

THE OBSERVER

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Union Strike Pending

by Miriam Kwalwasser

"We just finished our fourth or fifth negotiation with Yeshiva University and they basically told us to drop dead," said Laverne Weekes, the organizer for the Yeshiva 1199 union members, minutes before she tallied the results of a secret ballot, 34 to 6, in favor of a strike. The strike is planned for February 24 and will affect Yeshiva University's main campus in Washington Heights, Stern College, and Cardozo Law School. Furthermore, the 1199 union members at Albert Einstein College of Medicine (AECOM) will walk out in sympathy and support of their fellow workers. The 1199 union members include housekeeping, maintenance, cafeteria, library, laboratory, and clerical workers.

The most recent negotiations took place on Tuesday, February 10, from 6:00 p.m. to 12:30 a.m. The chief negotiators are Laverne Weekes and Steven Kramer on behalf of the union and Jeff Rosengarten and Jerry Bodner are representing YU. Approximately 100 union members attended the negotiations and many of these people arrived at work the next day at 6:00 a.m. The most burning issue is the underpayment of the 1199 union members, especially relative to their fellow workers at AECOM, who receive between three to five thousand dollars per annum more than the other YU workers. In the past negotiations, the union has requested whichever is greater of a 6% wage increase for 1986 and 1987 and a 5% hike in 1988 or an addition of 22 dollars a week to the workers' salaries. YU began negotiating at a 1.1% wage increase for 1987 and a 2.1% hike for 1988 and 1989. They are now offering the greater of a 4% wage increase in 1986 and 1987 or an addition of \$12.16 per week to the workers' salaries; and whichever is greater of a 5% hike in 1988 or \$13.00 per worker per week. However, YU is not willing to compound the salaries, include the raise in subsequent salaries, but they want to constantly add the wage increases to a fixed amount. Ac-

cording to Weekes, most places do compound salaries and YU workers are not requesting "high wages, but just enough to pay the rent-living wages."

The union members are also negotiating on other issues. Firstly, the union members want YU to completely recognize Martin Luther King Jr.'s birthday as a national holiday. Secondly, the workers want to feel that YU really does care about them. Weekes said, "Listen to how they say they really don't give a damn—they're going to build a swimming pool uptown." Furthermore, Weekes claims that uptown library workers complain that they are not allowed to use the security shuttle to go to the subway stations after closing at night. Also, the union looks disdainfully upon YU's attempt to discourage certain union members from participating in the negotiations and strike, by offering them two thousand dollars.

The burning issue at this point, though, is the wage increase. YU has offered the union \$100,000 to split among the workers in the form of merit pay, but Weekes feels that everyone deserves an increase and merit increases cause strife among the workers. Also, last year AECOM donated \$20 million to YU to be utilized for any purpose and "not a penny went toward wages," claims Weekes.

Some of the workers in the Registrar's Office were particularly verbal and vehement about the issue of wage increases and will support the impending strike if necessary. They feel that YU should explain where its money has gone, since it has not been given to the workers. They further feel that students, teachers, and parents should support the 1199 union members and use their power to pressure the YU negotiators.

Even though a vote indicated that the workers are prepared to strike, further negotiations will be held on February 23. If YU and the 1199 union members can reach an agreement before February 24, then the unnecessary disturbance of a strike need not occur.

Library Responds to Requests

by: Aliza Herzberg

"Students' outrage over the lack of adequate library facilities, will finally be placated," says Professor Edith Lubetski, the director of the Hedi Steinberg Library. Renovation has become a high priority within the University after years of contemplation on the part of library faculty, and procrastination of the part of the University's administration. Plans have been submitted to the University's architect by a library renovation committee, and blueprints will be finalized within the next month in the hope that construction can be finished by September.

The committee, consisting of Pearl Berger, Dean of Libraries, Dean Karen Bacon and Professor Lubetski, has submitted a proposal that would insure that the square footage of library space would be more efficiently utilized, and an additional 3,000 square feet would be created through renovation of the library's storage rooms. The storage space, which is located in the old building, is currently being used to hold all periodicals predating 1980. Instead, the periodicals would be housed in one place, making the collection more accessible to students and library staff. The increase in size would more than double the library's study space, by providing an additional 50 seats to the already existing 45. Meanwhile, the additional shelf space would provide space for the library's growing book collections.

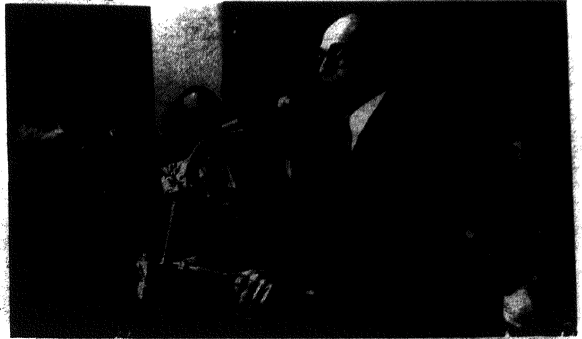
What will the new library mean to the average student? A student can expect a carpeted, more spacious study area with more comforta-

ble seating. More copies of required readings will be on reserve in order to insure that all students, even in the largest classes, have access to such materials. At least two full time staff members will be added and available to aid students at all times.

The renovation of the library is not a new idea. In the past three to four years it has been discussed on numerous occasions because of the dissatisfaction of Stern students and library faculty members. Although proposals to extend the library's mezzanine and to convert Koch Auditorium into additional library space have been submitted, both have been dismissed due to their impracticality. Building codes prohibit extending the mezzanine while simple necessity prohibits the elimination of the college's only auditorium.

Although Stern's library faculty feels that the university plans to move ahead with the proposal, "until we see it in writing, we can't actually say that it's being done," says Professor Lubetski.

The changes in the administration's attitude have come after a semester of uproar within Stern's student body. The student's outrage over the poorly equipped library and sports facilities seemed to come in response to the proposed pool, to be built on the uptown campus. Some students expressed their wish for a "necessary" library rather than a "frivolous" swimming pool. Any suspicions that the sud-



Rav Aharon Lichtenstein draws impressive crowd at Koch Auditorium on Wednesday, February 11, 1987.

Torah U'Mada Project Launches Lecture Series

Congruence, Confluence and Conflict

by Ethel Greenstone

On Wednesday night, February 11, 1987, Dr. Daniel Rothenberg and Rabbi J.J. Schacter officially launched the Lecture Series of the Torah U'Mada Project with Rav Aharon Lichtenstein's presentation of "Torah U'Mada: Congruence, Confluence, and Conflict." Rav Aharon was a Yeshiva University student, taught at Yeshiva University, and now functions as the Rosh Yeshiva of Yeshiva Har Etzion in Israel.

Before an audience overflowing from the Koch Auditorium to Stern College's cafeteria, "Rav Aharon" categorized the issues involved in an exploration of Torah U'Mada. Refraining from actually presenting a solution to the dilemma, he explained that "Torah" and "Mada" can relate to each other in three ways.

Firstly, "full coincidence of content" might exist; that is, congruence. Although seemingly a very safe relationship, Rav Lichtenstein warned that "even this quest for congruence is fraught with danger," because one might misunderstand and think that the Torah needs verification by means of "Mada's" investigative methods.

Secondly, Rav Aharon asserted that confluence may result. The least dangerous of the possible relationships, confluence implies that values mandated by Halakha are often vali-

dated by societal mores. That is, Torah and Mada, while functioning independently, can lead to similar moral conclusions.

Finally, in the skeptic or cautious mind, "Torah U'Mada" engenders the possibility of conflict. Rav Aharon explained that the positing of moral, intellectual integrity against dogmatic faith conjures "acute, painful, existential agony." Quoting Tennyson that "there lies more faith in honest doubt than in half the creeds," Rav Aharon warned that in Judaism "honest doubt" can hardly be commended as a legitimate option. He proclaimed that if faith and reason conflict, faith (Torah), of course, prevails. In this sense, "Torah U'Mada" is illiberal.

Rav Aharon explained that collision can be averted perhaps through an interpretation of its traditional understanding. However, he explained that, above all, "L'Olam Hashem d'varkha nitav."

In the wake of Rav Aharon's thought-provoking lecture, a myriad of questions have been crystallized in the minds of the Yeshiva University community. Rabbi Schacter's and Dr. Rothenberg's continued presentations of exciting speakers should help provide reconciliation to these issues and pave the way to a clearer understanding of the "Torah U'Mada" philosophy.

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No More Hyper-Grippers

What? "Thank you"—Thank who? This editorial isn't going to compare Stern College to Yeshiva College? No threats about the library, courses, faculty, guidance and the color of the spring registration booklet? No pleas to maintenance to service the elevators, fix fluorescent lights and buy toilet paper? No demands for Haagen Dazs bars in the cafeteria? You bet.

This editorial is an opportunity for the staff of the *Observer* to recognize the efforts of the administration of Stern College, faculty, the Office of Student Services, maintenance, and even the cafeteria, and thank them for listening to student complaints and suggestions, and struggling together with the students to improve Stern College. In retrospect, the past semester witnessed visible unrest and impatience

among the students to improve the College. The criticisms that people had harbored within them surfaced with a constructive, vibrant air that bespoke change. Students attended, and even created, meetings to focus on student needs. Petitions, letters to the editor, upgraded student publications, and enthusiasm are indicative of that wave of concern.

On the one hand, we thank students for complaining. But that they will always do: The real recognition goes to those who listened and responded to constructive criticism, and searched out answers to the current flux of student requests by sacrificing personal time and energy. Let this not go unappreciated by the students. Concern, enthusiasm, and sincerity weave together as an impetus to change, but understanding, patience, and appreciation direct the course of change. Thanks.

One More Strike and We're Out

Yeshiva University's workers, members of the 1199 Union, will go on strike if YU's Central Administration does not raise their salaries to a modest, yet acceptable "rent-living wage." The workers claim that their wages are not comparable to those that the workers at Albert Einstein College of Medicine receive. They are incensed that while YU has received so much money through charity recently, they remain tightfisted with "loyal employees."

It is a shame that the situation has reared its ugly head during Yeshiva University's Centennial Celebration. However, it would be severely injurious to the reputation of YU if the strike occurs.

The *Observer* is in no way qualified to judge which of the arbiters is more justified in their cause, but we are aware that it is the student who will be most affected by the strike. It is the clerical workers in the Office of the Registrar who maintain student records. It is the library staff who maintain the method in the madness of the library. It is the cafeteria staff who

serve us breakfast, lunch and dinner. Lab workers who prepare the labs for the science faculty. And it is maintenance who keep the elevators running, collect garbage, and clean both the school and dormitory buildings.

If they strike, the faculty, some of whom feel that they too are underpaid by the University, will have to cross the picket line in order to teach. Students who are on work-study will be faced with the choice of being a "scab" or supporting the workers in their demonstration against the administration of YU.

A strike at Yeshiva affects not only the workers, students and faculty, but also our reputation as a Jewish University. Perhaps for this reason, negotiations persisted last week. The fact that workers (and teachers) remain grossly underpaid, and that the negotiations did little to pacify tempers indicates that a greater compromise must be reached.

The *Observer* hopes that the crisis is resolved without the disruption and ugliness of a strike.

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Letters to the Editor

Alpha Epsilon Delta—Truth I Pursue

To the Editor,

Alpha Psi Omega, Phi Gamma Mu, Pi Delta Phi, Delta Sigma Rho, Tau Kappa Alpha, Eta Sigma Phi, Delta Tau Chi, Psi Chi, Tau Kappa Alpha, Omicron Delta Epsilon, Sigma Delta Rho, Pi Mu Epsilon, Sigma Tau Delta. Do any of the honor societies and fraternities in this mouthful of ancient symbols sound familiar? Probably not. What about Sharon Herzfeld? Does this sound familiar? Probably. She is the author of *Alpha Epsilon Delta: Equal Rights Now*, a "Malice" to the Editor which appeared in the Dec. 24, 1986 issue of *The Observer*. In this attack on AED, the Premedical Honor Society, she raises many issues, most of which are either pointless, unfounded, or based on erroneous assumptions.

One may learn a valuable lesson through clarification of Miss Herzfeld's spacious arguments. When one is planning an assault, it is very important to have the facts straight in order to create a plan of attack. A successful offense cannot be prepared based on assumptions and missing information.

In the first paragraph, Miss Herzfeld introduces the Editor to Alpha Epsilon Delta and her version of its objectives. She claims that these objectives are "threefold": to encourage and recognize scholastic excellence among pre-health science students, to provide activities for the intellectual development of its members and . . . to create programs of interest to both members and non-members on campus."

The society actually has five objectives, as described in the AED Constitution and Bylaws, Article I, Section 2. These objectives are: "(1) To encourage excellence in premedical scholarship. (2) To stimulate an appreciation of the importance of premedical education in the study of medicine. (3) To promote cooperation and contacts between medical and premedical students and educators in developing an adequate program of premedical education. (4) To bind together similarly interested students. (5) To use its knowledge for the benefit of

health organizations, charities, and the community."

