

# THE OBSERVER



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Mrs. Esther Zuroff

## Esther Zuroff Retires

by Ariella Schreiber

Oliver Wendell Holmes is known to have said that "a moments insight is often equal to a life's experience." If so, Mrs. Esther Zuroff, in her role as mentor, friend, and student advocate, has been responsible for enriching the existence of the multitude of Stern Women who have passed through her office doors during the past thirty years.

Mrs. Zuroff began her career in Stern College as a summer replacement in the Office of the Dean of Students in 1957. Initially, she worked part time, juggling the role of working woman and mother. Seeing the need for student employment, Mrs. Zuroff created the Job Placement Office in 1962 which provided students with job opportunities. She accepted her present role of Dean of Student Services in 1974. After thirty years of service to Stern College, Mrs. Zuroff plans to retire at the end of the 1986-87 academic year and to make Aliyah.

During the past thirty years, SCW has developed in size and in character. Mrs. Zuroff's career has paralleled the College's progression from birth to adulthood. While the fundamental motives for attending Stern College have remained the same, the nature and goals of the student body and school have expanded. The scope of majors and opportunities for women has increased in response to the demand. The Stern woman, according to Mrs. Zuroff, has changed with society. During the "me" generation of late 70's, the Stern graduate was actively pursuing her career with the sacrifice of her family life. The eighties have witnessed a reversion to a harmony between the two endeavors.

Early students of Stern College had many more financial difficulties than the students of today. Many supported their own way through college, and Mrs. Zuroff recalls a number of instances when students were almost compelled to leave school because of a lack of personal funds. Today's student has a much lighter burden, with the bulk of her responsibility lying in her pursuit of academics and not of her personal sustenance.

The contemporary student is characterized by her race with the clock. In her message to students, Mrs. Zuroff em-

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## MEDSCI Sponsors Nuclear Arms Symposium

by Sharon Halevy

"Social Responsibility in the Nuclear Age" was the theme of a symposium sponsored by MEDSCI, the Pre-Health Science Society of Stern College, on Tuesday, March 24, 1987. The ethical perspectives from the fields of *halacha*, medicine and science were presented by Rabbi Maurice Lamm, Dr. Bernard Kabakow, and Dr. Rosalyn Yalow. Each speaker provided their respective insights into the social responsibility of Jews living in the Nuclear Age. Dean Karen Bacon introduced each speaker.

The ethical ramifications of nuclear armament were addressed by Rabbi Lamm, who is a professor of Professional Rabbinics at RIETS and the President of the National Institute for Jewish Hospice. While he dreads the "litany of horrors" which would result in the event of a nuclear catastrophe, he feels that disarmament is not the Jewish answer to the crisis. Citing disarmament as entirely unfeasible, he advocates the utilization of Jewish strength to prevent a nuclear holocaust. Rabbi Lamm supports Star Wars, feeling it to be a deterrent to the use of nuclear weapons, and an outright threat to the Soviets. This is evidenced by their eagerness to negotiate an arms limitation treaty in Geneva and Iceland.

The medical implications of Nuclear war were discussed by Dr. Bernard Kabakow, Associate Clinical Professor of Medicine at the Mount Sinai School of Medicine and an attending physician in oncology at the Beth Israel Hospital. He presented a slide show of probable medical consequences in the event of a nuclear accident, basing his statistics on Hiroshima, Nagasaki, the Bikini Island bombings, and nuclear testing in the United States. He concluded that such an accident in the tri-state area would be debilitating, with the enormous number of people who would be afflicted.

Dr. Kabakow does not feel that the arms

race can prevent a nuclear war from happening, but, he does think that the Russian people don't want nuclear war, and that it is necessary to educate the American people of Russian attitudes. It is "hard work," but it is very necessary to involve oneself in the re-education.

The scientific viewpoint was presented by Dr. Rosalyn Yalow, a Nobel Laureate in Physics, a Professor Emeritus at Yeshiva University and the Solomon A. Berson Distinguished Professor at Large, Mount Sinai Hospital.

While she is not pro-nuclear war, she thinks disarmament is not a reality because of the history of the arms race. Her particular concern is the effect of the "mass hysteria" surrounding the word *nuclear* on the scientific community. The misinformation and ignorance which pervades the conception of everything "nuclear," makes it difficult for her to dispose of radioactive waste products from lab experiments, and more significantly, treat patients with necessary radioactive procedures.

Dr. Yalow also presented slides, which were her interpretation of the statistics on the effects of radiation. She claims that the radioactivity is in minute amounts, and that it is already existent in our bodies. A heated discussion ensued over her statement that exposure to radiation does not increase the risk of cancer. Dr. Kabakow disagreed vehemently. The victims of radiation exposure from Hiroshima, Nagasaki, American G.I., Nevada residents, to the workers at Chernobyl are great evidence that nuclear radiation in any uncontrollable dosage has dire consequences for the human race.

We are the generation that has inherited the Nuclear Age and all of it's threatening implications. We should not sit back and allow world events to proceed without our knowledge and understanding of them, and without attempting to deal with them ethnically and responsibly.



Dina Saxe

## Dina Saxe Elected Valedictorian

by Rachel Mandel

Dina Saxe, a Max Stern Scholar, who shared top academic ranking with two other women in her class at Stern College, has been elected by her peers as the Valedictorian of the graduating class of 1987.

An English/Communications major, Dina interns in the public relations office of the North American Conference on Ethiopian Jewry and has also been active in the Emes/Anti-Cult and Missionary Club. After graduation, Dina hopes to attend the Rivka Breuer Teacher's Seminary in Washington Heights.

Starting out on the elementary level of Judaic Studies, Dina worked her way up every year, and is currently on the advanced level. "Stern really gives you a chance to grow," said Dina. "I was never made to feel inadequate in any way." She participated in the *chavrusa* program and was matched up with another student who "made it seem like she gained so much from me," said Dina.

Dina said her years at Stern were very rewarding and that she "loved every minute of it. Each girl at Stern has so much to offer in her own unique way."

When her roommate, Frani Stein, became ill, Dina, along with her roommates and other students, worked very hard to involve the student body in reciting *tehilim* every night and to dedicate their learning in Frani's *z'chut*. She hopes that they will continue to do so.

Dina was overwhelmed by the care and consideration that was demonstrated by all the students. "The girls really came through—every girl was concerned, not only about Frani, but about us, too." She feels that this unity in crisis "is what Stern is all about. It is very special."

While she was completely "Shocked" by the honor of being awarded Valedictorian of her graduating class, Dina is "very proud to have been chosen by girls who are so caring. It really is an honor."



Student leaders with Student Centennial Celebration Honorees: Dr. Israel Miller, Dr. Norman Lamm, Mr. Max Etra.

## A Forum for All Opinions? The Expiring Collegiates

Forum, the magazine published by the Aspiring Collegiates of North America, allegedly for the purpose of "providing creative thought and solution geared material on the liberal arts and Americana," provided the reader with a sense of nausea at the condescension directed at the University, individuals and the reader. This spring issue gave the initial impression of jocular and satire. However, upon closer inspection, it was obvious that it was not a late Purim issue, but rather a crass attempt to discredit certain individuals and university administrators, under the pretense of "a platform for motivated individuals to originate and follow through on their ideas."

