both at the Hebrew and Haifa Universities.

In addition to teaching at Stern College, Dr. Tobi also spends much of his time at the Jewish Theological Seminary Library analyzing previously untouched manuscripts of the medieval

The recent trend to translate Hebrew Literature into English is disturbing.

period that were found in the Cairo Geniza. He has recently uncovered new fragments of otherwise unknown or incomplete works written by Saadya Gaon, such as "*Sefer Hagalut*," a polemical work, as well as many additional *piyyutim*. He is in the process of writing a book about North African *Piyyutim* from the tenth and eleventh centuries.

"Students in my courses at Stern are dedicated to Jewish and Hebrew culture," comments Dr. Tobi enthusiastically. "I am very pleased with this fact. Unfortunately, students do not know Hebrew well enough. Today, however, day schools place a heavy emphasis on Hebrew language. When these elementary and high school students reach the college level, they will know Hebrew significantly better." The recent trend to translate Hebrew literature into English disturbs Dr. Tobi. While this allows wider access to the literature, it distances people from the Hebrew language and original texts. In general, he assesses the Jewish Studies Department very favorably, while admitting that there still remains room for improvement. One constructive criticism of the University that Dr. Tobi has expressed, is that there exist very few, if any, Yeshiva University periodicals and publications on Jewish Studies in general, and on Hebrew literature specifically.

Finally, Dr. Tobi notes, "From my conversations with students, I sense that they possess a strong attachment to the land of Israel, especially due to the fact that so many spend a year learning there." Hopefully, the addition of these three outstanding faculty members will contribute to the strengthening of this tie.

Religious Guidance Program

by Wendy Zierler

The Religious Guidance program at SCW affords students the opportunity to receive the religious instruction of a *Rav*, as well as personal counselling. At the most basic level, the guidance officer serves as a Halakhic question and answer bureau for the students. In addition Rabbi Flaum, SCW's present guidance counselor, (having assumed the role that Rabbi Blau, the *Mashgiach Ruchani* of Yeshiva College, held when he was working part-time downtown) is the staff liason for any teacher who wishes to refer a specific student for religious guidance, and the ready ear for those students wishing to discuss personal religious doubts or dilemmas. Students may schedule appointments with Rabbi Flaum, according to their needs, both daytime and nighttime.

But as Rabbi Kanarfogel, chairman of the Jewish Studies Department, explains, the religious guidance service is not confined exclusively to Rabbi Flaum's office. The Jewish Studies faculty endeavours, whenever possible, to prevent a complete dichotomy between academic and religious guidance; most faculty members are individually willing to listen to students, opine and instruct. If he (or another *Rav*) finds that a student has a serious problem of any type, he will generally pursue it. "Con-

ceptually it is not as if one person does everything and we all applaud." When asked about the appropriateness of instituting a *Mashgiach Ruchani* in SCW as in the Yeshiva Program, Rabbi Kanarfogel commented that "we could always do more. But uptown there is a *Beit Midrash* where a large percentage of the student population spends six hours a day learning. Also, the structure here at SCW differs from those of women's learning programs in *Eretz Yisrael*, where the women learn all day and don't go to college." The most important issue, he maintains, is the accessibility of the faculty. "Some students want guidance to be more visible but the guidance is there. Students just have to walk in to the appropriate office."

The purpose of the Religious Guidance program, as Rabbi Flaum explains is to uphold the total religious environment of the college, and to emphasize the religious responsibility of each student to this environment and the general Jewish community. As a part of this goal, Rabbi Flaum plans to schedule in the near future a series of *Mashgiach* lectures explaining the ideology of the university to the students. The SCW religious guidance office is room 104, located right beside the Dean's office.

Israel Yeshiva Fair

by Miriam Kwalwasser

On Sunday, November 16, the first annual Israel Yeshiva Fair, a program designed to assist students in their choice of a *yeshiva*, in Israel, was sponsored by Chevrat Aliyah Tora and NCSY. The program, which was held in Stern College's Koch Auditorium, attracted about thirty prospective students and many parents. Yoel Nachshon, the *shaliach* for CAT, gave a brief introduction to the program. Rabbi Rosenberg, NCSY's Director of National Affairs, then spoke about the importance of attending *yeshiva* in Israel and every individual's difficulty in choosing the right place for him/her. Rabbi Rosenberg said that the program was designed to make students more comfortable with their choices of *yeshivot*.

Faculty and student representatives from about twenty *yeshivot* were on hand to answer students' and parents' questions about the philosophies of different *yeshivot*, financial aid, the faculty, the structure of one year programs, and American-Israeli interaction. Some schools had video or slide shows of the school building, the setting of the *yeshiva*, and the *rebbe*s in order to help the students get a feeling

for the atmosphere there. Detailed pamphlets were provided by most of the representatives for the *yeshivot* and some also gave out applications for the coming year.

The Yeshiva Fair was quite successful, especially considering that this was a first. Rabbi Rosenberg expressed surprise at the turnout. After having been discouraged by a member of Stern's administration who claimed that a similar program had been run in the past and had been unsuccessful, Rabbi Rosenberg expected the attendance of Sunday's program to be minimal. Furthermore, certain high schools had told Rabbi Rosenberg that most students would be unwilling to travel to the City on a Sunday, especially when many schools conduct programs of their own. The success of the program proves that such was not the case.