It is apparent that Miss Herzfeld, who makes indirect reference to the AED Constitution and Bylaws has decided to alter, edit and create new objectives for the National Society.

In addition, she has also decided to impose new rules concerning the distribution of *The Scalpel*, The AED publication. She claims that all members of AED "are supposed to receive" a copy of *The Scalpel*. She complains that, although her membership dues are paid, she has "never received a single issue of *The Scalpel*." According to Mrs. Mary Lee Pierce, Secretary of the National Honor Society, based in Charlottesville, Virginia, only the governing board members of each chapter are supposed to receive *The Scalpel* in the mail. All other chapter members are to pick up their copies from a single designated location. In our case, *The Scalpel* can be obtained from the office of Dr. Barry Potvin, the YC/SCW Pre-Health Sciences Advisor (Furst Hall, Room 413).

In continuing her alteration of AED's Constitution, Miss Herzfeld quotes her version of "Article VII, Section 5", that there are five AED governing board positions. However, according to *OUR* Constitution, Article VII, Section 5, there are actually seven positions. How can Miss Herzfeld create an inconsistency as obvious as this?

To you, this may seem like an argument based on relatively insignificant points. However, we feel there is a reason for such examination and dissection of Miss Herzfeld's letter. When one quotes, even indirectly, the laws and goals of any organization, these should be quoted and explained correctly and truthfully and should not be paraphrased, altered, or dreamed up.

In the following paragraph of Miss Herzfeld's masterpiece of malice, she takes aim at the "mock" interviews for medical school, conducted in the Fall 1986 semester. The interviews were made possible through the

graciousness of Dr. Anthony S. Beukas, Senior Professor of Speech and Drama at Yeshiva College. Dr. Beukas offered several hours of his time that evening to help students applying to medical school prepare for their real interview. Allowing a full fifteen minutes per student, Dr. Beukas was able to interview twelve individuals giving each a good look at his or her performance. Needless to say, with such limited space available, the interviews were only offered to students applying to medical school and, then, only to those who were in the midst of the application process.

It was decided, to Miss Herzfeld's displeasure, that nine of the interviews should be given to YC students and three to SCW students. This seemed more than fair, given that the ratio of male to female members is 5:1. Based on this statistic, the interviews should have been given to ten men and only two women. When a fourth SCW student asked for an interview, she was "rebuffed by the President," who explained the situation to her using this information. It was also explained that mock

Dear Editor,

From time to time, I see a copy of the *Observer*. As former Dean of Students, I am very interested in reading about current news at Stern College. I must confess, however, that I am distressed when inaccuracies appear and facts are distorted. I have refrained from commenting on these in the past, but after reading the issue of December 24th, 1986, I feel compelled to set the record straight.

1. Stern College opened its doors in September, 1954, not 1955.

2. The resident hall received its first occupants in 1965, not 1969. It would have been absurd to acquire a building in 1959 and not make use of it for 10 years, especially since we did not have a dormitory during that period, but were housed in hotels. The building was

interviews for non-seniors would be given if the need presented itself. It never has. Yet again, Miss Herzfeld, lacking any of this information, misconstrues the facts.

Perhaps most disturbing is Miss Herzfeld's failure to properly investigate the reasons behind the arrangement of the governing board of the New York Zeta—Yeshiva Chapter of AED. Since a 5:1 ratio exists between YC and SCW members respectively, and since there are six student positions on the board, it was decided several years ago that the position of vice-president be reserved for an SCW student. This position is not at the "bottom of the totem pole" and carries much authority nationally, as well as in our chapter.

Miss Herzfeld then states that the "physical and emotional separation of the YU campuses calls for separate but equal branches of the charter." While this separation does exist and has brought tears to our eyes on many occasions, we believe that her call for separate boards is simply ludicrous. Given that her

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Check Your Facts!

actually acquired just a few months prior to occupancy.

3. "Any Jewish girl who applied was accepted." I wonder from whom this information was obtained. As a member of both the interviewing and admissions committee from 1955 to 1967, allow me to point out that we had to reject many applications when the academic records of the students indicated that they would be unable to cope with the curriculum of Stern College. From its inception, Stern College established standards of admission of a caliber that would ensure an education comparable to that available at other reputable colleges.

May I suggest that in the future it would be wise to check one's facts before publication.

Elizabeth Isaacs Gilbert
Retired Dean of Students

“It’s Raining on Prom Night”

by Penina Blazer

Sophomore Class Vice-President

The much talked about “Fifties Night” which took place on Wednesday, February 4th, became the subject of unnecessary controversy. Anyone who attended can attest to the fact that it was quite a success. The objective of the Sophomore and Senior classes was to provide a good time for all who attended—and that was most definitely accomplished. The question which is raised is “how?” How could an event which received as much criticism as “Fifties Night” possibly succeed and have over 200 Stern and YC students in attendance?

One possible answer to this question is that all the criticism it received gave the event more publicity than it would have ever received. If this is the case, then I am here to thank those responsible rather than to speak against them. I doubt, however, that mere curiosity about the negative aspects of the event caused more than a small percentage of students to attend. “Fifties Night” served a greater purpose than to satisfy curiosity. It catered to the social needs of a large group of students, who, if not provided for within the university itself, could easily go elsewhere to find what they

are looking for. This could have quite negative results.

Yeshiva University is just that—a yeshiva and a university. As such, YU has a very difficult yet special obligation to a very diverse student body. The spectrum ranges from those students who are here strictly for the yeshiva aspect of YU all the way to those students here for the university aspect. “Fifties Night” catered to a group somewhere in the middle of the spectrum. These students enjoy a relaxed atmosphere where they can socialize with others like themselves, and they would rather do it here in YU, where they are assured of

meeting people with beliefs and backgrounds similar to their own. “Fifties Night” was a necessary outlet for these students, who may have otherwise gone to a party in another college or to a disco where they would certainly encounter undesirable people and circumstances.

YU policy was not the only cause of controversy. There were those people who also spoke out against “Fifties Night” on halachic grounds. The event would not have taken place had halachic discrepancies been anticipated. The controversy erupted before the event actu-

ally took place, so it is possible that those who spoke out against it were actually speculating as to what would be going on. There could have been mixed dancing, but there wasn’t. In fact, there was no dancing at all. There could have been alcoholic beverages served, but there weren’t. There could have been much going on that would have gone on had the event been held at another institution. But it wasn’t held at any other institution. It was held at YU and that alone should say something for it. The students know what is expected of them. Giving them the chance to prove it is more effective than threatening or criticizing them at every opportunity.

As a member of the Sophomore class board I may be a bit biased in my opinion of this event, but I am also a student who attended “Fifties Night” with many of my friends. We all had a wonderful time. I know that most, if not all, of the others who were there had an equally good time. Maybe we were all wrong, but I tend to doubt that. As long as there are students interested in the social as well as intellectual aspects that a Jewish college can offer, YU should allow similar social functions to take place without criticism.

Fifties Night: The Controversy

“Greased Lightning”

by Erica Schoonmaker

The controversy over the “Fifties Night” was only significant in the underlying issues that it raised. Debates in the halls, meetings with faculty, discussions in the cafeteria were purposeful in that people were questioning certain University policies. However, areas that require a delicate juggling act from those who determine policy must be presented in a clear, systematic fashion and not be the subject of elevator or lunchroom talk alone.

As students or faculty in an institution of diversity, we are constantly asked to exercise tolerance for varied religious positions and lifestyles. The realm of social life is not excluded from the model of religious life; therefore, it also demands tolerance from students on all ranges of the spectrum. Perhaps, we can outline, if only in a superficial manner, three types of students who attend Yeshiva:

1) The student who is not interested in a campus-wide social life and/or finds it halachically non-permissible. This student, if he/she dates at all, goes out on “shiduch” dates for the purpose of marriage alone.

2) The student who is interested in a limited social life and feels that co-ed activities are permissible or even desirable but usually within the context of Torah or university life. Examples of this are most *kiruv* organizations, WYUR, the newspaper, concerts, lectures,

school plays, etc.

3) The student who is very interested in the social aspect of college, feels stifled by a social atmosphere limited to concerts and lectures, and often leaves the University in search of a good party or club.

The first two “archetypes” tend to dismiss or often ignore the needs of the third. Certainly, some administration and *Roshai Yeshiva* don’t even acknowledge such a presence on campus. This element must bear in mind that the *mitzva* of “*ve-ahavta le-rayecha ke-mocha*” applies exponentially and not only to those who espouse the same religious philosophy. Secondly, one cannot “*pasken hashkafa*.” Too many controversies in Yeshiva are started by those with a “holier than holy” approach, who are quick to throw out weighty statements without thinking of the complexity of issues involved. “*Mipnei darkai shalom*” (in the name of peace) we must construct a personal philosophy that places greater priority on establishing a love and commitment to all of *Klal Yisrael* than to raising any one individual’s “piety” (which does not imply at the expense of one’s piety).

However, the third group of students must address a more fundamental issue in relation to the college: Why did they choose to attend Yeshiva University? If that decision was based on a desire to be in a religious/Jewish environ-

ment, then the assumption made is that a Jewish university is not like a secular one and inherent compromises must be made. While sensitivity (probably, the most crucial ingredient necessary, and deserving of more than a parenthetical statement) is asked of the first two groups mentioned above, an even greater modicum of sensitivity is asked of the third.

The social atmosphere they desire is not one in accordance with Jewish tradition. Granted, few people could find concrete halachic problems with “Fifties Night”; that does not mean that such an event should be condoned. Dating or meeting members of the opposite sex is traditionally for the purpose of marriage or must have some definite purpose. Just as Judaism asks of us to find meaning in every area of daily life, we must find a meaning or purpose to all of our social activities. The arbitrary nature of a party rarely assumes this meaningfulness.

You’re probably thinking, ship this lady back to Eastern Europe: we go to a university that’s restricting our independence. Well, any school, organization, or social group running on the social-contract theory asks everyone involved to sacrifice some independence for the sake of a greater good. The “greater good” of Yeshiva is in its preserving a high level of Jewish life as determined by the *Torah*. Must the Yeshiva make compromises for an element

in the University that is more receptive to ideas in secular society than those within mainstream Judaism? Perhaps not.

The rationale has been offered that if we don’t provide mixed social events then students will go to those at N.Y.U. and not Y.U. But why should the yeshiva element be on the defensive or feel obligated to provide for these students? The University does offer “meaningful” mixed events like concerts and lectures. It is concerned with providing a healthy social life but not at the expense of compromising traditional values.

What is shocking is often the lack of respect these students display for the *Roshai Yeshiva*. Not consulting them when making such a party shows, again, a lack of sensitivity for the yeshiva. As much as these students complain about their restrictions, they are often unaware of the crucial religious issues at hand which is inexcusable when attending a school that was built to be a yeshiva first and a university second. These students are just as guilty of the close-mindedness that they blame their counterparts of having.

Enough. There is no resolution of the issue, only an outlining of its components and a plea for sensitivity, open-mindedness, and an awareness of the complex issues involved.

Letters to the Editor

Clean Up!

This school offers many supplementary centers for various majors. The computer room for computer majors, the psychology lab for psychology majors, the science lab for science majors etc. . . . These services are informative and helpful to those majors. The education majors also have a supplementary center known as the curriculum room. Unfortunately, this room is unserviceable.

For those of you who do not know what a curriculum room is, here is a basic description: It is a room which is located right before the entrance to the vending cafe. It contains textbooks, workbooks, and various types of literature related to education. The problem is that the curriculum room is in a state of disarray. The materials are disorganized and not labeled. There is a layer of dust that covers the entire room. An oxygen mask is required in order to stay in the room for more than five minutes.

We, the Education Society, urge that this matter be attended to at once. With proper maintenance more than just education majors can benefit from this room.

Remember, the education majors of today are the teachers of tomorrow’s children.

The Education Society of S.C.W.

Ideal vs. Reality

Dear Editor:

A recent event indirectly sponsored by Yeshiva University’s undergraduate Student Council ignited furious controversy as ideological issues were raised. The bottom line, according to some, revolved around that integral question: are we a Yeshiva or are we a University?

In my mind, the issue is actually much simpler—what should be Student Council’s position? That is, should it reflect the University’s ideology (presumably, “a synthesis of Torah U’Mada”), or should it represent the entire student body?

The answer, by definition, is, of course, the latter. The clearly understood function of Student Council is to represent the student body.

In fulfillment of this goal, Student Council attempts to provide activities and events (either directly or through the classes, clubs, and committees) which will satisfy the needs of the heterogeneous student body. These activities will include lectures and other “academic” events. Student Council will also schedule so-

called purely social events—like Fifties Night.

In this sense, Student Council’s function differs on a practical level from that of the Administration. Whereas the Administration must always respond to the “ideal Yeshiva University,” Student Council responds to the reality that exists.

Nevertheless, Student Council, under no circumstances, will compromise the halachic framework upon which Yeshiva University rests. The “Fifties Night” serves as testimony to that. Although certain members of the administration disapproved, they must admit, upon review of the event, that it was by no means non-halachic.