It was ludicrous to see thought provoking articles, into which the writers had obviously put much effort, alongside Ivan Ciment's "Candid unedited discussion of its founders' philosophies and of ACE's assets and liabilities as seen by him and the public." Despite his statement that he "likes YU," he is extremely deprecating of the administration and the students. He judges the administration as "shortsighted," blames them for the "mediocrity of YU's culture," and accuses them of hypocrisy—"YU knows how to downplay its own religion when it suits their purposes."

Yeshiva College Student Council is credited in the magazine with granting funds to assist the publication. Perhaps this is an attempt to claim Student Council's approbation. According to Jerry Barbalatt, President of Yeshiva College

Student Council, ACC was given funds for their publication "under the pretense of printing essays of politics and government, not as a springboard for his (Ciment's) personal opinions." As a result of this publication and previous disregard of Student Council's authority, ACC has had its charter revoked, and will now be forbidden to use YU's name or address for their club. They will also be barred from using the YU campus for any ACC activities or meetings. Furthermore, many students, unbeknownst to them, and unauthorized by them, had their names published in the Forum as members of the board.

To add insult to injury, reliable sources revealed the fact that the paper was delivered and paid for, after sunset on a Friday.

While we do not advocate censorship under any circumstances, this issue displays a gross lack of editorial restraint and personal prejudice. The journalistic technique was irresponsible and bordered on libel.

It is unfortunate that personal vendetta clouded the publisher's judgment, and destroyed a publication which displayed potential excellence in the area for which it was originally intended. It would have been a welcome addition to YU's student publications. Instead of fulfilling its admirable purpose to raise the standards of the institution, the ACC is undermined by its desecration to the level of those whom it condemns.

# THE OBSERVER

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## Letters to the Editor

### Rabbi's Response to Fifties Rift

To the Editor:

Presenting differing perspectives on social activities such as "Fifties Night" held at Yeshiva is in itself a contribution to an ongoing dialogue. Some of the assumptions made about "catering to social needs" and "responding to the reality that exists" need to be examined in terms of the basic nature of Yeshiva University. Are we merely providing a dual education or do we project a vibrant way of life? If "Torah U'Mada" is more than a slogan, it must represent an approach to *Kodesh* and *chol*. Years at Yeshiva need to be an opportunity for heightened spirituality and religious development. This requires a supportive atmosphere, strong guidance and inspiration. Students returning to Yeshiva and Stern from one or more years in Israel unfortunately often find "reality" and "social needs" code words for loss of commitment and decline of fervor, if not of actual observance. Confronting a complex world demands increased vigilance and a stronger support system.

Does it make sense then that our social scene consist of events with no Jewish character, imitating that which is done on other college campuses with specific non-halachic behavior eliminated? Let us not forget that a climate also affects behavior before and after the specific event. Judaism has a concept of *Kedushat Makom*, that a place can be infused with sanctity. The standards of acceptable behavior in a synagogue differ from ordinary behavior as does that which takes place at Yeshiva. Unless we accept Yeshiva as the center of sanctity in our lives that enables us to confront the vicissitudes of life that lie ahead, then we will produce the parody of "Modern Orthodoxy" described by those who consider Yeshiva University a

contradiction in terms. Any student who attended a Yeshiva seminar or an N.C.S.Y. Shabbaton either as an advisor or a participant, knows that the fullness of Jewish life is not captured by classes alone. It is critical that student leaders be partners with the Roshei Yeshiva in maximizing the quality of religious life at Yeshiva and Stern. Let apathetic students be awakened and those looking for encouragement become inspired. Rather than accepting realities, let us transform them. A troubled Jewish world filled with strife and assimilation is looking to Yeshiva and Stern for leadership which demands from us greater commitment and higher standards.

Rabbi Yosef Blau  
Mashgiach Ruchani of Yeshiva College

### The Last Word

To the Editor:

In response to Ian Shuman and Gary Berger, I hereby solemnly hold by my original letter concerning the Alpha Epsilon Delta Pre-Medical Honor Society. In quoting directly from the AED Constitution Article VII there are five student offices of AED to be elected annually: President, Vice President, Secretary, Treasurer, Historian. According to the Charter By-Laws Article VI, chapter meetings are to hold "not less than once per month." The document entitled "AED" claims the functions of the honor society are *threefold*:

1. To encourage and recognize scholastic excellence among pre-medical students.
2. To provide activities for the intellec-

To the Editor:

This letter is being written primarily as an expression of "*Hakorat Hatov*," The student population of Cardozo School of Law of Y.U. is approximately 80% Jewish and possibly 15% observant or "traditional." Surprisingly though, many of the non-connected Jews are aware that they are in, and are a part of, the Yeshiva University system and the tradition it represents. This awakens within them a new awareness of their Judaism.

Sadly, Y.U. seems to treat our school as a "spiritual" step-child. This leaves the student body in a religious isolation which is exacerbated by our location in the Village, far from major Jewish institutions and even kosher food places. Besides a few vending machines, we have no cafeteria.

tual development and stimulation of the individual members.

3. To provide a program of service to the campus that will include activities of benefit to nonmembers as well as members.

All these facts were correctly researched and printed in my original article and are correctly restated. None of these goals was concocted by my imagination. Shuman and Berger's turning a sincere plea for equality into a personal vendetta in their slanderous reply, only serves to prove my point precisely: the zeta chapter of Alpha Epsilon Delta under its current leadership is a farce; the students of Yeshiva University deserve better.

Sharon Herzfeld  
SCW '88

### Hakarat HaTov

It is in this context that we like to thank you, the people on the staff of the "OBSERVER." Of all the various publications put out by Y.U. schools, yours is the only one to come down to us. Obviously, this is due to extra time and effort on your behalf. By its presence on the campus alone, the "OBSERVER" helps close the gap between the world of the Law School and the rest of Yeshiva U.'s world.

This gap is very wide. Some of your readers here were amused to find the primary controversy in your last issue to be a "50's Night" social mixer. If many people found that event to be disturbing, as they might, I wonder what they would think about the "Safer Sex Forum" sponsored by our very active Lesbian and Gay Alliance. This goes on under Y.U. auspices as well.

"*Hamatchil b'mitzvah omrim lo gomer.*"

Please do not rest upon your laurels. Some of us have tried to get Yeshiva College to send us their newspaper as well, but to no avail. We hope that you can use whatever influence you might have, in getting other Y.U. publications to follow the example you have set. Anything coming from a Torah perspective can shine a light in a Jewish soul, and can hopefully pave the way for greater intergration into the larger Y.U. community.

This is a call to you and to the institution. For the sake of Torah and its wider outreach, please act on this request.

With appreciation and hope,

Zev Kleiner, Student, C.S.L., IL

# Faculty Salary: Is Teaching Worth It?

by Miriam Kwalwasser

Do you plan on enjoying a comfortable future? supporting a spouse and/or children? being appreciated at your workplace? being taken seriously by other professionals in your field? If you answered "yes" to any or all of the above questions, it would not be advisable for you to consider a job as a professor at Yeshiva University. According to Professor Laurel T. Hatvary, YU's faculty is grossly underpaid, the administration expresses no gratitude towards deserving faculty members, and YU professors are publicly booed by other professionals in their fields.