Students are investing much time in making the difficult decision of choosing a *yeshiva* in Israel. Some will even be making a trip to Israel in order to find a *yeshiva* suited to their needs. Anyone who would like to travel to Israel for this purpose should contact Judah Harris. Tentatively, 5750 will include round trip airfare, accommodations, food, and tours.

Food Collection Campaign

by Wendy Zierler

The food bin placed in the lobby of the dorm before the *Chagim* was for the purpose of collecting packaged foods for needy Jewish people in our community. The large bag of food that was subsequently donated has been sent to Project Ezra. This group, which is based in the Lower East Side, delivers food, on a weekly basis, to elderly citizens who are housebound or unable to prepare their own food. Project Ezra also prepares food packages specifically for Jewish holidays.



The Tzedakah Committee plans to conduct various food collection campaigns to aid their weekly or holiday service.

For more information about Project Ezra, see Wendy Zierler, 4B, and read future articles in the *Observer*.



Bridging the
Generation Gap —
"Do Not Forsake Me
in My Old Age"



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**WORLD'S LARGEST
JUDAICA SELECTION**

President's Column

Voice Your Opinion!

by Stacy Alevy

When Korach and his followers rebelled against Moshe Rabbenu, Hashem wanted to destroy Korach, his followers and Am Israel. We learn from this that although Am Israel was not actively against Moshe, it was their inaction, their tacit approval, that was deserving of punishment. In the case of the Golden Calf, we see another example of people standing idly by, and were thus punished by their loss of opportunity to serve Hashem directly. (This is when the priesthood was created). A third incident of tacit approval is seen at the banquet of Kamza, when an accidental invitation was sent to his enemy, Bar Kamza. The unexpected guest offered to pay for his own dinner or even the cost of the entire banquet, but was not allowed to stay under any circumstances. As Bar Kamza was humiliatingly being ejected from the banquet, he noticed the Rabbin sitting silently, eating their meals. The Gemora emphasizes that it was the tacit approval of these rabbis that eventually caused the destruction of the Holy Temple.

In each of the aforementioned cases, the silent observers are considered just as responsible as those who committed the act itself. In order not to be guilty of compliance, it is not enough to tacitly dissent, one must actively work to change, or express opposition to, the situation.

How do these biblical references relate to

you and me in our education at Stern College? If we, the students, are in any way dissatisfied with our education, yet, remain silent via tacit approval, we can blame no one but ourselves.

A possible means of student involvement could be student/teacher evaluation. This idea, although discussed in the past, has been discarded many times, probably due to misinterpretation of its purpose. Evaluations are not necessarily a means to express negative attitudes and opinions. They are, however, a useful tool in evaluating the productivity of our education. If we fail in our obligation to shape our education, we have then failed in our obligation to further higher education.

Many of us are intimidated or shy about going to the Dean or to the Assistant Dean to discuss the merits and demerits of a specific class. But it is precisely these opinions that must be voiced in order to improve our education. After all, if the existence of the school is not for the education of the students, who then is it for? If we do not take advantage of a unified student voice . . . who, then, will?

It is time we realize how important our contribution can be to our academic education. Yet, this in no way releases the University of their obligation in working with us to improve the quality of our undergraduate college years.

All opinions are appreciated. Please voice yours. Brookdale Hall, Rm. 5E.

TAC Notes

Love Thy Neighbor

nity at large, as well as to offer comfort in times of need.

Despite all the many positive elements of our close community, we must be wary of its possible handicaps. Given the spectrum of our student body, we often develop stereotypes of certain groups that are different than ourselves. Rather than appreciate the diversity, we find it easier to classify people in our own mind-made categories. Legwear, sleeve lengths, and previous educational institutions immediately brand people as members of certain social groups, or subscribers to specific *hashkofot*. Sometimes it would appear that we incorrectly interpret *Ve'ahava le-reacha kamocha* to mean love your neighbor who is like yourself, when in fact, this basic tenet of Judaism obligates us to love each person for that which makes him unique. Rather than attempt to create a homogeneous society, we can adopt the Rav's attitude toward the individual and his contribution to the community. "Each individual possesses something unique and rare which is unknown to others; each individual has a unique message to communicate, a special color to add to the community."

by Caroline Peyser

One of the most unique features of Stern College is the strong student community. Rav Soloveitchik states in his article *The Community*: "Judaism has stressed the wholeness and the unity of Knesset Yisrael." Both in school, as well as in the dormitory, we are fortunate enough to have created a microcosm of such a society.

Upon hearing the news of Anatoly Scharansky's visit to the United States last year, scores of students joined in greeting him at the airport and celebrating his freedom. More recently, when we learned of the tragic death of Chaim Weiss ZL, we, as a community, sent a letter of condolence signed by every member of the student body to the grieving family. On a daily basis, signs for *bikur cholim*, *tehillim*, *shuirim*, and communal projects decorate the walls and bulletin boards. A vibrant community thrives within the walls of Brookdale Hall and the Midtown campus. We join together to celebrate the happier occasions both of our own individual community, and the Jewish commu-

8 Cheshvan 5747
November 10, 1986

Dorm Ez-View

LaBriyut

by Rob and Mimi Meyers

In the recent film, "Brazil", we see the implications for mankind when modern society goes haywire. The movie's setting is a giant metropolis not dissimilar to that of New York. Working, studying and living in Manhattan can be overwhelming. In this fast-paced environment, daily routines and obligations can often anesthetize us. The Rabbin sensed this problem and hinted at the need to maintain a consciousness of God in the face of the complexities of daily life.