In closing, I want to add that I am thankful that the administration is there to remind us of the ideal that might be. We need the reminder, and we will respect their viewpoint. In turn, we hope that they will understand our motivation for doing what we do.

Ethel Greenstone
Vice President
Student Council

Blind Not Dumb

Dear Editor:

I was just sorting through my junk mail and noticed “Computer Fun,” the Stern/Yeshiva Blind Date Questionnaire.

I have one more question to add to the list:

This blind date questionnaire is:

- Immature (see questions #3.5, 18, 20, 27), frivolous (#5, 32) and more appropriate for *Seventeen Magazine* (#4, 11, 13, 21, 24, 25) than for *Stern College*.
- Inappropriate for a Yeshiva—only one question relating in any positive way to Judaism (“Do you want to make Aliyah?”).
- Lacking creativity (“Do you receive A’s on tests?”).
- All of the above.

With all of the efforts to upgrade Stern’s image and academic standards, this questionnaire is certainly a setback and a poor reflection on the student body. I was embarrassed reading it and would be even more embarrassed if anyone outside of Stern got a copy of it.

A blind date doesn’t have to be deaf and dumb too.

Sincerely,

One of the many students with an I.Q. over 50

Milner's Market Reopens

by Jessica Goldsmith

"It's coming, it's coming. . . . It's here, it's here!" It is the new and improved Milner's Market, now under the auspices of Stern College's Marketing Society. Sunday evening, February 1, 1987, marked the grand re-opening of this small store, also known as "Milner's Market-ing." This student-run market can be found in Brookdale Hall next door to the first floor study hall.

The goal of the new business venture is to provide a store that is accessible to students in the evenings, where they can find items they would normally have to go outside to purchase. Some of the products sold are Drakes and Paskey food products, and school supplies such as notebooks, note paper, typing papers, index cards, scotch tape, etc. Greeting cards, *chut* and toilet paper are also on the shelves of the market. Various school spirit items such as Stern and YU sweatshirts, T-shirts and night shirts, as well as YU banners are also being sold.

Since the Marketing Society deals with the development of business, opening Milner's Market provides the opportunity for them to get experience in their field, while at the same time helping their own student body. Under the leadership of Judy Ehrlich and Rebecca Rosenberg, a group of students in the Marketing Society got together to begin their first real business. They polled a number of students to find out what they wanted to be sold, and then found wholesalers to distribute the desired products. Even though the selection is small at this point, they are hoping to see what does and does not sell and reorder accordingly.

Milner's Market was at one time a store in the Stern College dormitory run by Mrs. Milner. That original store closed many years ago, and there have been many failed attempts to re-open it. In the past, these attempts were made by the student council, and its lack of success could be attributed to many factors. One possibility is that due to a lack of publicity, students were unaware of when the store opened. It is also possible that the products that were purchased were not those that the

students were interested in. Student council also faced the problem of getting people to work in the store. They wanted the students who worked to be students on work-study, however, work-study is funded by the government which will not fund a student council business.

Milner's Market-ing will be paying its workers with its profits. No personal profits will be made from the business; all profits will be used for the store or will go to support the Marketing Society and student council. The most important aspect to Milner's Market's success is student support. If students don't patronize the store, it will close. This store was created for the benefit of the students—it is up to them to keep it alive. In the words of Judy Ehrlich, President of the Marketing Society: "It's a small step in the right direction."

Analytical Philosophy: What's That?

by Sharon Herzfeld

Perhaps you have already bumped into a new professor in the elevator. Although squashed between a classmate struggling with books and another with a broccoli soufflé, you manage to strike up conversation and wonder: who is she? Meet Dr. Margeurita Levin, Stern's newest addition to the philosophy department. Dr. Levin is teaching two courses this semester: Logic and Contemporary Analytic Philosophy, an exciting course which explores the works of twentieth century philosophers such as A.J. Ayer, Bertrand Russell and Ludwig Wittgenstein.

Dr. Levin is a native New Yorker. Growing up in Washington Heights, Dr. Levin attended



Margeurita Levin

P.S. 28 and received her B.A. in Mathematics from City College. A strong interest in logic and math led Dr. Levin to pursue graduate studies in philosophy at the University of Minnesota. "Philosophy is the bridge between math and logic," says Dr. Levin. Completing her coursework in 1977, Dr. Levin returned to New York City where she continued her dissertation through correspondence, receiving her Ph.D. in 1981.

Dr. Levin is the mother of two boys, ages seven and four, and currently lives on the Upper West Side. She finds teaching to be the perfect profession for someone with a family due to the flexible hours: "I teach in the morning and can spend the rest of the day with my children." Dr. Levin's husband is in academia too; he is a professor of Philosophy at the City University of New York.

Dr. Levin taught undergraduate math and logic in Minnesota and came to Yeshiva University last semester where she began teaching logic at Yeshiva College. Dr. Levin says she was "intrigued in teaching at an all girls place after teaching at an all boys place" and was quite surprised at the amount of interest in philosophy. More women registered for Contemporary Analytic Philosophy than expected—perhaps this is indicative of a new surge of interest in the field amongst Stern students as a whole. It's therefore quite appropriate to have a female philosophy professor of our own welcome.

Striking Details

by Sharon Feder

Forty members of the Local 1199 labor union participated in a lunchtime demonstration demanding an increase in pay in front of Stern College on Wednesday, February 4, 1987.

The workers, wearing blue and white union hats and chanting "Hey, hey, what do you say, Yeshiva workers need a raise!" and "Hey! Hey Ho! Ho! YU better give up the dough!," attracted attention to their cause. Curious students and passers-by stopped to read fact sheets delineating the positions of the administration and the union, and placards which read "Yeshiva workers underpaid for years", and "increase not insults", and "4% won't pay the rent".

When asked for her opinion on the issue, one upperclassman commented, "I think students should join them. We're long overdue for a strike to support the workers, fight for the teachers, and while we're at it, fight for our own rights!" A freshman commented, "In many people's eyes we represent the Jewish population of New York. The administration had better take this very seriously." A third student added, "If their complaint is valid they should get a pay hike, but I certainly hope this doesn't raise our tuition. Let them take the money out of other things, like making the pool a little bit smaller, for instance." Another student would only add that "this is extremely embarrassing."

A union delegate explained that "the workers are demonstrating today because the manage-

here, the maintenance and craftsmen, are not even covered by the 1199 contract at AECOM. In reality, their salaries are well in the range with the ones here."

"As for the clerical workers," Mr. Rosengarten continued, "the AECOM contract is not the bible for what is a fair wage and what isn't. Wages there are excessive because in the health care industry, bills are paid by a third party (such as insurance companies or grants). Furthermore, AECOM's tuition is well beyond \$15,000 a year in addition to all of the grants and gifts they receive. Our undergraduate schools do not have the advantage of grants or as high a tuition. However, we are most definitely competitive with other undergraduate institutions in the area. The union cannot aim to convert our salary scale to AECOM's because we are in a different industry. We are not going to turn this into Yeshiva University Hospital."

The second smokescreen used by the union, continued Mr. Rosengarten, is the fact that "this is Yeshiva's centennial year. They say 'since you are so rich now, we should be rich too.' Although it is true that we have drummed up donor support for our institution, the donations are given specifically to have the donor's name or the name of a departed perpetuated. This is restricted money and is meant for a specific purpose."

"The fact that this is our centennial year is meaningful, and because we are doing better than we have been in the past we want to do better for the people who work here. We offer



Workers demonstrate outside Stern College on Lexington Avenue.

ment refused the union's proposal of a 6% or \$25 pay increase, depending on whichever is the greater of the two. We are earning thousands of dollars less than workers at AECOM (Albert Einstein College of Medicine) for doing the same work."

A flyer bearing the bold headline "LOYAL YESHIVA UNIV. EMPLOYEES INSULTED AGAIN!" claimed that "for years we have been severely underpaid," and stated that "It's a disgrace that the management at Yeshiva refuses to correct years of unfair treatment to their employees. This time justice will be won!"

A secretary commented, "The whole staff is very upset. It's very demanding to work here. Yeshiva has no compassion or understanding. If necessary, I will vote for a strike."

Another worker complained, "This is their centennial year. They have so much money they don't know what the hell to do with it. They have money for renovation and refurbishing. There is money for everything—except the employees!"

Even if we did get the 6% increase we still wouldn't be up to AECOM's level. It's disgraceful," summed up an office worker.

Mr. Jeff Rosengarten, Director of Personnel, presented the administration's point of view. "Once we look at the facts without emotion, we see two smokescreens being used by the union. The first is that AECOM pays a few thousand dollars more than we do. This is true, but the question is, just who it is at AECOM that's paid more? The 1199 represents hospitals and health care facilities. YU is one of their few non-hospitals. Their rates are above ours, so they consider our rates substandard. However, the most vocal members of the union

good benefits, a minimal amount of job pressure, and most importantly, stability. In the last two years we've only had to fire one or two workers because of a lack in funds. In the same period of time AECOM has had way over 50 layoffs. Sometimes one trades off salary for stability."

According to a union flyer, current salaries here start at \$238 a week and the majority of employees earn less than \$300 per week. The administration's latest offer is 3.5%, 4% and 4% increase over the next three years. The union is demanding 6% or \$25 per week, each year.

A union delegate, Ms. Jane Gilmore, stated that if an agreement is not reached by the end of the month the union will strike. This strike would include the 317 members of the Local 1199 at SCW. However, Ms. Gilmore stated, "We are willing to sit down at the table again if they will upgrade their offer."

Mr. Rosengarten said that the threat of a strike is not unusual, especially since "there are new leaders in the 1199 and they want to show their members that they care about them." However, he stressed that the most recent offer was not the administration's final one and there would be another meeting as early as next week. "My opinion," he concluded, "is that they won't strike because they are more sensible than that, and they know that they won't achieve anything in a strike that they couldn't achieve through negotiations. Should they strike, though, we will keep the school functioning to the best of our ability."

The last strike was in 1971, according to Charles Allen of housekeeping. It lasted two weeks and two days. The walkout then consisted only of maintenance and housekeeping. At the time, pay was \$85 per week and they won a 10% increase.

Avant-Garde at Stern

by Sharon Halevy

"Sots Art," the ironic parody of the U.S.S.R.'s Socialist Realism art movement, is among the interest of Margarita Tupitsyn, who is currently teaching two art history courses, "19th Century Art" and "20th Century Art," at Stern College. The Russian avant-garde of the early twentieth century are the subject of her impending dissertation, which she is researching at the City University of New York.

Ms. Tupitsyn is the curator the Contemporary Russian Art Center of America in New York, which is an archive and collection of Russian art, owned by Norton Dodge. She has organized exhibitions in the New Museum, and a few in private galleries. She has also taught a course on the Russian avant-garde at the New School.



Margarita Tupitsyn

Moscow was Ms. Tupitsyn's home until 1975, when she came to the United States. It was there that she received her undergraduate education in the Moscow University. She later earned her Master's degree at Southern Illinois University.

Ms. Tupitsyn's initial impressions of teaching at Stern have been "great—the students are really smart and interested."

Bouts of Insecurity: Tightening Security at Stern College

by Esther Boylan

In the past few months, many students have become increasingly concerned with the security conditions in the Brookdale Hall dormitory. During the fall semester, students observed numerous breaches of security, including men entering the dormitory undetected, graffiti painted on the upper floors, and guards who are inattentive, and, in one circumstance, intoxicated. On February 11th, the "Student Security Advisory Committee" met for the first time to discuss the concerns and needs of the students with the heads of Yeshiva University Security.

The purpose of forming this committee, said Mrs. Zelda Braun, Assistant Director of Student Services, is "to establish a two way stream of communication between the students and the people in charge of ensuring their safety." The students on the committee met with Kenneth Gallo, Assistant Director of Safety and Security for YU, Ralph Badillo, Security Supervisor for the downtown area, and Brian Weston, Sit Coordinator for Uniform Guards at YU.

Perhaps the major issue discussed at the meeting was the implementation of a positive identification program for all individuals entering the dormitory. All students will be required to present a Stern College identification card in order to enter the dorm rooms. According to Mr. Gallo, this policy will be implemented during the course of the spring semester. In order to do so, several logistic changes will be necessary. The present guard booth is problematic because while the guards can see students entering the building, they are unable to observe the area by the elevator. This leads to the numerous violations of the rule excluding men from entering dormitory rooms. In order to be able to monitor the students entering the building, the guard station will be transferred into the front lobby area. In this manner, guards will be able to stop all people without proper identification from entering the building. The strict enforcement of this policy will eliminate any possibility of men entering the dormitory and will also ensure that only students and their guests will have access to the building.

This policy presents special problems on Saturday (*Shabbat*) since students cannot carry any identification outside of the building. Several solutions to this problem are being considered. For example, students may be required to sign a special list when they "stay in" for Shabbat and the guard will then check that list before admitting the student. Another possible solution to the problem might be a countersys-

tem that could be set up in case a student forgets or "misplaces" her card. The guard would have a list of certain descriptive details, such as a student's birthday or social security number.