## "Our salaries are a joke."

Professor Hatvary, the chairperson of the Faculty Welfare Committee says, point blank, "Our salaries are a joke," but it is no farce that she felt compelled to change tax accountants in recent years because her old accountant used to laugh at her salary. However, not all YU professors are experiencing the laughable salary problem; ironically, it is those who have invested many years and much effort in building Yeshiva College and Stern College for Women who receive ridiculously low yearly stipends. YU does recognize that in order to hire charismatic, qualified faculty members, adequate remuneration is necessary. The result is that some professors who have been in service at YU anywhere from five to twenty-five years receive lower salaries than faculty members hired in 1986/1987.

Last year, after negotiations, YU agreed upon certain minima for its undergraduate faculty whereby professors would receive \$31,500, associate professors would receive \$26,000, and assistant professors would receive \$22,000. Some salaries were so low that the university placed a cap of \$3,750 for individual increases for the year, meaning that certain faculty members' salaries have still not reached the appropriate minimum. The professors are not unjustified in their outrage about their low salaries. While YU is not one of the wealthiest institutions, comparable universities do offer substantially higher salaries. A comparative study was done by Professor Hatvary between the careers and salaries of two professors, one at St. John's University and the other at YU. Both began at approximately the same time and professional level, received promotions around the same time, and rose to become heads of departments. The difference between them today—about \$14,000.

## "The professors are not unjustified in their outrage about their low salaries."

Yeshiva University's tightness does not only manifest itself in its professors' salaries. It is an accepted norm in universities that the institution will contribute 10% to its faculty's pension fund. YU, however, only contributes 7%. Furthermore, YU is one of the few universities that does not offer complete tuition freedom for the children of its staff.

## —Minimum Stipends—

### It Just Doesn't Pay

Let me offer my congratulations on the new *Observer* to Sharon Halevy and her staff, who have created a varied, handsome paper reflecting the vivacity of the SCW student community. The paper is also remarkably informative. For example, on page one I learned of 1199's claim that AECOM had donated \$20 million to YU in un earmarked funds, and on page seven the University's generous Aliyah Incentive was unveiled. I am always impressed by magnanimous gestures on the part of YU, but in this instance the liberality of the institution towards its students stands in sharp contrast to the meanness with which it continues to treat its undergraduate faculty.

Last year, after strenuous discussions, the University offered the following minimum to the undergraduate faculty:

Professors—\$31,500  
Associate Professors—\$26,000  
Assistant Professors—\$22,000

These minimum bases do not simply apply to new faculty members hired in 1986/87. (In fact the university has hired at least one new member at a salary of more than 33 per cent above the supposed minima.) They reflect minimum salaries to be received by faculty members in service at the university, 5, 10, 15, 20, 25 years and more. Indeed, prior to the agreement, the majority of the faculty had not achieved or were only fractionally above these minima. The situation was so bad that a cap of \$3,750 was placed on individual increases, with the result that there are a few faculty members who still have not attained the appropriate minimum base. These figures will be more meaningful to you if you understand that at Fordham University, a comparable institution, *beginning Instructors* are offered \$25,600, while others at higher ranks receive commensurate salaries.

How does penury effect your faculty? It is an understatement to suggest that we have become cynical and demoralized. In order to live and support their families faculty members have employed the following strategies:

YU's payment of its Judaic Studies faculty is distressingly low. In yeshiva day schools, some junior high school *rebbeim* receive better starting salaries than a number of longtime Judaic Studies faculty members at YU. YU is one of the few universities that specializes in Judaic Studies. Should the university not display pride in this special faculty by paying it generously, if not decently? Further, with the salaries being as low as they are at YU, how is it possible to convince our students that we value one who is involved in the field of *chinuch*? Those who have become professors in the field of Judaic Studies should not be exploited by YU, even though YU practically makes a habit of taking advantage of its devotees.

Being a small university, the different departments in YU are also small. Professors are expected not only to be well versed in their specialty fields, but they are also asked to offer courses in totally differ-

1. Part-time teaching elsewhere
2. Consultancies
3. Hack writing
4. Speaking engagements
5. Professional employment (including pulpits).

My luckiest colleagues have well-paid spouses. By estimate, the effective work week for double-employed faculty is more than 60 hours.

How does this effect the student body? Carefully consider the following questions. How many new courses are offered each year at YU? How many faculty members appear at special functions? At student plays? At meetings? How many faculty members can afford to give extra time to you?

How does faculty demoralization affect the administration of the University? More than two-thirds of the faculty registered its discontent by *refusing to vote at all* in response to a major proposal for Faculty Organization and Governance presented by the Executive Vice-President. A university gains strength by the voluntary participation of the faculty in a multitude of areas not directly related to either teaching or research. In the past, the faculty has been liberal with its time and energy. The response to the governance proposal, as well as to service on the committee to develop the by-laws vital to this document, was a clear sign that faculty benevolence has come to an end.

Page eleven of *The Observer* including a brief review of a book by Fred Rosner that questions the Halakhic response to smoking. There is a certain irony in the fact that the same questions might be raised about employment at YU. To be chronically underpaid and undervalued is stressful to the mind and body. Is it also a violation of the biblical injunction to "take care of thy life," "take heed of thyself"?

Sincerely,

Laurel T. Hatvary  
SCW, Dept. of English  
Chair, Faculty Welfare Committee

nefit of the faculty's devotion without recognition, the faculty have reacted accordingly. Many professors no longer attend faculty meetings, appear at extracurricular lectures or programs, or accept the burden of an overloaded schedule. There is neither the desire among the faculty to commit themselves to extra work nor the time to participate (many hold other jobs in order to support themselves).

Yeshiva University can continue underpaying its faculty because professors at YU cannot strike or even threaten to do so. A few years ago, the YU faculty turned to the National Labor Relations Board (NLRB) to organize an inhouse committee to negotiate with the administration. YU proceeded to sue the NLRB, claiming that the faculty is a managerial staff and therefore, could neither bargain nor strike. The case eventually reached the Supreme Court and YU's prosecution prevailed. The verdict of the Supreme Court is unusual because while most other universities' professors are not considered to be managerial staff and can strike, YU faculty members are considered to be an exception to the rule. This case has set a precedent which prevents the faculty from bargaining or striking.

## "After all, what is intrinsically more important—a University's faculty or a pool?"

Commenting on the Supreme Court case, Professor Hatvary says that someone must have contributed a considerable amount of money to YU to take this conflict to the Supreme Court. She says, "What troubles me is that no one wants to contribute money for faculty raises." After all, what is intrinsically more important—a university's faculty or a pool?

It is frightening to notice the existing parallels between the faculty's complaints and those of the 1199 union members prior to their barely-avoided strike. The faculty justifiably wants monetary recognition from its employer and gratitude from an otherwise silent YU. Until the present.

## "It is time, however, for students to take an interest in the teachers' plight."

Professors probably have not spoken to students about their salaries because they are embarrassed and or trying to protect the students from the dismal realities of life, especially as staff members of YU.

It is time, however, for students to take an interest in the teachers' plight because ultimately, it will hurt everyone in the university. Whether or not professors will be able to afford to spend extra time with their students depends on their salaries. According to a New York Times editorial, "... the schools can be no better than their teachers. It's long past time to stop bemoaning 'the teacher problem' and start doing something about it. ... YU is not exempt from 'the teacher problem.'"

## Wachtenheim Award Given to Bandman

by Nechama Goldman

Faigi Bandman, president of the Torah Activities Council, will receive the prestigious Wachtenheim Award. Each year, this award is given to the graduating senior who exemplifies the *midot* of the Jewish woman. The recipient is chosen by her fellow students in recognition of her good character and dedication to her peers.