We are told in *Parshat Nouch* that "everything which had the breath of life on the earth" was destroyed: the *Talmud* in tractate *Yoma* learns the phrase "*Ruach Chaim B'apav*" as literally referring to every creature that had "the breath of life in its nose". The *Talmud* learns from this verse that the essence of life comes and goes through the nose. Apparently, the *Torah Temimah* notes, at one time, humans did not get sick before death, but rather, passed away after sneezing! The soul was "breathed in" by God through the nose (*Vayipach B'apav Nishmat Chaim*) and so it escaped through the nose. This reality was the origin

of the custom to say "bless you" to someone who sneezes; the *Torah Temimah* notes that it was also a custom for the one who sneezed to say a work of thanks to Hashem for having been spared. This notion of simple gratitude - of HAKARAT HATOV - is well developed in Jewish literature. We are told, for example, in the *Talmud* in *Sanhedrin* that the world was destroyed by flood because its inhabitants believed that they only needed God for a drop of rain "here and there" - and that rivers and springs in of themselves were really mankind's source of sustenance. God struck back measure for measure against this belief by bringing a flood. The lesson seems to be that mankind's haughtiness stemmed from a lack of appreciation of Hashem as being the source of all of the world's water. The error was a lack of gratitude - of HAKARAT HATOV.

What do we get out of all this? Life in general is getting more and more complicated and individual lives reflect this increasing complexity. Simply reflecting on one's good fortune on a regular basis can create a sense of perspective and can make seemingly overwhelming routine both manageable and meaningful.

Torah Activities Council
245 Lexington
New York, New York 10016


Attn: Staff and students of Stern College

Dear Friends:

With the shadows of trauma and anguish still hanging over us, I wish to express the Mesivta's profound gratitude to you for your kind expression of sympathy during these days of agony.

At times like this - when tears flow and hearts break - one finds strength and solace in the knowledge that true friends have come to stand at our side and offer their help and concern.

Sincerely yours,


Rabbi Shlomo Lesin
Executive Vice-President

Letter from the Mesivta of Long Beach

Join us for the
**COMPUTER SCIENCE
SHABBATON**

December 6th, 1986

Buy your meal tickets in the cafeteria

Rabbi Label Sharfman,
Dean of B'not Torah Institute
will be speaking at S.C.W.
on Monday, December 15, 1986
at 7:30 pm in the Orange Lounge.

Rabbi Sharfman
is in the United States conducting interviews
for the coming academic year.
For more information, and application, call (718) 253-4579

Cultural Arts • Cultural Arts • Cultural Arts • Cultural Arts

Shabbat

by Wendy Zierler

This Shabbat
Warm like sleep
I, Lea, Tali, and Brother-in-law together
In bed
One, two, three, four,
Arranged numerically.

Tali's hair
Propped gleaming on the pillow
shimmering questions.
Brother-in-law snores.
Lea and I whisper about my maybe men.
And Tali, hearing, hangs her head on Lea's hip
to listen.
"Look at her," Lea hums.
"Just like you were, Rachel."

And I remember my bobcut and singsong
Shabbat dinner left on my plate for play,
Dolls left for dessert,
And the talk at the table—strange, tall,
tomorrowful,
Shrunk now by yesterdays.
At naptime, I was number three in Mom and
Dad's bed.
Their third and last.

I climb over Lea
To kiss Tali's all over softness.
To sing, "Who loves Shabbas."
She gives the answers.

This Shabbat,
Soft, warm, like sleep,
Though my stomach aches full,
And my bed upstairs, chills empty.

The above poem was submitted to the 1986-1987 publication of *BESAMIN*, the Literary-Art magazine of Stern College. Selections from student's works will appear in each future issue of *The Observer*. Anyone interested in submitting material, please see Esther in 4E. The magazine welcomes all original artwork and written compositions or poetry.

Mediterranean Cuisine at La Kasbah

by Lynn Miller

Don't expect the atmosphere of mystery and romance that is typical of Mid-Eastern hospitality; for instead of in the hot dusty environs of Morocco, La Kasbah is located at 70 West 71st Street on Manhattan's Upper West Side. While the cuisine is of Mediterranean extraction, the ambience is reflective of a mixture of modern America, and a hint of Moorish decorative style.

The menu offers a variety of impressive Moroccan-style dishes. The appetizers include *chumus* and *techina* as well as other delicacies such as *taboule*, which is a bulgar seed salad garnished with lemon, vinegar, tomatoes and parsley. Highly seasoned cigars, chopped meat wrapped in a delicate flaky dough, spice up the choice of appetizers.

There are eight main dishes, which include a side dish and small salad. The prices range from \$14.50 to \$19.00. The portions are served in an attractive arrangement, and the cuisine is in accordance with the atmosphere.

Dishes include marinated chicken, Moroccan *koufta* and *shishkebab*. A very popular dish at La Kasbah is *couscous*, a traditional Moroccan steamed semolina mixed with carrots, squash and chickpeas. The *couscous* can be served as a side dish, as well as a La Kasbah specialty meal. The specialty consists of a bed of *couscous* with a choice of chicken, vegetables, lamb brochettes or *tajin* of lamb on top. The *tajin* of lamb is especially delicious, consisting of tender pieces of lamb cooked with pine nuts, onions, prunes and herbs. However,

by Sara Stein

Dr. Oliver Wolf Sacks, the prominent neurologist and author, will be speaking to Stern College students on Monday, December 11. This presentation, which will be held in the Koch Auditorium at 8:00, is sponsored by the Morris Epstein Forum of the Arts, in conjunction with the Max Stern scholars.