While no exact date has been set for the implementation of this policy, the security personnel suggest that any student that does not have any identification card should make sure to receive or replace their cards immediately. If students delay replacing their cards, they will be severely inconvenienced for weeks, when the policy is implemented. The security personnel realize that the system will be an inconvenience to the students, yet, if they wish to live in a safe atmosphere, they must be willing to cooperate with the program. Mr. Gallo stressed that "in order for any procedure to be successful, security personnel need the cooperation of the people they are protecting."

The second issue discussed extensively at the meeting was the selection of the guards who are responsible for enforcing and maintaining all security procedures. The student representatives, led by committee chairman Elana Frankovitz, a Stern College Freshman, voiced a number of complaints concerning the guards at Brookdale Hall. Guards have been observed playing video games, sleeping, watching television, and listening to tape records while on duty. In addition, Juanita Lorenzo, an experienced and much trusted guard has not returned to Brookdale Hall this semester.

Mr. Gallo explained that Ms. Lorenzo is no longer in YU's employ, not because of dissatisfaction with her maintenance of security, but because she ignored warnings not to accept responsibility for student's packages or personal belongings. Despite several incidents, Ms. Lorenzo signed for airplane tickets worth 600 dollars. These tickets subsequently disappeared. Although no one believes that Ms. Lorenzo was in any way responsible for their disappearance, by signing for the tickets, she became responsible for the loss. Since she had been given previous warnings concerning this issue, the heads of security felt that if she was not dismissed, there would be no way of disciplining other guards to adhere to regulations.

The supervisors agreed that the selection of guards for Brookdale Hall is a difficult task and that there have been problems with individual guards. They are presently, however, attempting to scrutinize the guard staff carefully and find guards that will work at Brookdale Hall on a permanent basis. Yet, the hours a person is able to work are often beyond the

control of the security coordinators.

Many new guards, students complained, are not briefed on basic information about the dormitory. One guard was heard to comment, "Is this building only for girls?" New guards are not necessarily aware that on Saturday, special restrictions apply. Guards may not realize that someone dressed in everyday clothing on a Saturday, is probably not a Stern College student. To remedy this problem, the security department is currently preparing a film to show new guards, discussing the unique aspects of Yeshiva University.

While the meeting focused mainly on the issues concerning the policy of requiring positive identification and the need to carefully select and train guards, a variety of other concerns were raised, such as removing locks on the fire extinguishers.

"... men entering the dormitory undetected, graffiti, inattentive guards ..."

One of the main concerns of the students was that their security problems will not be taken seriously. In the past, people complained that many guards did not give serious attention to student complaints. Mrs. Zelda Braun stressed that the guards should not feel that they are protecting 500 "girls." They must be aware that they are guarding 500 women and that the students are adults and should be treated in an appropriate manner.

Mr. Gallo commented that he also wishes to introduce a more professional atmosphere in Brookdale Hall. Over the past few months, several concrete security steps have been put into effect. An alarm system has recently been installed throughout the first floor. If the windows or door in the study hall are opened, an alarm will sound. The kitchen area in the study hall has been re-opened and converted into an office for Mr. Badillo, who will be working at Brookdale Hall for three out of five work days. The New York City Police Department maintains regular contact with Brookdale security, and is available for immediate help in any emergency.

Mr. Gallo and his colleagues encourage active input from the students. In fact, Ms. Frankovitz was asked to chair the committee as a result of the interest she consistently displayed by bringing complaints to the attention of security. She agreed to work on the committee since she feels that the security needs of Stern College women must be taken seriously.

The consensus at the meeting seemed to be that security personnel and students can work together to endure a safe atmosphere, conducive to educational development. Yet, as one student commented afterwards, "the important thing is not what is said, but what is done."

"WRITE" IMPRESSIONS

by Blimi Richtman

The Webster's New World Dictionary defines the verb to write as "to form, (words, letters, etc.) on a surface, as with a pen." Ultimately, the goal of all writing is to foster communication and to cause an impression, not merely on the surface of a paper, but on the mind and heart of the reader. In an effort to help students improve their mastery of this important skill, Stern College has established a Writing Center.

Under the able guidance of Professor Nochimson, the Writing Center is proving to be a worthwhile experience for all involved. Assistance in writing a research paper is given by Dr. Sula Kaufman, while most other tutors are students of Stern College. Students arrange to meet at a mutually convenient time. The meetings take place in the well-equipped Writing Center, located on the tenth floor. The atmosphere is relaxed and tutors are paid a fee for their efforts.

As in any new venture, problems can arise. However, to circumvent this, Professors Nochimson and Roberts are available to advise the participants. There are tutorial meetings in which any problem a tutor has can be discussed. Students share insights, which help improve the functioning of the Writing Center.

Both tutors and students have been reaping benefits from the establishment of the Writing Center. Friendships have been formed and horizons widened. The students are relieved to receive assistance from peers. They are happy to learn in a setting which is not at all intimidating. Tutors feel that they gain from the endeavor. Karen Liss, a tutor, exclaimed, "Writing can be fun!" Melissa Pletter remarked, "Have you noticed how much you learn when you help someone else?" As the saying goes, "Tovim hashnayim min haechad" (two are better than one.)

Do you feel that you could use assistance with writing skills or that you would like to be a tutor? If so, please see Professor Roberts in Room 1001 or Professor Nochimson in Room 1004.

There is no longer a need for students to dread the Freshman Composition course; however, this service is not specifically for students taking an English course. Writing skills are essential in practically every academic department and, indeed, in all aspects of life. Why not take advantage of this service? After all, the pen is mightier than the sword.

Helpful Hints

Helpful Hints in Writing
(The following helpful hints were provided by tutors and Professor Nochimson)

1. Read as much as you possibly can.
 2. Know what your purpose in writing is. Know what your conclusion will be. This can help you to direct your writing.
 3. Know who your reader is. The material you write should be relevant, and easily understandable to him or her.
 4. When you write your first draft, write naturally. Try to write as you would speak.
 5. Write an outline before you write a final draft. This will help you to see the shape of your writing and will enable you to revise any organizational problems that you might have (such as a lack of connection between paragraphs).
 6. Write as simply as you can.
 7. Provide many colorful details in your writing. Louise Rose, the creative writing teacher says "Show, don't tell."
 8. If you are not sure if a sentence is written correctly, say it aloud.
 9. Practice writing outside of your regular writing assignment's.
 10. Go to the Writing Center!
- P.S. To improve your writing, find at least five mistakes in the sentences above. Have fun!

Experience An Internship

By Elka Shmidman

What do Coca-Cola Graphics, ABC News, the Department of Juvenile Justice and the Jewish Book Council have in common? Interns from Stern College have worked at all of them since the inception of the internship program here ten years ago. Professor Laurel Hatvary, who runs the program, explains that the purpose of an internship is to give students head starts in their chosen careers, and to acquaint them with "people in the field and possibilities in the field."

During the fall semester, twelve students were enrolled in the internship program. An internship, usually undertaken during the summer or in one's senior year, is a low-paying (or often non-paying) job in the field of the students choice and requires little or no prior experience. Every eight hours of work per week is counted by the school as one blank credit. Most interns, however, claim that internships are an attractive opportunity not because of the salary and academic credit, but because they allow any student who is willing to work hard a chance at hands-on experience in her chosen field.

This aspect of internships makes them especially popular among English majors, whose college studies do not lead to specific careers. Sara Stein, a senior who is majoring in English literature, interns for the Jewish Book Council. The JBC promotes Jewish books by sponsoring book fairs and conferences and publishing a magazine which reviews and promotes Jewish books. Sara works as the advertising manager

of the magazine. She says that, "this is the first time I talked with publishing companies and saw what goes on behind the scenes."

"Another magazine with interns from Stern is *Publisher's Weekly*. The associate editor of the magazine is herself a Stern graduate who is more than willing to help others enter the field. Esther Boylan, an English communications major, spends two days a week during her senior year writing book reviews for *Publisher's Weekly*. Even though she does not plan a career in the publishing world, she chose to take on an internship so that she could "have work experience on a resume."

Professor Hatvary has always enjoyed setting up internships with magazines, but she has been particularly impressed with students who have interned in television newsrooms. Television internships are non-paying and highly selective, but they can be extremely rewarding. One student who spent a summer "lugging a camera" was offered jobs in television broadcasting while she was still a senior. Ordinarily, most television stations do not even consider job applicants who have not gone on to graduate school.

Aspiring lawyers may take advantage of the many political internships now available. One student interned for Senator Moynihan; another has just begun working at the press office of the Israeli mission to the United Nations. Bella Joy Hellman, a political science major who plans on studying law, interned during her freshman year for the Department of Juvenile

Justice. She worked on AfterCare, a program designed to help young delinquents integrate into society. Part of her responsibilities included interviewing juvenile offenders before their trials and informing them about AfterCare. Bella Joy says that her experience "added a totally new aspect" to her career goals, and she has considered specializing in juvenile law as a result of her internship.

Not everyone is so lucky. Rebecca Rosenberg is a marketing major who would like a marketing internship but has not yet found one. This is due, she feels, to the relative newness of Stern's marketing program. Marketing majors who want internships usually find them in other related fields like public relations. Professor Hatvary would like to meet the demand for internships, and to do this, she is willing to exploit contacts that she has made over the years. She even mentioned "going on jury duty and taking everyone's business cards."

Although some students want internships and are unable to find them, the reverse problem is more severe. Right now, the Jewish Guild for the Blind is willing to train someone with a computer science background to work with the visually impaired, and has been unable to fill the position. Last year, the Jewish Book Club needed an intern to find references to Jewish issues in the Congressional Records, and could not find anyone. For highly motivated students who want to experience the "real world" before graduation and earn academic credit and perhaps a little money, internships can be a very valuable opportunity.

Think Tank Meets

by Ariella Schreiber and Yonina Segal

February 2, 1987 marked the opening of Stern College's Torah U'Mada Think Tank. The Think Tank is an innovative project that has been implemented this semester in both Yeshiva and Stern College as part of the Torah U'Mada Project. Dr. Jacob J. Schachter, the project's director, and Dr. Daniel Rothenberg, its educational co-ordinator designed the Think Tank and ran its first meeting. The project is designed to allow ten fellows and five associates to grapple with various aspects of Torah U'Mada in a series of lectures and open discussions.

The first session was designed as a springboard discussion to determine the direction of the next lectures and meetings. Given the diverse topics and the varied opinions of the participants, the discussion was lively and thought provoking. The session began with a discussion of the group's preconceived definitions of Torah U'Mada as the motto of Yeshiva University. While the majority of students maintained the view that Torah U'Mada should be a continual synthesis of the secular and the religious, there were those participants who felt that the University's motto should, closer to one or the other. A few individuals, taking opposing views, interpreted the slogan as either all Torah or closer to all mada.

In preparation for the meeting, the fellows and associates were asked to read Dr. Eliezer Berkovitz's article "An Integrated World View" (page 66 of the "Torah U'Mada Reader"). Dr. Berkovitz contends that Torah U'Mada represents a synthesis of the two worlds and provides a twofold explanation for his thesis. He asserts that since all areas of truth have their source from one Creator, then both the secular and the religious have an element of holiness. Consequently, secular subjects, (Berkovitz places specific importance on the sciences), can be pursued with the same legitimacy as Torah; they too are instruments in the pursuit of Truth. In addition, Dr. Berkovitz purports that the question of the validity of secular studies arises because of sociological trends in contemporary society. The confusion surrounding Torah U'Mada stems from the perversion of Jewish life in the Diaspora. The State of Israel for its existence requires a combination of rabbinic and secular teachers to create a vibrant cultural, technological atmosphere; a state cannot function with "b'nei yeshiva" alone but requires doctors, lawyers, politicians, and garbage men.

Berkovitz' article served as the catalyst for a discussion of the issues students would like to stress in future meetings. Some of the questions raised mark the pivotal point of determining a personal and university-wide philosophy:

- 1) Does a Torah U'Mada philosophy posit equal stress on both Torah and Mada, or should Mada be viewed as secondary to Torah?
- 2) What is the practical and theoretical value of Torah U'Mada and what traditional sources discuss this idea?
- 3) Does personal creativity have a place in a Torah lifestyle? Must such talents be funneled in a specific religious direction? Can they only be used as a means of financial benefit?
- 4) Is there a definitive Torah U'Mada philosophy or can it be a personally patterned mode of thought?
- 5) What is the role of the woman in the

concept of Torah U'Mada since she is not obligated in the study of Torah?

6) Can we as a nation subscribe to a philosophy that will be successful for very few, while losing to one end or the other, those who cannot make the synthesis?