Faigi's undergraduate education included a double major in Psychology and Judaic Studies. She spent a year in Israel studying at Michlala College for Women. She plans to continue her education by obtaining a graduate degree in developmental psychology. She would like to integrate her knowledge of psychology and Jewish Studies by designing a curriculum for the education of Jewish school children.

Faigi is grateful for the academic and extracurricular experiences which Stern has offered her and appreciates her opportunity "to give back a small part of what I have received," through extensive stu-

dent involvement in TAC. Besides the latter activities, she has remained an active advisor in NCSY throughout college.

Faigi expressed feelings of gratitude upon receiving the award. She explained that an award for character is one which is "difficult to judge," and extends thanks to her fellow Stern students who "feel a great responsibility to the Jewish community."



Faigi Bandman

## Alevy Receives Remes Award

by Nechama Goldman

Stacy Alevy, an economics major from Long Beach, California, is this year's recipient of the Nathaniel L. Remes Award. The award was established by the senior class of 1978 in memory of Dr. Nathaniel L. Remes, Professor of Chemistry at Stern College for Women.

Dr. Remes was known as a dedicated scientist and teacher who cared for his students as if they were his own children. Upon his sudden passing, the graduating class established this perpetual memorial to him. The award is given to a member of the Senior Class who has shown outstanding personality, character and school service. The winner is chosen by the seniors, who vote for the classmate they feel most deserving of the award.

Since high school, Stacy has been involved in student leadership, holding the positions of Junior Class President and then Student Council President. Those are the same titles Stacy has held here at Stern College. She has also been politically active in Jewish awareness movements, such as Soviet Jewry. Her plans



Stacy Alevy

for next year are, "at present, unemployment, and post-unemployment: law school." She would like to be a dorm counselor next year. Her itinerary for the summer includes a trip to Israel, as well as a job in Los Angeles or at Camp Morasha. "If this article is not successful in finding me a job, I'll be spending my summer in the misery of the Big Apple," joked Stacy.

As Student Council President, she aimed to achieve that which every leader strives for, a unified student body. Her future ambitions for Stern include an advisory committee of past officers and students devoted to the school, in order to advise student leaders of the mistakes that they often do not see until it is too late. In retrospection of her presidency, she says, "any experience you have will always benefit you if you know how to use what you learn." Stern has provided her with a positive learning environment. As a final challenge and comment to the student body she has served this year, Stacy said, "Students do not realize how much power they could have as a unified front."

Her reaction upon receiving the award was one of "happiness and appreciation." She feels that she has worked hard with the Student Council and contributed a lot of effort. "Along with the rewards and excitement a presidency has, there comes a lot of headache, but this award kind of shows that it's all worth it."

## Zuroff Retires After 30 Years of Service

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phases her hope that students will relax and take time out to think where they want to go. "Only by being content and satisfied with yourself," Mrs. Zuroff says, "will you be able to get and give the most from and to life. Self value and self-fulfillment go hand in hand."

Mrs. Zuroff has actively epitomized her teachings. Her efforts have been characterized by an attempt to relate to the two generations of individuals who have at-

tended Stern College on a personal level. As a student and as a co-worker, Dean Bacon has had the opportunity to know Mrs. Zuroff. She has never ceased to be amazed by Mrs. Zuroff's ability to know the Student of Stern College. While many students, may feel that their sole identity is as 'just another student,' Mrs. Zuroff, in her position, ensures that such is not the case. Each student is a name and personality to Mrs. Zuroff.

Dean Bacon likes to relay her own experience with Mrs. Zuroff's encyclopedia of student knowledge. When Dean Bacon was first appointed to her position as Dean, she questioned Mrs. Zuroff's recollection of her as a student. Having not played an active role in student activities, Dean Bacon assumed that Mrs. Zuroff would not remember her. On the contrary, Mrs. Zuroff amazed Dean Bacon by reminding her of how she used to descend, laden with books, at all hours of the day and night from the biology laboratory on the fifth floor.

There are some issues one tries to avoid. One of them is the departure of an integral asset to Stern College, Mrs. Zuroff. Her ability to appreciate the individual and convey that appreciation is a unique talent and her presence will be sorely missed. We wish her much luck in her future endeavors and future Aliyah which is just another exemplary movement upward.

### COCKTAIL RECEPTION

in honor of

**MRS. ESTHER ZUROFF**

who will be retiring after 30 years of dedicated service to "her" Stern College women

Wednesday, April 29, 1987 Rosh Chodesh Iyar

5:00-8:00 p.m.

Presentation at 6:30 p.m.

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Couvert: \$18 alumni, \$10 students

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# Soviet Jewry: The Identity of the Refusenik

by Dr. Ruth Bevan

The following thoughts about Soviet refuseniks will hopefully add a dimension to the discussion underway in this column about the problem of identity, especially female identity.

What are we as individuals if not the summation of our reactions to the circumstances of life in which we find ourselves? No circumstances of life could be more challenging to a sense of identity than those under which Soviet Jews labor. Communist ideological policy and the anti-Semitism of Russian-Ukrainian cultural nativism are intended to eradicate Jewish identity through cultural-religious starvation. Soviet Jews thus live in the grips of an unbearable tension between who they really, *essentially*, are and what they are *existentially supposed* to be. Basically, Soviet Jews live as their essential selves in their private, subterranean, inward world while assuming a public, outward *persona* that allows them to "pass" in the official Soviet world.

A substantial number, however, has opted to end this condition of a split personality by their brave decision to apply for emigration. If this application is accepted, then, of course, the new found



There are an estimated 400,000 refuseniks in the Soviet Union. These people, who have requested visas to emigrate to Israel, live life in abeyance. However, all Jews in the Soviet Union are threatened by the official demand for religious and cultural assimilation.

Gorbachev has proclaimed a period "glasnost" (openness) in Russian society. Western observers speculate about his sincerity (is this just a clever public relations exercise tailored to the needs of the Western press?) and his ability to maintain an open society (in opposition to the more conservative members of the Politburo).

Nevertheless, the number of exit visas granted to Soviet Jews has increased sharply this year. The 500 visas granted in March are five times the monthly rate in 1986, though far below the numbers in the late 1970s.

This year Yeshiva University has moved to the forefront in the fight for the freedom of Soviet Jewry.

Four Stern College students will be sent to Russia to visit with, and talk to, refuseniks, in early June. The trip is intended to familiarize students on a personal level with the plight of Soviet Jewry and stir campus-wide in the cause.

A number of students expressed the need for Yeshiva University to be more involved in Soviet Jewry activism. As early as last September, a number of students suggested a student delegation to Russia. The Student Council and the Torah Activities Council, in conjunction with the Student Struggle for Soviet Jewry, worked out the details and purpose of the trip, and with the financial aid of anonymous donors, the trip was finalized. Four students from Yeshiva College will also be sent in June.

Seniors and Juniors had the opportunity to apply to go on the trip. Approximately forty students attended a briefing given by Rabbi Shalom Berger, a teacher at the Frisch Yeshiva of New Jersey. He informed the applicants on the highlights and hazards of this mission, as well as the importance of a Jewish presence in Russia.