Presently known as the author of the bestseller, *The Man Who Mistook His Wife For a Hat*, Dr. Oliver Sacks was described by *The New York Times Book Review* as "one of the great clinical writers of the twentieth century."

Dr. Sack's latest work is a collection of articles and case histories of patients who suffer from neurological disorders. In his descriptions, he portrays a strong conviction in the integrity of the human spirit, despite handicaps that medical science terms "hopeless."

"Many migraine attacks were drenched in emotional significance."

Both of his parents being physicians, Dr. Sacks was born into a medically oriented family in London, 1933. He was granted a scholarship to Queen's College, Oxford, and graduated in 1954 with a B.A. degree in physiology. In 1960, he received his M.D. degree from Middlesex Hospital. That same year, he came to the United States to further his studies at the University of California. He currently resides in the Bronx and is an instructor in neurology at Albert Einstein College of Medicine, a position he has held since 1965.

Dr. Sacks is best known for his publications on neurological disorders. His first book, *Migraine: The Evolution of a Common Disorder*, was published in 1970. In it, he emphasized the inseparable bond that exists between the mind and the body. The realization that "many migraine attacks were drenched in emotional

Renowned Neurologist to Speak at SCW

significance," has shown that there can be no real effective medicinal cure without recognizing the interaction between physiological, biological, and psychological factors.

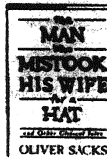
While completing *Migraine*, Dr. Sacks went to work in a New York charity hospital. There he encountered a group of patients suffering from encephalitis lethargica ("sleeping sickness"). About one half of the patients were in a state of deep, pathological "sleep," while the rest were able to maintain a minimal amount of social interaction. Dr. Sacks started a study of this group, and in 1969 began to treat the patients with a drug commonly known as L-DOPA. The results were spectacular. He wrote that "patients motionless and frozen, in some cases for almost five decades, were suddenly able, once again, to walk and talk, to feel and think, with perfect freedom." Unfortunately,

the results were short-lived as most of the patients began to relapse and deteriorate. In 1972 Dr. Sacks published his observations and experiences in *Awakenings*, which received extensive praise from social scientists, poets, and novelists, including the great neurologist A.R. Luiza and the poet W.H. Auden, who called it "a masterpiece."

"We must humanize technology before it dehumanizes us."

His next book, *A Leg to Stand On*, published in 1984, was written following a mountaineering accident in which Dr. Sacks lost a tendon of his left thigh. The book describes the "outcast" experience of the patient in general, and his own experiences through the healing process.

In all of his writings, Dr. Sacks shows a deep sympathy for the patient as a human being. As he once put it himself, "I think Martin Buber's comment, 'We must humanize technology before it dehumanizes us,' applies desperately to medicine."



Van Gogh at the Met

The opportunity to view the incredible finale of one of the nineteenth century's greatest artists is afforded with the Metropolitan Museum of Art's exhibit, *Van Gogh in Saint-Remy and Auvers*. The exhibit, which begins November 25, 1986, and ends March 22, 1987, traces the artist's development from May, 1889, when he left Arles for the mental asylum at Saint-Remy, through his suicide in Auvers, in July, 1890. The 70 canvasses (which were painted in 70 days) include his magnificent olive orchards under the Midi sun, the powerful flame-like cypress trees, and the sweeping vistas of Auvers plains under clear and stormy skies. *The Starry Night*, *Crows Over the Wheat Field* and *Cypresses* are among the masterpieces on display.



Detail of "Self Portrait" by Van Gogh.

for those who want that American touch, there is prime cut steak rib and french fries.

The wine list is not extensive, but there is a nice choice of white, red and sparkling wines. The wine prices range from \$14.50 to \$35.00, and wine by the glass is \$3.50. Desserts are not a priority here. The choice consists of only three types of cakes, *baklava* being the only dessert of Mediterranean origin. There is also a choice between Turkish and Moroccan coffee.

If reservations are made in advance, you will be seated instantly. The service is impeccable, and the waiters are friendly. Hot, fresh pita bread, spiced olives and pickles are added immediately on your table.

La Kasbah is neat and unpretentious with three simple rooms decorated in peach and white, with touches of Mediterranean blue. The restaurant can seat 72 people somewhat comfortably. The tables are small and in close proximity to each other. Nevertheless, the crowdedness and dimmed lights add to the warmth and intimacy of the restaurant.

In the five months that it has been open, La Kasbah has emerged as the new hot spot in kosher restaurants on the Upper West Side. The restaurant is replete with a cheerful crowd, but most importantly, the food is fresh, tasty and a unique change from the traditional.

Reservations are recommended. (212) 796-1693, 769-1690. The dinner minimum is \$15.00 per person, and the lunch minimum is \$10.00 per person. The *hashgacha* is given by the Chaf-k.



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Improved Services

by Rachel Mandel

During the last six months, there have been many improvements in the Offices of the Dean of Students and of Student Services. There has been a "concerted effort" on the part of the administrators to improve and "better life for students at Stern College," says Dr. Efrim Nulman, Associate Dean of Students.