Future meetings will focus on more specific areas and will be given by speakers chosen by the Rabbi Schachter and Dr. Rothenberg. After April, the participants are expected to present research papers on an area of Torah U'Mada. Presently, the forum is deciding between a focus in two distinct aspects of Torah U'Mada: 1) a stress on researching the fundamental history and definition of Torah U'Mada, 2) operation on the assumption of the existence of Torah U'Mada and, thereby, discussing its ramifications.

This semester represents the genesis of a program that will span over a number of semesters. Its purpose is not necessarily to form a consensus opinion on the slogan of the University, but rather to provide students with an outlet to understand and practically grapple with the religious lives they lead.

Fellows Chosen

The Think-Tank, one of the five vehicles of the Torah U'Mada Project, had its first two meetings this month. After receiving over thirty applications for the Think-Tank, Rabbi Schachter, the project's director, and Dr. Rothenberg, its educational coordinator, with the assistance of Rabbis Kannerfogel and Flaum, chose ten fellows and five associates.

The group must attend all meetings and lectures sponsored by the Torah U'Mada Project and must develop a program that will filter the ideas of integrated religious and secular studies to the entire college. In addition, the fellows receive a stipend to write a ten-to-twenty page research paper on a discipline involving Torah and Mada. Each of these papers will be presented to the group some time in April.

The Think-Tank Fellows and Associates for this semester are: Miriam Berger, Yocheved Engelberg, Aviva Ganchrow, Ethel Greenstone, Shani Goldsmith, Rivka Hagar, Esther Koenigsberg, Marcy Lenk, Adina Mosak, Caroline Peyser, Ariella Schreiber, Yonina Segal, Erica Shoonmaker, Maxine Spiegler, and Wendy Zierler.

At present, twelve meetings have been scheduled; these meetings will consist of either an open discussion on the philosophy of Torah U'Mada or a branch of it led by Rabbi Schachter and Dr. Rothenberg or a speaker to address related topics. The Think-Tank has already heard from Rabbi Aharon Kahn, who based his lecture on the centrality of Torah from the third chapter of Rambam's *Hilchot Talmud Torah* and the *Ohr Sameach* on that chapter. The Think-Tank was also present at R. Aharon Lichtenstein's lecture Congruence, Confusion, and Conflict, held in Koch Auditorium.

Rabbi Schachter is pleased with the progress of the Torah U'Mada Project and the Think-Tank in particular. "I am extremely enthusiastic about the response that the project has elicited from students at Stern College. We have succeeded in choosing a group of very committed students."

J.S. Update

by Debbie Rosenthal

Two new courses are being offered to the advanced level student. Dr. Eichler is teaching *Berachot* which includes supporting material from ancient texts and times. It is a Bible course with a stress on dating and historical contexts. The second course, *Hasidut*, is being taught jointly by Dr. Norman Lamm and Rabbi Shalom Carmy. Students will explore the philosophies of *hasidut* and the background of *kabbalah*.

In addition to new courses, Rabbi Ephraim Kanarfogel, Chairman of the Judaic Studies Department at Stern College, is pleased to announce the new Judaic Studies Majors' Club. According to Cindy Gluck, the club's president, their goals are threefold. First, high level *shiurim* will be given. Two of the upcoming speakers will be Mrs. Titkin from Yeshiva Flatbush and a recent addition to Stern's faculty, and Dr. Blau of Shevach B.Y.H.Q. The speakers will be addressing problems and advancements in Jewish education. The second aim of the club will be to offer information, opportunities, and exposure to different areas in Jewish education. Participants will be visiting schools and observing various pedagogical methods. Finally, the club will service Stern students by offering a tutorial staff aiding in study of the diverse fields and levels of *temudai kodesh*.

According to Cindy, "The club is open to all Judaic Studies majors, minors, and anyone else who is interested. All suggestions are welcomed." For more information, contact Cindy or Leslie Huberman, the vice president.

On the Market

by Rebecca Rosenberg

According to David J. Rachman, author of *Marketing Today*, half of the ninety-five million strong job force is employed in marketing, in the United States today. Many students in Stern College will soon enter the field. Marketing is quickly becoming a very popular major among Stern students. It is understandable, since marketing, definitely a "process of exchange," is an umbrella-name encompassing many different sub-categories.

Some specializations included in marketing are product management—determining the market, product development—developing the product, and distribution—shipping the product. Other areas of the marketing world which offer more expansion and variety in their respective fields are advertisement—promoting the product, and research—researching the makings of the product. The diverse opportunities in the marketing field make available a wide range of choice for the marketing student. Every aspect of the marketing process is an integral part of business.

With such diverse specialization in marketing, students at Stern feel that they are not limiting themselves to one particular aspect of the job market. With a marketing degree, they will have the necessary tools to enter many different areas of the business.

Centennial Celebration

By: Ethel Greenstone

In response to student indignation at being excluded from Yeshiva University's Centennial festivities, Yeshiva University's undergraduate student councils, in conjunction with the administration, recently announced plans for a Yeshiva University undergraduate centennial celebration.

That event, which will be held at Yeshiva University's Belfer Commons on March 25, 1987, will feature a renowned public figure. Three individuals who have contributed to Yeshiva University will also be honored at the event, possibly with a gift created by an undergraduate student.

The committee, headed by Ethel Greenstone and Gary Berger on the student level, with help from Dr. Efreim Nulman and Mrs. Zelda Braun, announced intentions to give all attendees a gift commemorating Yeshiva University's 100th anniversary.

A Season of Change

"Central"ly Relocated

Ariella Schreiber

"There is nothing permanent except change" Heraclitus

If one were to walk the halls of the Tonya Soloveitchik High School for Girls on 38th Street talks of a pending merger would be in the air—a merger not of one of the surrounding Fifth Avenue companies but of the Yeshiva University High School with the Samuel Wang High School for Girls in Queens. The merger of the two schools is expected to be finalized in September 1988 when the Manhattan division will move to the Wang High School in Queens. Presently, the Samuel Wang School located, in Hollingswood Queens, has one hundred and twenty students and is being run under Yeshiva University auspices. The Manhattan facility comprised of 375 students has still not been sold although plans are in progress.

The impetus for the merger, first proposed in committee meetings in December of 1985, stems from a variety of needs. According to Rabbi Hirt, Vice President for administration and education of the Rabbi Elchanan Theological Seminary and in charge of the Yeshiva University High Schools, recent enrollment patterns in YUHSG (Yeshiva University High School for Girls) have been on the decline. While YUHSG remains the largest all girl Yeshiva High School in the nation, the entering class had decreased from 141 freshmen in 1980 to 76 freshmen in 1986. Costs for the upkeep of the midtown facility have been increasing at a great financial loss for the school. The selling of the building would provide Yeshiva University with a more effective utilization of its financial resources since money could be funneled into academic maintenance instead of maintenance of the facility itself. The move to the Queens high school would provide students with a separate gym, lunchroom, yard and room for expansion not available on 38th street. Rabbi Hirt compared the projected move to the Wurzwiler and Ferkauf move from midtown to the uptown campus which provided the graduate schools with needed funds for further growth.

Academic Opportunities Will Compensate For Losses

Presently, over 38 percent of the students in the midtown high school reside in the Queens/Nassau area. The areas exhibiting the largest decline of students are New Jersey and Rockland County. Rabbi Hirt feels that these diminishing enrollment numbers are proof that the Manhattan location is not a sufficiently enticing enrollment attraction. The projected move hopes to attract proportionately more students from the Queens/Nassau area. Transportation will be provided for students from other areas in New York and New Jersey. To allay transportation fears, the trip from various locations (i.e. Staten Island) has been clocked and found to be only ten minutes longer than the commute to Manhattan.

The intended move has triggered a variety of reactions. Many of the YUHSG students interviewed were adamantly against the move. They see the present location as both an enticement and an asset. One of the most qualifying characteristics of YUHSG is that it draws its students from a variety of locations. Students fear that the diversity will be hindered by the move. A number of students who are presently applying to high-schools for the 1987-88

school year are finding the decision difficult because of their high school career.

Rabbi Hirt, and the merger committee are aware of the various fears, but feel that the additional academic opportunities provided by the merger will compensate for any losses as well as making the school even more attractive. Since Rabbi Saffran, principal of YUHSG, and Mrs. Krauss, assistant principal, have taken over, the administration of YUHSG has become more expansionist, and the move would only serve to heighten the school's progressive growth.

Change Evokes Apprehension

The Samuel Wang students have been less vocal about the pending move. Presently, the only changes have been in decor. As their principal, Rabbi Spiegelman, says, "Any change evokes apprehension but the true ramifications of the merger will not come into play for another one and a half years." By then, even the present freshmen will be juniors, and since the school is presently a three and a half year school, the students will not be substantially affected. Any new developments, though, have been immediately relayed to the students.

While the ideologies of the two schools are quite similar, the atmospheres are quite different. The Wang High School is about one third the size of YUHSG. One of the characteristics of the school is the personal, individualized attention available to the students because of the intimacy of its size. Rabbi Spiegelman hopes that the same attention can and must be achieved even subsequent to the merger. He feels it is possible, provided that the administration remains accessible (changes in administration are still in flux). There is an overall positive attitude towards the merger with the hope that joining the Yeshiva University family will enhance the schools present resources. Hopefully, the relationship will be one of mutual exchange of the best offerings of a small and large school.

Rabbi Hirt and Dean Bacon of Stern College expressed their regret that some of the informal advantages of the proximity of the high school and Stern College will be lost after the move to Queens. In terms of the formal joint educational programs provided, they will become much more complicated. At present, the number of students on a joint high school/college program is only five. There is a general consensus and hope that the move might increase the overall drawing board of students from the Queens area; this will over-compensate for any minimal loss in the joint program.

The next three months are critical for concretizing the specific aspects of such a merger. While the plans to merge are final, Rabbi Hirt seemed very receptive to suggestions which would make the move more comfortable and attractive to all those who will be effected. With the growing demands for educational excellence stemming from an increase in professional parents and the competition of other yeshiva high schools in the metropolitan area, Rabbi Hirt feels that the move will be able to enhance the academic and religious quality of the Yeshiva University High School. There was a time for a YUHSG located in Brooklyn, a time for one on 59th street in Manhattan, on 38th street, and now for a YUHSG to be located in Queens. If funds from the selling of the Manhattan building are effectively used, the merger could also become a positive investment in the planning and dreaming for a bigger and better future for the students of both schools.

Aliyah Incentive

by Marcy Yager

In an effort to increase the rate of aliyah among alumni, Dr. Norman Lamm, President of Yeshiva University, has inaugurated a new program to help students repay academic loans. Due to rising tuition costs in both undergraduate and graduate schools, students are often faced with exorbitant loans to repay upon graduation. These loans, coupled with the already difficult economic situation in Israel, force even the most idealistic students to delay aliyah for a number of years. Through the new "Aliyan Incentive Fund," the University hopes to aid students to realize their aliyah goals sooner.

Dr. Miller, Vice President of the University, has been appointed head of the committee to establish this fund. In a recent interview, he described the Fund's purpose as twofold—to make aliyah more financially feasible, and to increase the incentive to move to Israel among students who would otherwise not seriously entertain the possibility. Any graduate of Yeshiva or Stern Colleges or of a Yeshiva University graduate school will be eligible for this program. The conditions of the program are as follows:

1. The loan must be one incurred while attending a Yeshiva University school.
2. The student must live in Israel for two consecutive years before Yeshiva University will begin repayment of their loan. (Hardship deferrals allow students to defer payment until the third year without penalty.)
3. Loans will be repaid for a maximum of ten years.
4. Graduates of undergraduate schools can receive up to \$1000 per year for those ten years; of graduate schools, up to \$2,000 per year.
5. Loans repaid will be of three types: Yeshiva University Loans, National Direct Student Loans (federal loans), and Guaranteed Student Loans (bank and credit union loans).

Undergraduate school statistics illustrate the great need for this type of program. The payment of tuition through loans is becoming more prevalent. Over 70% of Yeshiva University undergraduate students have at least one loan, 60% have two loans, and 10% have three loans. The maximum amount of \$1,000 for ten years offered by the program has been determined through research, since the average student's loans do not exceed \$10,000 over the four years of college. In addition to the high percentage of undergraduate loans, the high tuition costs of graduate schools also increase the financial burdens on students. Tuition alone at the Benjamin N. Cardozo School of Law is \$9,100 per year, at the Ferkauf Graduate School of Psychology \$8,000, the Wurzwiler School of Social Work \$7,425, and at the Albert Einstein College of Medicine, over \$15,000.

The students questioned were excited about the proposed project. Students already intending to make aliyah responded that this program would certainly speed up their aliyah plans by relieving them of the burden of paying back loans before moving to Israel. As one student commented, "I never considered the possibility of attending graduate school and moving to Israel before the age of thirty to be a realistic goal, yet with this new plan I would only stay in the states for a couple of years to gain work experience and then be able to move to Israel. Yet while \$20,000 is better than nothing, I wonder if it's a realistic estimate of an average graduate student's loans." In addition to this, the idea was suggested by several students that not only would this fund be an incentive for aliyah, but also an incentive for them to choose Yeshiva University graduate schools before others where the same aid would not be available. Other students said that this aid would have no effect on their choice of schools.