**"The refusenik now stands as a social reject; a pariah."**

freedom outside the Soviet Union certainly solves the problem—though undoubtedly bringing other identity conflicts familiar to virtually all of us free Jews. Most likely, however, the application will be denied and a refusenik consequently born. The refusenik now stands as a social reject, a pariah. He or she no longer has a public life. His Jewish identity stands as the officially defined anti-thesis of the social order and, yet, as such, catapults him or her into a unique spiritual emancipation. His decision has allowed him to *externalize* or objectify the social constraints upon him; these constraints are no longer *internalized* as standards by which he seeks to live. He is thus free of them psychologically. It is actually the refusenik who said, "no" to Soviet demands, and that negation released him from the confusion, apathy and despair of a non-self-directed person. That negation brings with it the strength and "natural right" to act and react as an identified Jew.

On the other hand, the refusenik automatically loses his or her job and with it an important aspect of his or her former identity. That professional identity can never be retrieved as long as the refusenik remains in the Soviet Union. This is a source of great disappointment. Some refuseniks we encountered during our recent visit verbalized their worry about losing their professional skills for lack of practice and up-to-date information. In a society founded as a "worker's paradise," to be without work is to be a "parasite" and liable to imprisonment. Refuseniks thus take any sort of menial job they can pos-



Tatyana Edelshten's husband was arrested for "possession of drugs."

Boris Klotz (with children) has been a refusenik for 6 years.

sibly find (often with great difficulty) in order to escape the parasitism charge. Such jobs, however, are part of the war games with the official society and in no way identify the refusenik in his/her own eyes or the eyes of fellow refuseniks.

Refuseniks have forsaken an external identity for an internal one. This is an identity process with which women have traditionally been confronted. Women have been accustomed to identify themselves in terms of the private order of the hearth rather than the public order of professionalism. A woman refusenik who loses her position as an engineer, scientist,

computer expert, teacher, etc. has almost primordial natural instincts and resources to fall back upon. The women refuseniks with whom we met—Inna Begun, Natasha Khassina, Natasha Beckman, Galina Zelichonok, Tatyana Edelshtein, to name a few, exhibited extraordinary strength to organize and integrate the internal world of the refusenik and to cope with an exceptionally chauvinistic outward Soviet society. They no doubt bear the brunt of the cruel world of ostracism and persecution forced upon the refuseniks. If their husbands are incarcerated in labor camps, it is they who must somehow maintain themselves and their families while, at the same time, dealing with the plight of their hus-

bands, yet, with all this, their loss of identity is probably less severe than that of the refusenik male who was accustomed to thinking of himself not only in terms of his profession, which he has now lost, but also as the *protector* of his family, a role which he can no longer guarantee fulfilling. Jewish religious observance, therefore, often becomes crucial in re-establishing a sense of identity not only spiritually as an individual but socially through gender role differentiation. For these and other reasons, the *Baalei T'shuvah* movement will undoubtedly continue to grow in the Soviet Union.

One often hears, even among refuseniks themselves, of the wasted lives of refuseniks. In the loss of their professional development and that of other talents, such waste has certainly occurred. Yet, perhaps we can apply the principle that energy is never lost in the universe; it is merely transformed. Refuseniks' energy has been transformed, concentrated, really, into Jewishness. Considering the halakic role of women in *defining* Jewishness and in pedagogically assuring Jewishness in the home and family, we can readily see the far-reaching importance of this concentrated energy in the refusenik woman. Altogether, among men and women, this energy concentration has created a new and heightened sense of personal and group identity.

Encounters with refuseniks were personally intense since refuseniks do not

**"Refuseniks' energy has been transformed, concentrated, really into Jewishness."**

tend to relate to their foreign visitors on the basis of social status but as *personalities* to be explored. Encounters were, therefore, an exchange of identities. I pondered the strength of their personalities in contrast to so many of us living in freedom who reverberate as imitations. Refuseniks are so *real*, so *alive*. The contrast of the refuseniks caused me to realize how much we in America have succumbed to defining ourselves via the externalities of the transient social order. Does our profession define us or do we rather bring a sense of identity to our profession? Are we allowing ourselves to be socially fabricated instead of imposing upon our circumstances our own requirements. One among many lessons to be learned from refuseniks, it would seem, is decision-making. Identity always requires *separation*—negation, and such separation requires prioritizing values and acting upon those priority decisions.

Related specifically to women, it would seem that neither hearth nor professionalism can impart identity. Women today may be in danger of exchanging the protectionism of one for the protectionism of the other with the same empty results. Identity means that we choose our actions in accordance with our values and negate that which is abrasive and abhorrent. Altogether we negate *Otherness* in order to achieve personal essence. Then, no matter what happens to the social trappings around us, like the refuseniks, we shall still be *authentic* persons.

# Women's Education Confronts The Enlightenment

by Dina Yellin

Dr. Shaul Stampfer of the Hebrew University in Jerusalem addressed the topic of "Women's Education in 19th Century Eastern Europe and its context. Dr. Stampfer, an alumnus of Yeshiva University contrasted women's education to the education given to men during this era. He contended that "it's a crime to look at women through male categories," and although the education received by women did not have the same emphasis, and served a different function than that of men, it certainly deserves much recognition (as we are following and expanding women's education in earlier centuries).

Stampfer differentiated between the male and female world in education. Men attended *cheder* where they were taught Hebrew and *limudei kodesh*. Learning in these schools did not necessarily entail practical *halacha* but was for the sake of

"It's a crime to look at women through male categories."

knowledge. Furthermore, it was a status symbol. Women on the other hand, learned how to read and write Yiddish at home or with private women tutors. Evidence suggests that *Tzena Urena* was a popular book in women's circles in that time. In fact, 100 editions are said to have been printed in one hundred years. Stampfer pointed out that one who knows *Tzena Urena* knows a great deal about Agadic literature, Jewish thought and *chumash*. The education women received was on a more practical level than that given to men. Yiddish was the tongue most popularly spoken in that society and not Hebrew which the men learned. Women in a sense, had the upper hand spiritually be-

cause their prayer was in the language they were familiar with, whereas the men prayed in Hebrew in a rigid framework. It is significant to note that women learned *halacha* on the practical level and were knowledgeable about those laws which they were responsible for. Women demonstrated their practical knowledge and ability by pursuing careers (which in the

"Women demonstrated practical knowledge by pursuing careers."

1980's is the ultimate accomplishment of the cosmopolitan woman) and in some cases their careers enabled them to support their families.

Stampfer demonstrated that there were women who were unsatisfied with their education, with the example of the Natziw's wife who resented the restrictions on women studying Talmud and desired to advance in Torah studies. Nevertheless most women, according to Stampfer, accepted the situation with passivity. However, by the end of the 19th century women began to change their attitudes. With the rise of the Haskalah movement, new values entered Jewish society. Schools were opened to women and the level of education for women became more identical to that of men. Perhaps in earlier epochs of history, women did not have the same structure as men did in formal education, but women's education had definitely been a reality and was more practical than theoretical. Stampfer concluded by stating that "Women's education certainly has something to follow and that Stern College for women "continues on a very grand tradition."

# A Chazakah for All Time

by Dina Yellin

"If a man teaches his daughter Torah, it is as if he had taught her *tiflut* (triviality)." This controversial statement and its implications, made by Rav Eliezer Ben Hyrkanos in *perek gimmet of Masechet Sothah*, was discussed by Dr. Norman Lamm, President of Yeshiva University, when he presented the opening address for "The Education of the Jewish Woman (1886-1986) Conference." The Rambam appears to agree with this statement applying the term *Rov Nashim* to Rav Eliezer's contention. However, the Rambam's seemingly ambiguous terminology raises questions regarding his opinion.