Most of the students' complaints, explained Dr. Nulman, were directed at the lack of services offered to Stern students in comparison to those offered to the students of Yeshiva College. Drs. Rothenberg and Nulman are only at the Stern campus one day a week. To improve this situation, Mrs. Zelda Badner-Braun, Assistant Director of Student Services, has been added to the Office of Student Services to more adequately help and serve the societies, clubs and general activities, as well as just being available for questions or problems which may arise.

To make the personal counseling services more accessible to students who work or attend classes during the day, Dr. Nancy Brayer-Block has been added to the counselling staff. Her evening hours will be in addition to the day hours of Aidel Buchwald. Naomi Kapp, Career Guidance counselor, has extended her office hours and has added an additional day to her time spent at Stern.

This fall, another helpful program has been implemented, that of freshman interviews. Dr. Nulman stressed the importance of these interviews and said that their purpose was to give new students a "warm body on staff" to whom they could turn with practical questions. As an experiment, during freshman orientation, a freshman dinner was held at Yeshiva College. Because of the "very exciting feedback," the same event will occur at Stern College in the upcoming year.

The most important changes have occurred, said Dr. Nulman, because of the student committees working on specific problems. They have successfully instituted a snack bar located by the Periodical Room in the school building. The Food Services Committee has also seen to the upgrading and improvement of the salad bar in the cafeteria.

Dr. Rothenberg and Dr. Nulman still come to the Stern campus only once a week, but now that the work load is more equally distributed, the students can be better served.

"Are the students happy?" Dr. Nulman asks. This question is the basis for all improvements—and such improvements, says Dr. Nulman, can only take place with student input and feedback.

A Cry for Help

by Miriam Berger

It is easy to remember the joy and excitement that was experienced when witnessing Natan Shcharansky cross that bridge to freedom last year. It is easy to remember the excitement of hearing him speak at the Soviet Jewry rally in May. But it is not as easy to remember the single message that Shcharansky could not repeat enough. He was not the only one; there are many Soviet Jews left behind, and there is a need to fight for them until they are all free.

The first meeting of Stern's chapter of Student Struggle for Soviet Jewry was held on Monday evening, September 22. Those who attended heard Yaakov VGoredetsky, a Soviet Jew released two weeks before Shcharansky, speak. Mr. VGoredetsky's speech, included topics ranging from the story of the plight of a Soviet Jewish woman to advice on tactics to use to help free Soviet Jews. The joy of Natan Shcharansky's release cannot lead to complacency, said VGoredetsky, but, he emphasized, we must not forget those who are left behind. The Soviet government's tactics of releasing a known personality in order to blind us to the fact that others remain, must not succeed.

For example, he said, there is a Jewish woman named Nadezhda Fradkova who applied for a visa in 1978. She is university educated in math and linguistics but feels choked in the Soviet Union. To her, there is no real existence in the USSR. Her own father, who has worked on missile projects for the Soviet government, was himself a hindrance to Fradkova. He did not want any trouble and requested that the Soviet government deny his daughter's visa. In response to the denial, Fradkova went on a hunger strike and was placed in a psychiatric asylum. The next years were filled with hunger strikes, asylums, a Siberian prison and solitary confinement. One is placed in a three to four square meter room and receives one meal every other day. One can only receive water with permission of the guard, and with only thin underwear for protection, the cold becomes unbearable. The time one is released depends on one's "behavior." As a result of efforts on the part of her friends, Fradkova is now not in prison, but she has no real family. Whether she is arrested again depends on the whim of the KGB.

Throughout VGoredetsky's speech, no one in the audience moved. It is hard to believe

that while we are living in freedom, not really understanding the meaning of persecution, there is a Jewish woman across the ocean who is living in a country where suffering of Jews is the norm. Where she lives a Jew must hide in order to learn Hebrew, and he or she is starved and beaten for wanting to go to Israel.

We must write letters to the President, the State Department and our congressmen, emphasized VGoredetsky, and we must demonstrate in front of the Soviet mission. As long as the Soviets continue their policy towards the Jews of their country, it should be very uncomfortable for them to work in the United States. VGoredetsky stated that the Soviets used even the Chernobyl disaster against the Jews. According to information spread through the Soviet population, the explosion was the fault of the Americans. Since it is believed as fact amongst the Soviet population that the Jews run the American government, it follows that the tragedy was the fault of the Jews.

In this final call for action and plea for help, Mr. VGoredetsky warned that we not respond only to people with "movie stories." Not every refusenik's story is one filled with suspense and action, but each one's is filled with suffering and longing. "If we try to do something on the issue, God will hear us and the Soviet Jews, because our Jewish future is a common one — we cannot separate it."

After Mr. VGoredetsky answered several questions, Yaakov Birnbaum, the founder of SSSJ, suggested a few steps we should take in our struggle for Soviet Jews. We should organize campaigns for two people: Nadezhda Fradkova because she is a woman we can identify with, and Yosef Begun, because he is the "greatest hero" of Soviet Jews. His dedication to *Yiddishkeit* and his willingness to die for it are unbending. Vigils should be held and letter-writing campaigns started, but the most important action that must be taken, according to Mr. Birnbaum, is a mass demonstration at the next Reagan-Gorbachev summit in Washington. According to Mr. Birnbaum, the importance of this cannot be overstated.

SSSJ needs your help. There can never be too many people fighting for Soviet Jews. There are many committees that you can join to start getting involved. Please get in touch with Shari Hornestay, Yonina Segal or Judy Ehrlich in room 9E.

Early Admissions Debate

cont. from p. 1, col. 4

own age. In addition, the student hosts spend considerably more time with the applicants than an interviewer.