According to Dr. Miller, this program will go into effect during the 1987 calendar year, contingent upon finding a major contributor to establish the fund. The overwhelming enthusiasm which greeted the original announcement of the project has convinced the committee that such a donor will not be hard to find. As one student commented, "It's nice to know that Yeshiva University is doing something to make it easier for students to make aliyah."

An Educated Consumer

by Miriam Kwalwasser

Yeshiva University has recently added to its ranks a new undergraduate college, the Sy Syms School of Business. Any Stern or Yeshiva College student majoring in accounting or business is now part of the Sy Syms School and will receive a Bachelor of Science degree upon his or her graduation. Majors in finance and management information systems are also offered in Sy Syms and, depending on student interest, majors in marketing, management, international trade, corporate finance, and security will also be available.

Dr. Michael Schiff, an accountant with a doctorate in Economics, has been appointed Dean of the Sy Syms School. He has taught at Hunter College and has acted as chairman of the NYU graduate and undergraduate schools of business. He has been the chairman of the Ross Accounting Institute of Research and has published approximately 100 books, in addition to several monographs and journal articles. Furthermore, Dr. Schiff has been a consultant for such companies as General Electric, Union Carbide, and Monsanto.

Dr. Schiff is looking forward to the challenge of building Sy Syms into a well respected and highly accredited business school; with his experience from the NYU business school, Dr. Schiff hopes "to make Sy Syms the best business school in the New York-Metropolitan area." In his opinion, the combination of a motivated student body, an excellent teaching staff, and a well-structured curriculum will certainly result in an enticing and strong academic program at YU. Dr. Schiff is presently designing the curriculum and hiring quality faculty members who he hopes will be both teachers and researchers. Dr. Schiff, himself, will be teaching because he feels that the most exciting role in any university is that of a teacher.

"Without Proper Ethics, Study is a Waste of Time"

According to Dr. Schiff, the new Sy Syms major differs from the old business major at Stern or Yeshiva in that it will (hopefully) be accredited by the American Assembly of Collegiate Schools of Business. This accreditation will enable students to filter into the business world immediately without attending any graduate school. The students of the Sy Syms School of Business will still have to fulfill requirements in both Judaic studies and liberal arts. While the Sy Syms program is not expected to be any more onerous than YU's current business or accounting major, students returning from the Joint-Israel Program should expect to attend summer school if they intend to graduate from Sy Syms in three years.

The most unique characteristic of the Sy Syms School as opposed to other business schools is that it offers Judaic and business studies together. Dr. Schiff says that Jewish Business Ethics will be requirement for all the Sy Syms students because "without proper ethics, study is a waste of time." According to Dr. Schiff, a typical business school has a course requirement entitled Ethics, but this course is usually meaningless because those who teach the course usually do not practice what they preach. However at YU, Dr. Schiff

is certain that he will find many qualified teachers who exemplify true ethical behavior.

Although the offices for Sy Syms will be on the main campus, Dean Bacon expects that Dr. Schiff or a delegate of the school will be at Stern College periodically. However, there seems to be a greater interest in a business school among the men at Yeshiva College than the women at Stern College. This may be partly because women have only recently entered the professional world. However, even though interest in the business school seems more prevalent in Yeshiva College, the Sy Syms School will serve the future needs of the women at Stern College.

The actual institution of a business school in Stern College will require the acquisition of more IBM PC's on the third floor of the Brookdale Center. According to Dean Bacon, a room has already been set aside for the new computers, and Dr. Egon Grenner, the Executive Vice President of Yeshiva University, claims that he is ready to supply Stern College with enough equipment to meet its business school needs. Dr. Schiff, Dr. Brenner and Dean Bacon hope to complete the administrative work for the new business school in the near future so that it will be fully operational by the upcoming fall semester.

"Propaganda"

by Miriam Segal

On December 23, Koch Auditorium was the setting for a program titled "Propaganda", sponsored by the Israel Affairs Committee. The program was led by Danny Nir and Yehudit Barsky, who is an expert on the history of the Arab-Israeli conflict. The forum was composed of brief but distinct talks by both Nir and Barsky, followed by a question and answer session.

Mr. Nir outlined the ways in which propaganda has been used in the past and its functions today. He delineated the pivotal role it played during World War II. His talk was punctuated with questions about whether or not our perceptions of Mideast affairs are skewed by Israeli propaganda to the same extent that the views of the pro-Arab community are skewed by Arab propaganda.

Ms. Barsky tried to dispel some myths which she said have become so prevalent that even among members of the pro-Israel community they are not recognized as false. For example, the use of the term "West Bank" instead of "Judea and Samaria" is perpetuating a biased account of Arab-Israeli affairs.

The program received mixed reviews. Some of the members of the audience were disappointed. They had expected a more two sided approach to the issues being discussed. Others, however, felt that the program provided a valuable overview of the issues of concern. Ilana Kopmar, chairman of the Israel Affairs Committee, agreed that "this program was a good introduction to the issue." The committee will be hosting several more events of this kind throughout the year.

The Torah U-Mada Lectures

"Halakhic Justification for Torah U'Mada as the goal for Yeshiva University"

Rabbi Aharon Soloveitchik
Tuesday, March 3, 1987

"Torah U'Mada as a Way of Life"

Dr. Norman Lamm
Tuesday, April 28, 1987

A Yeshiva University
Undergraduate
Centennial Celebration

March 25, Wednesday
8:00



by Wendy Zierler

Fairies. Elves. Goblins. Pucks. Brownies. Mermaids. What are they? Where do they come from? Why and how did human beings concoct the notion that they exist? In the fall of 1986, Dr. Carole Silver, Professor of English at SCW, received a National Endowment Grant—an honour conferred upon some 250 American academics in all of the various fields of the humanities: Art History, Philosophy, English and Foreign Language and Literature—to answer questions like these about belief in fairies in the Victorian period. Dr. Silver's proposal for a book on this topic developed partly out of a course she originated at SCW: Myth and Folklore and their relation to literature. Preparation for this course as well as other personal projects led Dr. Silver to discover that, although isolated works have been written about the use of Fairy Tales by specific Victorian authors, i.e., Charles Dickens, no comprehensive examination of the Victorian fascination with Fairies had been conducted. The Endowment grant enabled Dr. Silver to take a year-long leave from teaching to do the research necessary for the book, tentatively titled *A STRANGE AND SEPARATE PEOPLE*.

The book will cover over a century of English belief about fairies (1800-1923), the various theories of fairy origin offered by anthropologists, sociologists, folklorists and amateurs. "According to one theory, fairies, like ghosts, are spirits of the dead. Other theories identify them as the original inhabitants of England—the aborigines—perceived by later generations as different beings." This latter idea stems partly from Darwinian thought, purporting that, in the same way that the human species evolved from primitive forms of life, human societies evolved from primitive fairy societies. The racist attitudes of the British colonialists of the Victorian period clearly contributed to the development of the inferior people theory; British colonialists encountered the so-called 'primitive' black aborigines in Australia and made connections between them and the primitive fairy culture. On the other hand, the attribution of supernatural powers to fairies, evident in many fairy tales, indicates the widely accepted belief that fairies were a class of spirits somewhere below the angels but definitely above man in power. Other theories identify fairies with a completely different branch on the evolutionary tree. According to these notions, they evolved apart from man and exist in the world as nature forces. The British still tend to believe in fairies. In 1920, Sir Arthur Conan Doyle

FAIRY INTERESTING . . .



published a book entitled *THE COMING OF THE FAIRIES* in which he asserted the existence of fairies, on the basis of a group of fairy photographs taken by two young girls in Cottesley, Yorkshire. In 1983, the photographs were finally proven false, but the belief in Conan Doyle's assertion persists; Tinkerball 86 is an organization which continues to investigate the fairy photographs.

In addition to the material on the origin and nature of fairy belief, Dr. Silver's book will study the influence of fairy lore on the literature of the period. Explains Dr. Silver, "I am looking at the way this material gets into popular literature, mainstream literature, sometimes in the literature you would not think it should be in, that is the realist nineteenth century novels. George Eliot, for example, ends up using fairy lore. She's not someone you would imagine using it. Dickens, of course, uses it all the time." The book will also cover the works of

some American authors such as Edith Wharton and Henry James, some less well-known British writers, Arthur Machen and Vernon Lee, as well as the impact of fairy lore on the painting of the period.

This spring semester, Dr. Silver resumes her regular teaching schedule at SCW. What is particularly exciting about her return is that she is teaching "Myth and Folklore," and is planning to incorporate material from her recent research into the course: the history of the study of folklore, the various definitions of fairies and theories of fairy origin, and how they impact upon the fairy tales. Dr. Silver's Myth and Folklore course is a boon for the literature major given the plethora of mythological and folklore material in all world literatures. The references to fairies are also very frequent; in Book I of *PARADISE LOST*, for example, Milton compares the fallen angels to "fairy elves/Whose midnight revels, by a forest side/or fountain, some belated peasant sees."



Moreover, Dr. Silver's work in Myth and Folklore is offering students the opportunity to develop the ideas of fresh, current research. One of the criticisms that has been levelled against Yeshiva University has been that students are unaware of the scholarship being conducted by their professors. "Some of them don't seem to care very much, which disturbs me," Dr. Silver says, "because they assume that an academic job consists solely of teaching." At YU, at least, they are partially right; SCW and YC professors teach almost twice as many courses as professors at other universities, and thus have less time for personal research projects. But according to Dr. Silver, "the people in the Humanities at SCW are particularly active," that is, they are giving papers, working on articles, writing books. Their greatest obstacle is SCW's lack of proper resources for research work. "We don't have support services, and we don't have a good library," Dr. Silver laments. Although Dr. Silver has access to the material at the New York Public Library and the Columbia University library, the time lost travelling back and forth impedes the development of research ideas. Her National Endowment Grant afforded her the time and resources for extensive research. Over the past year, Dr. Silver did work at the University of California at Berkeley, the Huntington Library in Pasadena (which boasts the largest collection of fairy paintings in the world), the library of the Folklore Society at the University of London, the British Museum and the Victorian Albert Collection, and a host of other libraries.

In her travels Dr. Silver collected some very interesting tales of her own. Her favorite story took place at the Harry Price Library of Science, Alchemy and Magic, located in a tower in the Senate Building at London University. "Nobody was ever at the Harry Price library," Dr. Silver recounts, "The librarian was there only two hours a week, so he would give me a key the size of those used to open a medieval castle. The library had a creaking door. One day, sitting there working, I heard the creaking door, and then I saw a man, clearly from middle Europe, with his hair slicked down in a white part, very pale, a heavy black suit on, and a pair of very thin steel rimmed glasses, and he looked at me and said, 'Hullo, I am working on Haunted Houses, what are you working on?'"

Fairies. Goblins. Mermaids. Elves. Pale Men and Haunted Houses. There is more to these creatures than fairy tales; Dr. Silver's research has proven that and far, far more. *A STRANGE AND SEPARATE PEOPLE* will undoubtedly be an important contribution to the folklore field and a source of pride for the students of SCW.

Pursuit of Truth

cont. from p. 2 col. 4

are not many SCW members, it seems silly for six of them to 'govern' over the other few.

Continuing her accusations, Miss Herzfeld has the audacity to point a finger at the male members from the uptown campus who "only serve on the board to beef up their graduate school resumes." She also finds from "personal experience . . . this is not the regular practice at Stern." If she truly believes either of these statements, then she is either naive or selfless. Although a member of AED, she does not follow our society motto of "Truth I Pursue." While it is important to proudly tell a graduate school of one's affiliation with such an honor society, it is not done to "beef up" one's application. In addition, if she finds that the SCW students applying to our society, do so without realizing that such a membership will be an aid to applications, then Miss Herzfeld affiliates with either the humble or the oblivious. We feel that this is not the case and can guarantee that most, if not all, SCW members include their AED memberships on their applications. After all, it is something of which to be proud.

Ian E. Shuman, President
Gary S. Berger, Treasurer
New York Zeta Chapter -
Alpha Epsilon Delta
Premedical Honor Society

Library Renovation

cont. from p. 1 col. 2

den library renovation is direct compensation for the men's library is unfounded, says Professor Lubetski. The uptown library is a graduate as well as an undergraduate facility, while Stern's library only serves undergraduate needs. Therefore, says Professor Lubetski, "comparing the two is like comparing apples and oranges."