Dr. Lamm questioned whether *Chazal* was making a judgmental statement of women's intellectual capacity for all generations. He suggested that Rav Eliezer's statement should not be accepted as a *chazakah* on the nature of womanhood for all time, but was rather a statement based on the reality of his time. Perhaps, because the status of women in that particular era was a different caliber than that of today, *Chazal's* outlook on women's ability to learn Torah was based on that perspective.

Some commentators have argued against the Rambam's position citing the general rule that in the case of a disagreement among the rabbis, Rav Eliezer's opinions are not usually accepted as *halakha*.

Rabbi Lamm pointed out that it would seem unusual for the renowned Chofetz Chaim to give his stamp of approval to Sarah Schneur's *Beit Yaakov* movement

if Rav Eliezer's statement had been intended as a binding law. The Chofetz Chaim justified his position in light of the status of women in his day, claiming that in an era where women are sufficiently advanced to read and write in the language of the non-Jews, they should certainly be familiar with the words of the Torah.

Rabbi Lamm presented an analogy of the law of *hasabah* (learning at the *Pesach Seder*) for women to demonstrate how the change of women's position over the generations has changed their status in the eyes of *halakha*. Surely the educational development of women has affected their spiritual needs. Rabbi Lamm remarked that when one is not socialized or educated to deal with Torah issues, he or she may not be able to learn Torah without making it something mundane. It is ludicrous to expect women two hundred years ago to have been Torah scholars when they were not given any background or encouragement in Torah learning.

While changing times do not necessarily call for the reconstruction of *halakha* to suit contemporary society, the issue of *Talmud Torah* for women must be adapted to present circumstances and needs.

Even the Rambam, who agrees with Rav Eliezer, uses the quantitative phrase *rov nashim* rather than including all women in the category of those who trivialize Torah. Certainly the women of today's generation have demonstrated intellectual capabilities equal to those of men. Therefore, women, too, should have the opportunity to study the Torah.

A special Centennial Symposium sponsored by Yeshiva University March 4-5 examined "The Education of the Jewish Woman, 1886-1986," featured leading Israeli scholars and an advisor on women's issues to the government of Israel and included an address by the University's president, Dr. Norman Lamm. It was sponsored by the Jewish Studies Division of the University in celebration of its Centennial.

Also in the afternoon session, Dr. Menachem Brayer, Stone Sapirstein Pro-

fessor of Jewish Education at Yeshiva University's David J. Azrieli Institute for Jewish Education and Administration, presented "Halakhic Views on Education of the Jewish Woman." Dr. Brayer is the author of the recently published work "The Jewish Woman in Rabbinic Literature."

Thursday morning sessions began with "Introduction and Reflections" by Rabbi Saul Berman, associate professor of Judaic Studies at Yeshiva University and spiritual leader of Lincoln Square

Synagogue in Manhattan. Other participants included:

—Dr. Shaul Stampfer of Hebrew University, who discussed "Women's Education in 19th Century Eastern Europe and its Context";

—and Ms. Devorah Weissman of Hebrew University, who addressed the subject of "Revolution Within a Tradition: The Bais Yaakov Movement in Interbellum Poland." During the afternoon session, other par-

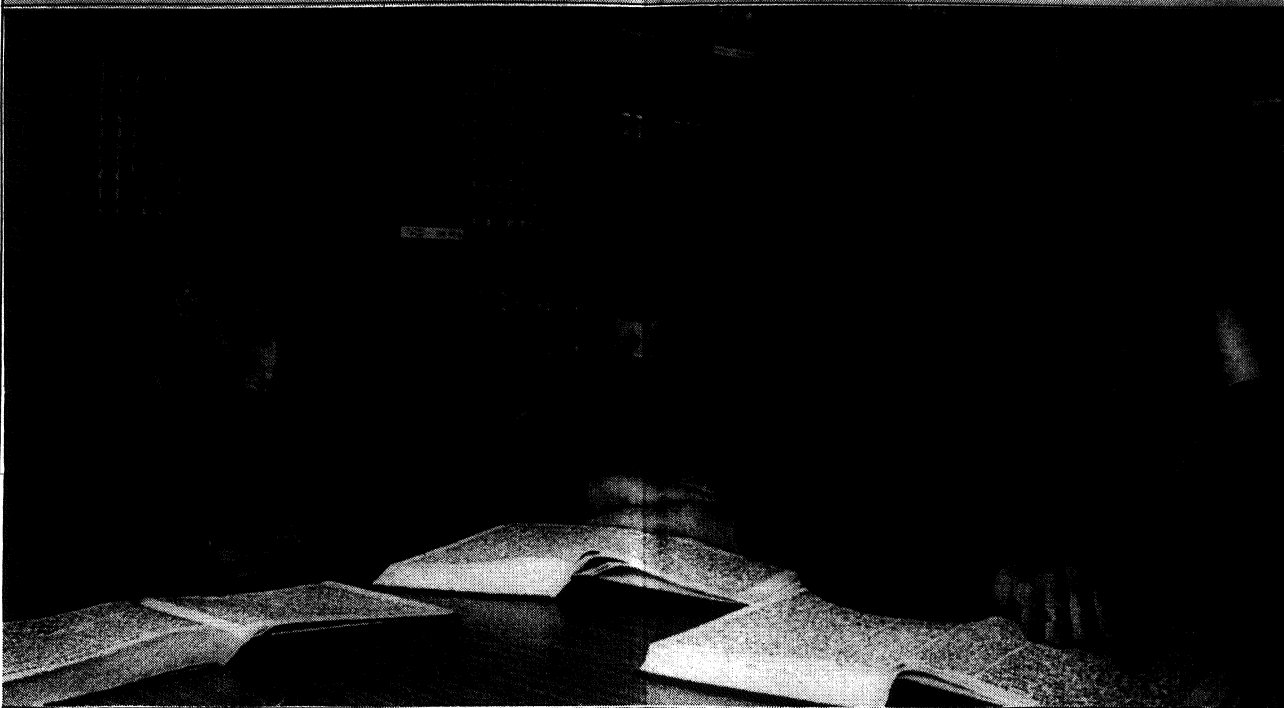
ticipants included:

—Dr. Naomi G. Cohen of Haifa who discussed "Women's Education: Continuity and Change in the Underlying Images and Values";

—and Dr. Gabriel H. Cohn, Dean of Gold College for Women, Bar-Ilan University, who addressed "The Contemporary Education of the American Woman and the Israeli Woman: Differences, Similarities, Influences, and Interrelations."

# A Schedule of Events

## Centennial Symposium



## "The Education of the Jewish Woman 1886-1986"

### Menachem Brayer Encourages Advanced Learning for Women

Rabbi Menachem Brayer was the final speaker at the symposium on "The Education of Jewish Women, 1886-1986." Rabbi Brayer is a professor of Jewish education and Bible, and former Chairman of the Department of Jewish Education, at the Azrieli School of Jewish Education. He is currently a consulting psychologist and also the author of the recently published *Jewish Women in Religious Literature*. This work consists of two volumes, one dealing with the psycho-social perspective and the other with the historical.