Another emotional topic discussed at the meeting, dealt with the effect Early Admissions students have on the Stern College atmosphere. Does the lack of maturity of Early Admissions freshmen lower the academic and intellectual atmosphere of Stern College? Many students clearly felt that the answer was yes. Sharon Herzfeld, a Stern College junior, commented that many students with no prior background enter upper level classes and are not adequately prepared to handle the level of the class.

Dean Bacon pointed out that this problem applies to most college freshmen, not specifically to Early Admissions freshmen. The solution, she said, might be to add prerequisites for upper level courses and to enforce the requirements that already exist. Certain classes could also be singled out as specifically for upperclassmen.

Other people voiced complaints about a wide variety of unacceptable behavior that is tolerated in Stern College classes. Many students come to class unprepared, sit in the back of the class and talk, stare aimlessly into space without taking notes and tell jokes among each other, while disregarding the teacher who is speaking.

Judy Paikin responded that these behaviors are unfortunately equally prevalent in upperclassmen. "What do you say," she asked, "when the row of students in the back are juniors and seniors?" They probably were once Early Admissions! Often this comment is said not only as a joke but with a tinge of seriousness.

Some students felt that the crux of the problem begins in Central, where students assume that Stern College will be their next step. They view a Stern College education as their due, and treat college as they did high school. These students do not feel that they are in a different atmosphere and, therefore, do not feel that they must exhibit a more mature form of behavior.

Ethel Greenstone, Vice President of Student Council, related the issue to a totally separate problem. The students, she said, "may be ven-

ting their problems with the lack of intellectual development in Stern College on the Early Admissions freshmen." The bad traits attributed to these freshmen are also exhibited by many upperclassmen. Perhaps the behavior of Early Admission freshmen is symptomatic of basic problems in the structure of the college as a whole.

The fact that Early Admissions students are seen as lacking academic skills is extremely surprising, considering that these students excelled in their high school studies. Judy Paikin cited a study that she conducted, showing that Early admissions freshmen are more likely to graduate Stern College than regular admissions students. Early Admissions students have also consistently taken leadership positions in the Stern College community. In fact, three quarters of the students present at the meeting readily admitted that they entered college on the Early Admissions Program.

None of the students advocated totally eliminating the Early Admissions Program, and almost everyone agreed that some students are prepared for college after eleventh grade. Most people, however, were not satisfied with the situation as it now stands. The students almost unanimously felt that the Reduced Early Admissions Program should be eliminated. "If a student is not prepared for the entire college experience, then she should not be in college classes," Rebecca May, Chairman of the Committee for Student Representation on Academic and Student Affairs, expressed the opinion that although some Early Admissions students should certainly be accepted, a greater amount of examinations and selectiveness is called for.

Although many of the feelings expressed by the students may be misdirected, one can not fail to take notice of the pervading animosity towards Early Admissions students. If the problem arises from a lack of maturity among these students, then the administration may have to carefully re-examine its admissions policy. If, however, the problem arises from a general discontent with the Stern College atmosphere, then different, more comprehensive changes may be in order.

Essay Awards

Yeshiva University annually makes three awards for the best essays submitted by undergraduates in various fields of Jewish Studies:

1. *The Lawrence P. Fischer Memorial Award* (about \$250) is given for the best paper in Hebrew submitted by an undergraduate on some aspect of Jewish History.
2. *The Edward A. Rothman Memorial Award* (about \$200) is given for the best paper in English on the theme of "Issues in Orthodox Judaism in Practice." Essays should be between 2,000 and 3,000 words in length.
3. *The Fannie and Asher Scharfstein Memorial Award* (about \$75) is given for the best paper in English on the topic of Gemilat Hessed. The essay should deal with the definition of this term in its broadest interpretation, and its importance.

Procedures

a. Essays must be submitted to Dean Rosenfeld's office at the Main Center or Dean Bacon's office at the Midtown Center no later than February 10, 1987. (Students on the YU Program in Israel are also eligible to compete for all these awards; they should submit their essays to Rabbi Michael Strick.)

b. Essays in English should preferably be typed.

c. The essay should be submitted in a manila envelope simply stating "Essay submitted for the (Fischer, Rothman, or Scharfstein, as the case may be) Award."

d. To ensure objectivity, the title page of the essay should not give your name but a pseudonym. Attached to the essay should be a sealed envelope on the outside of which is the same pseudonym as on the title page, and inside of which is the author's true name, class, and school.

There are two other awards for excellence in writing:

4. *The Dean David Mirsky Memorial Award* (about \$75) is given for the best paper by a graduating senior, in any subject. If you think that you have written an excellent paper in any class ask the faculty member to submit your name to the Dean in nomination for this award.

5. *The Jerome Robbins Memorial Award* (about \$75) is given annually by Rabbi Herman J. Zwillenberg '43 for the best original short story. Submit your story in the same manner as described above under "Procedures."

Make An Impact On Politics

by Ilana Kopmar

The other day I read the United States Declaration of Independence. I was struck with the awareness that we, the people, have every right and ability to influence government policy. Previously, whenever I contemplated sending a letter to the bureaucrats on the Hill, I envisioned my letter amongst thousands of others being thrown into an incinerator by a grinning Uncle Sam. AIPAC, the American-Israel Affairs Committee, dispels this image and restores the belief that we, the people, can and do influence our government's policy.