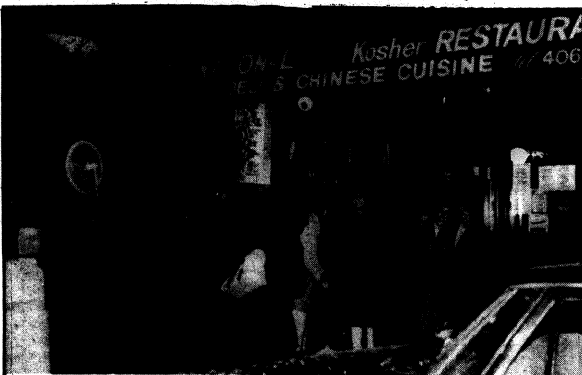
Thus far, several changes have been implemented, as students may have noticed. The computers have been moved to the computer room on the third floor to lessen noise and insure easier and more expedient servicing. The library's budget has grown and within the last few months, more than 500 volumes have been added to the Judaica collection and many other volumes have been purchased for the library's other collections. This semester, the library is focusing their purchasing on its Rabbinic Collections, to fulfill a growing need among students. The library staff is looking for suggestions and response from students and faculty members so that they can make appropriate book selections.

Dean Berger has made it clear that the "library staff, and the university as well, are committed to making the library a facility that will please all parties concerned."

Work will begin on the library storage rooms

during this semester, although substantial changes before the end of the academic year are unlikely. New study facilities will have to be planned around reading week and finals in an effort to leave facilities undisturbed during

these periods. All things considered, one can expect a new library by September, 1987, through the persistence of the students, and faculty members, and with the help of much deserved university funding.



Student Council's "Mystery Bus Ride," on January 28th, ends at the International Kosher Restaurant

about women, etc.

by Erica Schoonmaker

"O.K., ladies, throw your cleats back in the closet. We'll be playing field hockey this season." There she stood, our new gym teacher, Miss Putnam, in her starched peach colored shorts and her spotless white Keds, not a freckle on her face. We hated her already.

"But, Miss Putnam, we play softball every day. Why can't we play softball?"

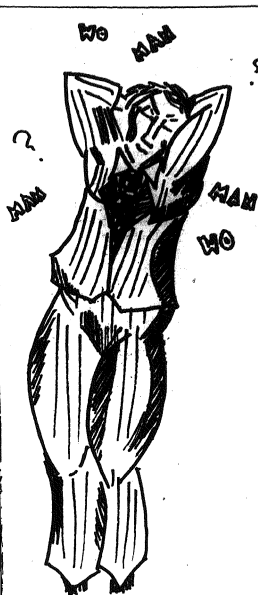
"Field hockey is a women's sport. That's why," she retorted. That had little consequence for eight twelve-year-old girls with cropped hair who sacrificed lunch every day to play kickball on a muddy baseball diamond with the sixth grade boys.

Worse, yet, was the time she wanted to "talk" to us in the locker room. We sat there nervously digging our fingernails into the ancient yellow benches, and there sat Miss Putnam in her starched mint green shorts with her legs crossed and her head slightly tilted. "As you get older, you'll find certain changes happening to your bodies. . . ." My G-d, we all turned cabbage purple and stared at the floor. . . . "You're becoming women." Upon the word "women," rebellious Michelle Addeo who tied with me for shortest in the class began to laugh hysterically and started us all off. Women? Hardly.

Even at seventeen, the word "woman" meant someone over forty who carried a pocketbook, had a handkerchief in her pocketbook, and could wear high heels comfortably. The vision of Miss Putnam returned to me when I first attended lectures that began, "As women. . . ." I wiped my hand across my mouth to conceal my inner laughter, thinking, "She's not talking about me." After all, no one else in the room was laughing.

Somehow it happened. I don't know when.

The word "woman" slipped in unnoticed and replaced the word "girl," just as the word "girl" slipped in sometime between twelve-and-a-half and fourteen to replace "tomboy."



by Naama Goldstein based on "Nude Woman with Raised Arms" by Pablo Picasso.

I still think of a "lady" as the someone with a handkerchief in her pocketbook, but sans high heels. I now identify with the word "woman."

I wonder, though, how many of us at Stern College "for Women" are comfortable being called women, as individuals and as part of a group. As part of a university, we sometimes see ourselves in relation to a greater whole, one that unfortunately makes us feel like an ancillary piece of that greater whole without defining us independently. Creating this identification is our own responsibility as a women's college.

When we perceive our role in the university as secondary and not as different, we often confuse religious issues with social issues and see the conglomeration as too entangling to approach. My guess is that many Orthodox women find feminism somewhat threatening and associate it with either a woman in a three-piece pinstripe suit who has sworn off having children, or a Bohemian-type thirty-year-old enrolled in Transcendental Meditation classes who forfeits a job to "find herself." Militant feminism is no longer the rage, and between two extremes, a very Jewish idea exists in feminism, namely that collectively we should not desire an androgynous society, but, rather, one that achieves harmony through distinct but equal roles.

So, why does controversy exist? For many, it does not. I heard from a Rosh Yeshiva that he was once asked, "What do you think of the problem of women in Judaism?" He answered, "What do think of the problem of men in Judaism?" He was not categorically denying that women today have problems reconciling their role in religion with their role in society, but that ideally the conflict should not exist. If women could develop an independent religious identity, as men have more easily secured

through the obligations of positive time-bound commandments, such questions would rarely arise. Thus, since the role of women is not as clearly defined through commandments, we are forced to constantly examine critically rabbinic statements and historic, psychological, and biological developments. However, too many women never make such critical examinations, often excusing philosophical laziness by claiming a traditional posture. Nonsense. We should feel obliged religiously to undergo such a search for identity or it will be determined by others. Lydia Maria Child, a nineteenth century writer and abolitionist, stated in a letter quoted in *The Ladies of Seneca Falls*: "Deeply, deeply do I feel the degradation of being a woman—not the degradation of being what G-d made woman, but what man has made her." Perhaps the greatest contribution of the feminist movement is that the quest for identity is now in the hands of women.

As students in a women's institution this quest is in our hands. Are we shirking it? When we at Stern call ourselves women, is the "wo" only a prefix to "men" or does our identity come from a strong sense of individuality? And when we wake up in the morning and recite the morning blessings, do we stare with incredulosity at "who did not make me a woman," or do we say with pride "who made me according to His will"? It is time to pick up our heads and discover, personally and communally, what this will is.

This column has been added to "The Observer" so that we have a definite avenue in which to make this exploration. Future columns will deal with women in literature, science, religion, and the arts, and we encourage all students and faculty members to submit articles. All articles should be well researched and between five hundred to a thousand words.

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Love is Blind

by Shira Lookstein

You're finally ready. You're standing in front of the full length mirror inspecting yourself from head to toe. After a half an hour shower, 45 minutes making up your face, 15 different hairstyles, and at least ten outfit changes, you are ready for your BLIND DATE. What thoughts are racing through your mind, as you stand there tugging at a strand of flyaway hair, frantically trying to get it to stay in place?

"I can't do this. I don't know this person. What could have possessed me to submit to the torture of a date with someone I've never met before? I don't even know what he looks like. He doesn't know what I look like. I'm doomed to spend the entire evening searching for this person in the Stern lobby. Worse—what if I find him? And he's 5'11" or 7'1"? This isn't the smartest thing I've done in my life."

Relax. Take a couple of deep breaths, and I'll tell you why going on a blind date can

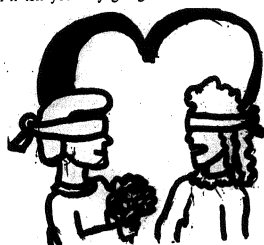
someone you don't know is also great preparation for life. In college, we rarely have to explain who we are and what our goals are. But, when we enter the "real world" and start interviewing for jobs, attending social functions, or, in general mixing with people we don't know, it is helpful to know how to present yourself best, informally.

From a purely social aspect, going out with someone you don't know can be a lot of fun. It's a challenge to find out about and understand a person, and have him find out about you. It's also a refreshing change from hanging out with the same friends.

Okay, I admit there are some negative aspects to going out on a blind date. What happens if the evening is, put it succinctly, a "bomb." My personal approach to an evening that should never have happened is to chalk it up to experience. A girl should have enough sense to put it into perspective. It was one bad experience. It's a funny story to tell your friends. . . . well, maybe your grandchildren. At least you've learned what you like and don't like in a boy, and more importantly you learn about yourself from negative as well as positive experiences. I think that, in general, a person should maintain a positive attitude toward anything he or she does. What's the point of dwelling on that one bad experience? It doesn't accomplish anything, and you certainly shouldn't build it into such a fiasco that you are permanently discouraged from going on a blind date.

What if you get dizzy, have butterflies fluttering in your stomach, and are completely nauseous at the thought of going on that blind date? Just remind yourself that you are special and that it is his privilege to have the chance to know you. Be confident. Put your best foot forward, and if that doesn't work, remind yourself that he's probably more nervous than you.

So, what's the best reason to go on a blind date? It's exciting, interesting, and you never know . . .



sometimes be the right move.

A blind date can sometimes be a wonderful experience. Seriously. Think about it. Your date has no idea of what you are like, meaning that you don't have to worry about preconceived notions that he might have of you. You can just be yourself, without the concern of changing his impression of you. Going out with

Student Council Notes

Participation and

by Stacy Alevy
TAKE ADVANTAGE!

Of what you ask? Haven't you seen the signs—the posters, or the new flashing memo board in the cafeteria? The excitement, the crowds, the glitter... it's all ours. The newly painted walls, which was recently reopened by the Marketing Society. What about the "Women's Night Out" at the newly opened International Restaurant at the South Street Seaport? or maybe "Fifties Night," the "blast from the past," at YU's uptown campus that was more to your liking. There were even a fabulous

Shabbaton sponsored exclusively the Stern College and Yeshiva College Student Councils.

Whatever the event, whenever the time, wherever the place, reports show that everyone is having a great time. What are you waiting for? Don't hesitate—get involved! If you would like to help, coordinate, or just sit back and enjoy, there are lots of events coming up and room for everyone to participate. Pesach is just around the corner and before you know it, graduation day will be here. So don't wait for that engraved invitation—just keep your eyes peeled and your ears opened for new about the up and coming SCWSC ACTION!!!

TAC Column

Satisfaction

by Faigi Bandman

The relevant customs of *TuBeshvat* trigger two reactions as a natural result of the essence of the holiday. The first is a sense of reflection upon the past and contemplation of the future, which is necessary for every beginning. *TuBeshvat* is known as the *Rosh Hashanah* of trees in that it serves as a starting point for the calculation of *Ma'aserot* for that year. A sense of appreciation is also felt as we partake of the fruits of the Land of Israel, thus recognizing G-d's kindness in blessing the Land. In a *shemittah* year, both these sentiments are certainly appropriate. It is only when we abandon the normal procedure of working the fields that we have time to ponder that which is taken for granted as part of normal routine.

TuBeshvat coincides with the beginning of the new semester, which is also time for reflection upon past accomplishments and contemplation of the achievement of new goals. One way to achieve these goals and better our school is through the expression of grievances that stem from a desire to improve upon already existing positive qualities. The fall term was

characterized by much student unrest. The complaints that were voiced did result in some positive outcome. For example, after much student protest, renovations of the library are in the planning stage.

Much dissent has been raised regarding certain recent student events, such as "Fifties Night." We are forced to recognize that the student body is made up of diverse elements, that is, of students from many different backgrounds. While this is a positive attribute, it necessitates an allowance for each group to have an outlet for their different interests.

The uproar demonstrated this need, and at the same time displayed student participation. Students' concern for their immediate and extended community was also manifested in crowds gathering nightly to recite *Tehillim* on behalf of a Stern student, and in a similar gathering on behalf of Iranian Jews, who are in a state of crisis.

These activities reflect an appreciation of and a desire to share our own fortunate circumstances with others. This perspective will lead us to our continued use of complaints toward the goal of positive improvement.

Stern Aids Ethiopian Jewelry

by Sara Stein

Five hundred dollars were recently raised for Ethiopian Jews by students of Stern College and Yeshiva College through the efforts of two Stern College students. Robin Miller and Annette Gnatt organized a raffle sale as a project for the class, Issue, Analysis, Conflict, Resolution, taught by Ivan Tillem. With the assistance of Barbara Ribakove, Director of the NACOEJ, North American Conference on Ethiopian Jewry, Robin Miller and Annette Gnatt distributed pamphlets on the plight of Ethiopian Jews and raised five hundred dollars. The money was used by Ethiopian Jews at Ambober in celebration of the Sigd, a holiday in Ethiopian Jewry tradition which incorporates elements of both *Simchas Torah* and *Shavuot*. It is a reaffirmation of our "B'ris" with the Torah and G-d and our separation from the Gentiles. This mass congregational holiday, based on verses in *Nechemia*, chapters nine and ten, is celebrated by the Jews left in Ethiopia today.

Presently some ten thousand Jews are still trapped in Ethiopia, mainly in the Gondar Province, suffering from oppression, famine, and civil war. Many of these Jews were left behind when Operation Moses rescued the stronger ones who were able to journey across the Sudan to be saved. Over fourteen thousand Ethiopian Jews were sent to Israel through this operation. However, the weaker ones remained, many of them young mothers, small children, the sick and the elderly. The current crisis is becoming more critical as the hunger in Ethiopia has reached the Gondar Province. It is almost impossible for these people to obtain food, since they rarely receive aid from large Western relief organizations and cannot afford the little that is available.