Rabbi Brayer's speech, entitled "Halachic Views on Education of Jewish Women," focused on the approaches towards Jewish women's education from Mishnaic times to the present. He began by first defining *talmud torah* (Jewish education) as the central *mitzvah* in the Torah, and one repeatedly pronounced in the daily prayers. There are essentially two approaches to the goal of *talmud torah*. One is informative, for it instructs us how to perform *mitzvot* and live our daily lives, as it says, "Great is learning that brings

portions of the Torah to "men, women, and children." This clearly demonstrates the significant role women play in *talmud torah*. Throughout Jewish history, women's interest and action in Jewish education has been, if not prominent, certainly existent. During the times of the *Mishnah* and *Gemarah*, women learned at home, usually from their fathers. They also attended *shiurim* at shul, but did not participate in *beis midrashim*. There were many great women who were renowned for their abilities in Torah study. Bruriah, the wife of Rav Eleazar ben Azariah, and Rashi's daughters all distinguished themselves in many areas of learning.

During the Middle Ages, women continued to be educated at home, but were never considered secondary, intellectually. Many women played important functions in the community economically and socially. Some women were noted for activity in ritual practices, while others served as scribes. Rabbi Brayer pointed out the fact that our sages recognized the

portions of the Torah to "men, women, and children." This clearly demonstrates the significant role women play in *talmud torah*.

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*china yetairah* (added insight) that women are endowed with. Jewish women were allowed to cultivate this insight during the Middle Ages. While the Arab and Christian women were completely illiterate, Jewish women knew how to read and write.

In contemporary society, however, women's need for Jewish education goes far beyond reading and writing. Rabbi Brayer stressed the importance of educating Jewish women in our current acculturated society, where only *musarr* and *halakha* study is not sufficient, as the Vilna Gaon and Chesam Sofer maintained. From the nineteenth century on, many women turned to secular education as a result of the lack of Jewish education. There is now a need for "organized, structured education for women." Rav Moshe Feinstein, *ZT" L*, held that tuition for women's education is equally as important as that for men. Fortunately, as Rabbi Brayer noted, there are many institutions such as Stern College which attend to this need.

# Tova Lichtenstein Addresses "Ideology of Women"

by Esther Boylan

Tova Lichtenstein, an advisor to the Ministry of Religion in Israel, and a social worker and teacher at Bar Ilan University, addressed the conference on "Education of the Jewish Women," about the topic of "Ideology of Women." Mrs. Lichtenstein discussed how the differing positions regarding a Jewish woman's education evolve from the differing ideologies, right, centrist, and left, within the orthodox Jewish community. These three ideologies, she explained, can be clearly delineated from their positions on "*Torah and Madah*," versus "*Torah and Derech Eretz*," "*Medinat Israel*," and women's education.

The issue of women's education revolves around the interpretation of the eighteenth verse in the third chapter of *Breishit*: "*V'Yomer Hashem Elokim, lo tov heyot Adam levado, e'ese lo ezer knegdo.*" ("And G-d said, 'it is not good for man to be alone. I will make him a helpmate, against him'.") Is the *pasuk* describing the role of women as adjuncts to men—childbearers and raisers of children—or can women aspire to equal societal roles? What is the meaning of the words "*Ezer Knegdo*"—"a helpmate against him?" As an "*Ezer Knegdo*," can women pursue the same intellectual pursuits as men?

"As an *Ezer Knegdo* can women pursue the same intellectual pursuits as men?"

The answers to these questions, explained Mrs. Lichtenstein, are exhibited by the ways in which women were educated and by the social status of women throughout history. In the past, women were only educated in practical Jewish laws. Learning Jewish law from the main text, the *Gemarah*, was considered an exclusively male activity. In fact, said Mrs. Lichtenstein, the reason that "*Tanach*"—"Torah, *Novim*, and *Ketuvim*," became emphasized in women's education, is probably because it was an area not studied in depth by male *yeshiva* students.

Sociologically, women were once clearly viewed as intellectually inferior to men. Comments appear in Rabbinic literature such as: "There is no wisdom in women, except for in crafts." "One should burn the words of the Torah, rather than give them over to women," and "He who teaches his daughter Torah, it is as if he taught her nothingness."

In the 20th century, Mrs. Lichtenstein related, a woman's sociological and educational standpoint drastically changed. The Chafetz Chaim, a *gadol* in the late 19th and early 20th century, stated clearly that, "Today, anyone who does not teach his daughter Torah, it is as if he has taught her nothing." In our days, he says, "there is no prohibition against teaching a woman Torah."

The *psak*, that women are allowed to learn and be taught Torah, is generally

"The differences between ideological standpoints are in the nature of what women are taught."

accepted in our day. The differences between ideological standpoints, are in the nature of what women are taught. In America, the different ideologies can be seen by looking at the forms of education in Beit Yaakov Seminaries and at Stern College for Women. In Beit Yaakov,

women are taught daily Jewish life and behavior. There is no concept of studying Torah *lishma*, or as an intellectual pursuit. In Stern College, however, Jewish education is on a parallel level to secular studies. Students are encouraged to pursue intellectual pursuits in all aspects of Judaic studies.

Mrs. Lichtenstein pointed out that this situation is a drastic change from the position of Stern College twenty years ago, when she taught at the College. At that time, while the student body definitely

"Stern College is an example of the ideological position which encourages intellectual development."

wished to pursue Judaic studies in depth, the Judaic Studies faculty followed very traditional thought. There were no courses taught using *Gemarah* as a source. In fact, the only female member of the Judaic Studies faculty was Mrs. Lichtenstein, who taught "Home and Family." Today, however, there is an incredible change in the type of courses and manner of teaching at Stern College. Stern College is an example of the ideological position which encourages intellectual development in women.

The different approaches to women's education, Mrs. Lichtenstein feels, arise from differing views of womanhood. If men and women are totally different entities, then they should study different areas. If men and women are basically similar, with some obvious differences, then they should share intellectual activities. These two positions are reflected in the decision to teach *Torah She'Baal Peh*, or *Torah She'Bichtov*. In Israel, Bet Yaakov and the Michlala L'Bnot Yerushalayim, study *Torah She'Baal Peh* only as a means for students to broaden their knowledge of *Torah She'Bichtov*.

Women, they seem to feel, have joint domains, in which they should share the interests of men, and separate domains, in which their studies should be limited. (This position is more clearly delineated by Beit Yaakov, since the Michlala does not officially take one ideological viewpoint.) Women are encouraged to expand their observance of *Mitzvot*, in areas such as *tefilah*, and *leshev b'succah*, yet other areas are seen as specifically male domains. In Michlelet Bruriah, on the other hand, women learn *Torah She'Baal Peh*, in the same style as male *yeshivot Shmirat Ha Mitzvot* is seen as a joint domain. The school is open to new innovations, such as a women's *Megillah* reading, as long as they remain within the *halakha*.

Mrs. Lichtenstein stated that although her purpose was to present the ideological viewpoints, not to offer personal opinions, she herself believes that women should be allowed to pursue the same intellectual pursuits as men. She cited the fact that although women are being allowed to pursue more and more areas of study, *yeshivot* are not becoming less conservative, but are keeping stricter *halakhic* standards.

While the general trend in the United States is for separate men and women's schools to become co-educational, the trend among *yeshivot*, is to go from co-educational to separate studies. Mrs. Lichtenstein concluded by saying that an understanding of the history and development of women's education is important, because "We must begin by relating to the past and present. Only with these ideas in mind, can we mold the future."