This is the first year that Stern has an AIPAC liaison. The question arises as to the role AIPAC can play at Stern. Miriam Segal, the Stern liaison, said that skepticism arises because many students express future plans to make Aliyah. "Students think it is enough to say that they will eventually be helping out Israel when they move to Israel. However, they don't realize that they can aid Israel while they live in America by influencing American legislation."

AIPAC is the American pro-Israel lobby organization. This grassroots organization consists of both Jewish and non-Jewish Americans who recognize the importance of strong U.S.-Israeli ties. AIPAC is registered as a domestic lobbying organization, therefore it does not represent the Israeli Government, nor does it

Students of the eighties have largely considered themselves too insignificant to create an effect on policy making, thus setting an apathetic tone on campuses. Rachel Weinberg, AIPAC's campus coordinator, said that its message has been to convince students that "they can and do make an impact on the political arena." In recent years students have demonstrated that they can make a difference. Jonathan Kessler, the Political Leadership Director, cited some actual examples of student impact. Students waged an effective campaign against the Jordanian arms sale, sending massive amounts of signatures on petitions from over one hundred campuses. In 1981, students at the University of Texas sent four hundred telegrams to their senator, opposing the AWACS sale to Saudi Arabia. Their correspondence amounted to twenty percent of the total correspondence received by the senator, who opposed the sale.

As part of AIPAC's Political Leadership Development Program, they organize political training seminars. On November 2, 1986, at the University of Pennsylvania, the Mid-Atlantic Seminar for College Students was held. The seminar provided a variety of workshops for the 400 participants, among whom were several Stern students. There they learned techniques to effectively organize lobbying campaigns on campuses, to combat anti-Israel propaganda, and to influence their legislators on key issues.



receive guidance in the formulation of their policy platform. AIPAC receives no subsidies from Israel, receiving its annual budget of \$6 million from non-tax-deductible private sources.

AIPAC's traditional agenda has been to wage a campaign on congress to maintain and increase financial and military aid to Israel. Any prospective U.S. arms sale to Arab countries is actively opposed by strong AIPAC lobbying. In 1986, AIPAC's strong opposition in Washington helped stop the U.S. from giving almost two billion dollars in weapons to Jordan. The New York Times has said that AIPAC is the "most powerful, best-run, and effective foreign policy interest group in Washington."

AIPAC's headquarters are in Washington, and maintain four regional offices. An important adjunct of AIPAC is the Political Leadership Development Program for students. Ten percent of the 50,000 members are students, who are introduced to AIPAC on their college campuses. AIPAC has spread its tentacles to college campuses across the country with student liaisons on over 175 campuses.

The seminar was made even more effective with the awareness that it was completely organized by students. Rachel Weinberg said, "The students did the recruiting; they facilitated the workshops; and they led the workshops, teaching the techniques." The major emphasis of the seminar was one of student activism. The keynote speaker, Jonathan Kessler stressed the importance of students getting involved on their campuses now, so that by graduation their skills will be honed and prepared for effective lobbying.

Yeshiva University is in a unique position because a large majority of students are pro-Israel. In addition, with its location in New York, Y.U. is immersed in a very pro-Israel community. Y.U., combined with other New York colleges, can become a strong lobby force. They have the ability to organize citywide programs on Israel and strengthen pro-Israel legislation.

AIPAC's message is loud and clear: today's generation are tomorrow's leaders. By gaining the skills now, they can be utilized and implemented today and also tomorrow. AIPAC is generating a generation of pro-Israel leaders.

Keep The Dream Alive

by Sharon Miller, Penina Blazer

In the fall of 1987, the World Zionist Congress will be meeting in Jerusalem. This spring, the delegates to the Congress will be elected. Every Jewish organization is entitled to a certain amount of delegates, based on the number of members that it has enrolled.

This year, it is especially important that there be a formidable showing of Orthodox Jews at the Congress. There is a serious threat to the Orthodox way of life and to the State of Israel as we know it and have dreamed it to be. AMIT Women has always strived to teach young men and women about the goals and ideals of a state based on a commitment to Torah and the love of one's fellow Jews.

In 1925, at the urging of Mrs. Bessie Gotsfeld, z"l, a number of women's auxiliary groups federated to establish the Mizrahi Women's Organization of America, subsequently referred to as American Mizrahi Women and today known as AMIT Women. These women collected funds for Palestine's pressing needs on a project-by-project basis, maintaining control of both funds and projects.

Today, AMIT Women is this country's largest women's religious Zionist organization with some 80,000 members in over 425 chapters across the United States. As an organization, it has pioneered the establishment of vocational and educational facilities for religious Jewish youth in Israel. AMIT women has participated extensively in the rehabilitation of Jewish refugee youth from Hitler's Europe, and more recently from North Africa, the Soviet Union, the Middle East, Iran and Ethiopia.

Due to the excellence of AMIT Women schools in the field of vocational-technical education, the Israeli Ministry of Education, in 1981, designated AMIT Women the official Reshet (Network) for religious secondary technological education. This designation grants the organization a substantial role in educational policy-making and continues to provide it with more schools to adopt into AMIT Women's ever-evolving network of projects.

Though they may be throughout all of Israel's major cities, each AMIT Women project strives for the same goals:

- To equip new generations of Israeli youth with the skills to play constructive roles in the future of the Jewish state;
- To instill within them the values of Torah and Jewish tradition;
- To promote a sense of the unity of all Jews which minimizes social barriers while cherishing Jewish cultural diversity.