The donation collected through the raffle sale was entirely given towards food for these starving Ethiopian Jews. The money was sent with Barbara Ribakove who travelled to Ethiopia to deliver the money used to purchase the oxen

and other supplies needed. When she returned, Ms. Ribakove brought with her a hand-made basket woven by an Ethiopian woman as the prize for the raffle. Following the Sigd, many Ethiopian Jews sent post cards in appreciation and gratitude for the generous donation.

Upon returning from Ethiopia, Barbara Ribakove sent a letter to Stern, thanking those students who were involved in efforts to aid the Ethiopian Jews. She described the Sigd and rejoicing, "which was very great." Fifteen hundred Jews participated in this year's Sigd, three times the number seen at the 1984 celebration. The ceremony included the distribution and eating of the oxen in the synagogue, family reunions, prayer and dancing. There were *Kesotich* (Kohanim) who chanted, sang, prayed, and read the *Oris* (Ge'ez Bibles). Ms. Ribakove wrote, "You must know that there has been no feast, no traditional meal, to bring a Sigd to a proper conclusion in years. What Ivan Tillem and the students and faculty of Stern and Yeshiva University did was to raise the spirits of the Jewish community as no one and nothing else had done for a long, long time. And they not only did it for Ambober, where their donation went, but their example inspired others." As a result of the action which began in Stern, the American Association for Ethiopian Jews and JDC also decided to provide the feast for smaller Sigds in other villages.

Robin Miller appreciated the generosity of the students who contributed, "It's a very good feeling," she said, "to know that students in Stern are supportive and willing to give for such an important cause." Barbara Ribakove also commented on the significance of the students' efforts, "Our missions are their lifeline of hope and help, and you made this one a memorable religious experience for thousands of people, who would wish me to greet you and thank you. They will never forget what you have done for them."



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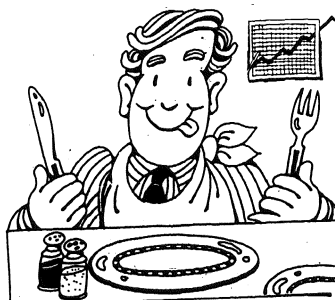
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Come See Klee

by Lynn Miller

Paul Klee (1879-1940), the avant-garde German-Swiss artist cannot be categorized in a specific period or style in the history of art. He was an artist who had been influenced by Cubism; but his effect on the avant-garde and Surrealists is monumental. The artist's inner mind is portrayed through his small scale, mischievous and brightly colored abstractions. However, Klee's visual wordplay and hieroglyphic-like forms have also had a large impact on 20th century art, as a major new exhibition demonstrates.

"... small scale, mischievous and brightly colored abstractions"

Three hundred of Klee's works are now on display at the Museum of Modern Art from February 9 through May 5. The exhibition begins with Klee's first drawings at four years old and shows paintings that span his lifetime and follow Klee's career geographically and psychologically, forming a diary of his social and political views.

Klee began his draftsmanship in his birthplace, Bern, Switzerland. By the time he was 18, in 1897, his work had matured and he was on the road to finding his niche in the art world. His earlier sketches and paintings have subtle hints of symbolism, a morbid depiction of life in which the artist placed inner vision above the observation of nature. However, Klee's witty satirical personality made it difficult to paint gloomy or doomed subjects.

In 1906, Klee married and moved to Munich, Germany where he taught first at the Bauhaus in Weimar and then at the Art Academy in Düsseldorf. It was here that in



Paul Klee's *Rich Harbor*, part of an exhibition at the MOMA, which reveals the inventive genius of this modern master.

1939, Klee was fired by the Academy's Nazi appointed director. Being a modernist, he was therefore charged with producing degenerate art. Due to the Nazi's hatred of what Klee's art stood for, he was banished from Germany and spent the last years of his life in exile in Switzerland.

One of Klee's most famous works is entitled "Twittering Machine," painted in 1922. In no other 20th century artist's works is the title so important in helping to understand the image. "Twittering Machine" is a drawing of four bird-like creatures sitting on a wire hooked up to a

crank. By turning the crank, the mechanism imitates the sound of birds, at the same time



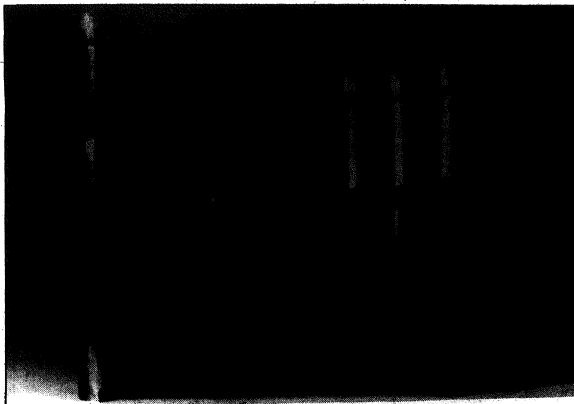
both mocking man's faith in the machine age and appreciating nature in the form of bird

song.

Paul Klee had a charmingly inventive genius. He utilized art as an exploratory device of all possibilities in the hope that the best idea would eventually emerge. The major exhibi-

tion at the MOMA is a wonderful opportunity to view the work of this modern European master.

A whole room of the Lila Acheson wing at the Metropolitan Museum of Art is devoted to the work of Paul Klee.



This tin Hanukkah lamp by American artist Richard Meier is part of the Nerot Mitzvah Exhibition at the Y.U. Museum till July 1987

A Topic of Debate

by Rachel Pomerance

For the first time in many years, Stern College for Women will reestablish a Debate Club during the coming semester. Sponsored by the Stern College Student Council, the club will be coached by Ivan L. Tillem, a corporate attorney, who formerly taught "Issue Analysis and Conflict Resolution" at Stern. Mr. Tillem is the editor and publisher of The Jewish Directory and Almanac.

The club will study various aspects of argument and debate, including ethical responsibility, nature of claims, evidence and evaluation (burdens of proof), inductive reasoning, deductive reasoning (syllogisms and enthymemes), pseudo-reasoning, receiver analysis, source credibility, refutation and oral presentation. Subject matter for the debates will include Gun Control, Capital Punishment, Censorship, Anti-

mat Experimentation (e.g. — Is it halachically permissible to own a fur coat?), Abortion, Nuclear Power, Evaluation of the Reagan Presidency, etc.

Each student will participate in debates on a weekly basis. After synthesizing research material, she will be given three minutes to present her viewpoint (pro or con), and an additional one minute rebuttal time. The coach and audience will then analyze the presentation of the argument. Later in the semester, the groups will be organized into teams for intra- and inter-terminal competition.

The time and place for the Debate Club has still not been determined as the club is attempting to find a mutually convenient time for the large group expected to join. For more information, contact Rachel Pomerance, 683-1321, Room 16 For Jani Kind, 683-0218, Room 8E.

Is Smoking Forbidden?

For most people, the question of whether to smoke cigarettes is simply a matter of choice. For observant Jews, however, the question is more fundamental: Does Halakha (Jewish law) prohibit smoking?

This is one of the many issues tackled by Dr. Fred Rosner, an alumnus of Yeshiva University and the University's Albert Einstein College of Medicine, in his new book, *Modern Medicine and Jewish Ethics*, published jointly by Yeshiva University Press in New York City and Ktav Publishing House in Hoboken, N.J.

Dr. Rosner begins his discussion of smoking with the biblical injunctions to "take heed of thyself, and take care of thy life" and "take good care of your lives." He then traces the development of these precepts through the classic Jewish sources, from the Talmud, to the Medieval codifiers of Jewish Law, to later authorities, and finally through the response of modern-day Jewish decisors.

While admitting that few rabbis have prohibited smoking on legal grounds, Dr. Rosner stresses the overwhelming physical dangers posed by smoking and dwells at length on

Judaism's traditional prohibition against causing harm to one's self.

He also cites several rabbinical authorities, including Rabbi Chaim David Halevy, the Sephardic Chief Rabbi of Tel Aviv, who have openly declared cigarette smoking to be a violation of Jewish law.

Dr. Rosner is Director of the Department of Medicine at the Queens Hospital Center—Long Island Jewish Medical Center and Professor of Medicine at the State University of New York at Stony Brook. He is an internationally known scholar, writer and lecturer in the field of Jewish medical ethics.

Other topics covered in Dr. Rosner's book include animal experimentation, the allocation of scarce medical resources, the theory of evolution in light of classical Jewish sources, and the theological underpinnings which allow human intervention in the healing process.

Dr. Rosner also discusses contraception, artificial insemination, surrogate motherhood, abortion, genetic engineering, euthanasia, and the definition of death for purposes such as organ transplants and the cessation of heroic measures to prolong dying.

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Athletics at Stern Shapes Up

by Nechama Goldman

Although the second semester has been in session for only a short time, major changes in the Health Department at Stern College are already being seen.

The Stern College gymnasium, located on the eleventh floor of the school building, has recently been redecorated. It has been painted in shades of purple and white, new bright lights have been installed, and a workout room with carpeting and mirrors has been added.

Interviews and conversations with various of the instructors and students have found the Health Department to be constantly growing and improving.

Mrs. Sharon Volk, a former basketball coach and Stern College's first Physical Education major, is the instructor for Simcha and Israeli Dancing as well as Volleyball. The Volleyball class is an instruction of basic skills and techniques used in the game. Volleyball is not taught as a competitive sport but rather as a form of relaxation and enjoyment.

For those who enjoy competition, there is a Stern College basketball team. The team consists of fifteen students and competes against various colleges in the metropolitan area. Elementary basketball is also being offered for those students who have little experience in this sport and want to learn the technique of the game.

Another heart pumper offered this semester is aerobics. Twenty seven students have registered for this course which is instructed by Renee Jones whose background includes not only aerobics, but modern dance as well as jazz. She believes that fitness is very important for every individual. Furthermore, her teaching methods include showing anatomically via diagrams how the muscles work. This is to acquaint the students with how their bodies should look while working out. Aerobics is an activity that, along with a proper diet, can be

helpful in losing weight. The calisthenics in the workout firm up flabby and inactive muscles. Presently, Ms. Jones starts off the class with ten to twenty minutes of anatomy followed by a general warmup that taps and awakens the basic muscle groups. She then goes on to a general workout. Her plans are to increase the aerobic portion of the lesson to a full hour but she feels that a minimum of working out three times a week is required in order to stay in shape.

For the Stern student who is interested in learning self defense, a course in karate is offered under the instruction of Tobi Gafni who has been teaching karate at Stern College since 1981. Beginner karate students who have registered for her class have gone on to earn their belts. (Various colored belts are given to karate students as they reach certain levels of skill.) A candidate for the black belt, the highest color level, Tobi teaches an advanced karate class which caters to individuals who have been taking several semesters of the sport. The advanced student requires much self discipline and needs to practice on her own time in order to progress. The beginner karate class's basic format is that of a basic warmup, basic karate techniques, a quick review of the past week's lesson and the introduction of a new position or stance. Two classes consist of street self-defense and two classes teach breathing exercises, which are conveniently timed before midterms and finals in order to relax the students. By the end of a semester, the students have learned punches, stances, kicks and blocks. What is also learned is that karate is a combination of the mental and the physical. According to Tobi Gafni, "We learn as we act—control is the key."

A Jazz class is also being offered this semester at Stern College. In a red leotard, black tights, and pink ballet slippers, Karen Cogan is the epitome of a dance instructor. She has

studied under Andre Eglevsky and performed professionally with his company in such ballets as Coppelius and The Nutcracker Suite. Furthermore, she studied Jazz and has been in such



musicals as "West Side Story," "Funny Girl," "Peter Pan" and "Annie Get Your Gun." Jazz class starts off with warmup exercises that flex and relax the body to the beat of contemporary music. Choreographed routines are taught and it is a class full of the liveliness that is characteristic of the whole Jazz movement. She also instructs ballet classes which are slightly more

serious. Here, as with Karate, an advanced class has been added to the course roster. In the beginner ballet class, basic positions are taught, basic barre exercises are performed and much concentration is given to execution. The end of the semester will find the students in the center of the room, pirouetting and performing bar exercises without a bar. The advanced students are usually graduates of this class who wish to further their dance skill. Karen is slowly going to start this class "en pointe" (on their toes), a major accomplishment in their progress. The hope or goal for the semester is to eventually choreograph a dance, but again, perfection and execution are a must. Karen's goal is to eventually develop an advanced ballet department along with introducing intermediate ballet for the intermediate student.

There are other sport and fitness programs being offered this semester such as Fencing, Yoga, Swimming, and Tennis. As many of the instructors have pointed out, staying fit is important and so if you do have a free time slot, sign up for a gym class. Aside from fulfilling a requirement, it is a good way to let out frustration and enjoy oneself!

The student body of Stern College for Women would like to express appreciation to the Office of the Dean of Student Services for the purchase of daily Siddurim in time for Freshman Orientation. They will be put to good use throughout the year.

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