Now in its 60th-plus year, it is still as committed to these goals as Bessie Gotsfeld was when she envisioned them. But in order to continue being as effective as they have been, AMIT Women needs the support of all Orthodox women. Remember, the more members AMIT has, the larger their representation for the Jewish Orthodox community. A new AMIT chapter is now being formed here in Stern. Membership is being offered at a special student rate of only five dollars for one year. Future events and guest speakers are being planned. That, however, is only a part of the benefits of becoming a member. Enrollment is another vote for an Orthodox delegate to the World Zionist Congress. Enroll before February 6, 1987 and make a difference.

For more information contact Sharon Miller - Brookdale Hall room 11G.

October 1986-1986



"You'd think with all that money raised they could afford to buy me a new dress?!"

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9A	7:00 PM	9A	7:30 PM
9B	7:30 PM	9B	8:00 PM
9B	8:30 PM	9B	9:00 PM
9A	9:30 PM	9A	12:00 Midnight
9A	11:30 PM	9B	1:00 AM (Thursday Only)

SATURDAY

Service starts one hour after Shabbat. Current times:

POST	LEAVES FROM MORGENSTERN	POST	LEAVES FROM BROOKDALE
9A	9:00 PM	9A	9:30 PM
9A	10:00 PM	9A	10:30 PM
9A	11:30 PM	9A	12:00 Midnight
9A	12:30 AM	9A	1:00 AM

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SCW Teams

by Nechama Goldman

The sports program is alive and growing at Stern. Unfortunately, Stern's sports events are not well publicized and therefore, there is little to zero attendance. However, Dr. Costello, the new Athletic Director, is very impressed with the team members, and their performance. He finds them to be "involved and enthusiastic."

Currently, there are three teams organized here: tennis, track, and basketball. The tennis team has won two of their five meets. Dr. Costello attended one of the matches and was impressed with the level of play. He sees great potential in the freshmen, whose coach is Suri Bashkowitz, a past member of the tennis team.

The basketball team has not yet started to play competitively. New backboards have been ordered for the gym, which will give the team members the opportunity to improve on their skills. Their coach is Susan Seidenberg, who also coaches at Yeshiva High School.

The track team's one scheduled meet was cancelled but it will hopefully take place in the near future. Jackie Katzenstein, is the captain of the team.

Further questioning of Dr. Costello revealed that the chances of other teams being organized depends solely on student interest. If there are a group of students interested in archery, swimming or even fencing and are willing to devote time and practice, contact Dr. Costello. The establishment of aerobics, weight training and Nautilus programs are the chief goals of Dr. Costello. Dr. Costello visits Stern once a week on a rotating basis and can be found on the eleventh floor of the school building.

Shape-Up — Or Ship Out

by Aliza Herzberg

Last week I had the privilege of hearing an enlightening speech about the merits of exercise. Aside from keeping both women and men healthy and thin, exercise stimulates the body to produce adrenalin and endorphins which keep both the body and mind alert. This seemed to be the answer to all of my problems. Aside from promising good health and slimness, exercise promised the end of the eternal sluggishness and tiredness that has plagued me since I have moved into the dorm. Therefore, I immediately set off in search of a Stern student's dream, University exercise facilities.

What I found was shockingly disappointing. Yeshiva University has three known exercise

facilities which include a small gymnasium in the Stern College building (which is not used by the Stern Basketball Team because it has been found to be unsafe), a small and poorly maintained exercise room in Brookdale Hall, and a multimillion dollar Max Stern Athletic Center on the campus in Washington Heights. What was unbelievable was the fact that such an amazing exercise facility is available to only one half of the student body.

The Stern Athletic Center contains more than eighty percent of the equipment and facilities owned by Y.U. When it was opened in November of 1985, Dr. Tauber, then Dean of Athletics, promised that "Should the students of Stern be willing to pay a fee in order to use the facility at time slots designated for female use only, an arrangement might be made." The students are willing to pay, yet nothing has been arranged. This is primarily due to the impractical and poorly planned viewing windows that overlook the gym, and enable anyone standing in the lounge upstairs to see anyone in the gymnasium. While the problem of unequally allocated funding and unequal facilities allotted to SCW and YC remains, it cannot be properly dealt with (in the timeless words of Hillel) "on one foot." The maintenance and

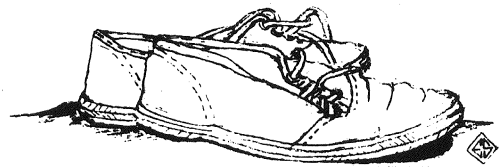
general inadequacies of Stern's exercise room, on the other hand, can be corrected with minimal expense and most expediently.

Room 4C in Brookdale Hall was conceived to provide a convenient forum for exercising. When it opened it contained seven machines including two bicycles, two stationary cross country skiers, a Nautilus weight machine, a rowing machine, and a flat board for sit ups and push ups. At present the two ski-machines are broken, and the Nautilus needs repair. The rower is difficult to use and a simpler and safer rower such as the Precor 210 might minimize the risks of back injuries. While the room is small the size could be easily increased by adjoining one of the other rooms on the fourth floor to room 4C, thus providing a room that would be a more realistic and practical accommodation of the dormitory residents, and providing Stern's team members with the facilities they need to keep in shape.

In the words of T.S. Eliot, "Between the dream and the reality lies the shadow." The shadow of unequally allocated funds should not obstruct the provision of the health and relaxation facilities that Stern students deserve.



Dr. John A. Costello



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