## Rav Aharon Soloveitchik Delivers Second "Torah U'Madah" Lecture

by Ethel Greenstone

"Rav Aharon Soloveitchik is totally halachic, fearless, and possesses impeccable integrity," and he will offer "no apologies, no catering to a particular audience." With these words, Rabbi Blau, *Mashgiach Ruchani* at Yeshiva introduced Rav Aharon to deliver the second of three scheduled "Torah U'Mada" lectures planned to clarify Yeshiva University's Torah U'Mada philosophy to its students and extended community. The lectures are part of the Torah U'Mada project, headed by Rabbi J.J. Schachter and Dr. Daniel Rothenberg. The lecture entitled "Halachic Justification for Torah U'Mada as a Goal for Yeshiva University," took place on Yeshiva University's main campus in the Lampport Auditorium on March 3, 1987.

Prior to his *shiur*, Rav Soloveitchik had instructed the Dean's office to distribute a preparatory source list. Since the majority of the sources were Maimonidean readings, Rav Aharon, in his introductory statements, explained that the structure of his *Shiur* would "conform with the pattern that the Rambam had set." To this end Rav Aharon said he too would begin his *shiur* with an index, followed by a *hashkafic* introduction, and culminating with a long halachic dissertation.

Reiterating that he would begin with an index, Rav Soloveitchik stated clearly the five-part division of the halachic justification process. The study of *mada* as a supplement or a complement to Torah is justified, the Rosh Yeshiva said.

... because the study of *mada* is a necessary medium for *Ahavat Hashem*.

... the study of *mada* is conducive to *Yishuv Ha-Olam* or *Yishuv Ha-Medina*.

... the study of *mada* is a necessary medium for self-fulfillment.

... the study of *mada* is essential for a full understanding of Torah and a full application of the Torah to the vicissitudes of life.

... because the knowledge of *mada* in the broad sense is necessary to

*Rabbanim* and professors so they can inspire their Jewish brethren with the beauty of Torah.

Rav Aharon continued his "introductory statements" for an hour, reiterating, that while *mada* is necessary as a *supplement* or as a *complement*, "mada" alone, "is conducive to arrogance." Furthermore, the *Rosh Ha Yeshiva* asserted that even the work of Einstein, "the greatest scientist and studier of nature," was not conducive to *Ahavat ha Borei* because "it wasn't pre-



Rabbi Aharon Soloveitchik

ceded by the study of Torah." Requesting that Rabbi Schachter allow him more time, although officially "time was up," the Rav finished his *Pesicha*.

In the extra time allotted him, Rav Aharon detailed the five points outlined above. Supporting them with halachic sources, he hurriedly concluded his speech, summing the entire *shiur* with a resounding assertion that Yeshiva University and the Torah U'Mada framework cannot allow for either Bible or *Talmud* criticism.

Rabbi Blau's introductory words of Rav Aharon Soloveitchik as a "totally halachic and fearless" individual who "doesn't cater to a particular audience" rang in the mind of this audience as Rav Aharon concluded his speech with a resounding "slap on the hands" of Bible critics. He vigorously asserted that "there is no room for Bible criticism in Yeshiva University!!"

## Rosh Kollel Addresses Stern College Audience for First Time

by Ethel Greenstone

Rav Herschel Schachter, *Rosh Kollel* at Yeshiva University, spoke before a Stern College audience for the first time on March 11, 1987. His *shiur*, entitled *Individuality, Creativity and Leisure*, was coordinated by Rabbi J.J. Schachter and Dr. Daniel Rothenberg of the Torah U'Mada project and cosponsored by the Torah Activities Council of Stern College.

Before an audience of about thirty women in Stern's Periodical Room, Rav Schachter addressed the topic in a systematic and organized manner, supporting his statements with halachic sources.

Rav Schachter began with the issue of leisure. He explained the concept that "in life there is *assur*, there is *mutar*, and everything else is *reshut*" is a mistaken one. Instead, quoting the *Hafetz Hayyim*, Rav Schachter explained that "everything is black and white . . . ; [only] when a person is exhausted [can] he rest." Further, the Rosh Kollel pointed out that Maimonides says that everything one does should be *L'shem Shamayim*— even leisure should be enjoyed only to rest oneself for the pursuit of Torah.

Rav Schachter next addressed the question of the obligation to enter a Torah-oriented career. Rav Schachter answered this question with a particular emphasis on a woman's obligation. It should first be noted, the Rosh Kollel stated emphatically, that women are *only* obligated to learn *dinim* pertinent to them. Subsequently, they can add the rest of *talmud Torah*. Further, while men have an obligation to fulfill *vehagita bo yomam va'layla*, Rav Hirsch explains that women are not thus *obligated* because they have an "innate feeling of God."

Rav Schachter concluded his assessment of the question by explaining that everyone *should* "go into Torah," but to different extents. There are two issues to consider before entering a Torah-oriented field—aptitude and self-fulfillment.

Rav Schachter then fielded questions from the audience. Most of the queries related to the issue of women and career choices. Disturbed by his relegation of most career choices into the realm of *p'ritzut*, the women requested that the Rosh Kollel stay longer and continue answering the questions. Agreeing, Rav Schachter accompanied a portion of the audience upstairs.

**" . . . women are only obligated to learn *dinim* pertinent to them."**

Answering the questions with a *hashkafa* seemingly unaligned with that most familiar to the majority of the student audience, Rav Schachter was silent when asked if "Torah U'Mada" is really a way of life, finally explaining that it is primarily a slogan allowing for the pursuit of both secular and religious studies, not an epithet for a way of life, necessarily.

The Rosh Kollel's *shiur* was preceded by a *shiur* by another *Rosh Ha Yeshiva*, Rav Aharon Kahn, given at Stern in February. Customarily, the *Roshei Ha Yeshiva* have not spoken at Stern. Consequently, the women greeted Rav Schachter and Rav Kahn with surprise and excitement, in the hopes that these *shiurim* will mark the start of more to come.

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Please see Rachel Mandel, 10E.

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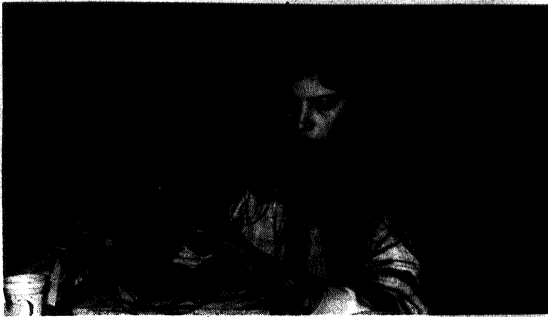


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# Portrait of the Art Department



Student in sculpting class.

by Sharon Halevy

New York, the home of the some of the world's most renowned museums and galleries, is probably one of the best places to study art and art history. Conveniently, Stern offers an art major that is earned on a joint program with the Fashion Institute of Technology. There are a growing number of students majoring in art, and minoring in art history. How does the Art Department serve the needs of the students?

The only full-time professor of the department, Susan Gardner, is currently on sabbatical, and will return in the Fall. Her replacement is Joan Root, an artist who has had her work exhibited in galleries.

The innovations she has made include hiring a clothed model (as opposed to a nude model), so that the students in her Drawing class could master the skill of figure drawing, and have examples of it in their portfolios, without compromising their religious values. In addition, she submitted a design for drawing horses, in which the students can sit and work more comfortably. The University built them, and they have proved successful. She describes the students as "very hardworking," but finds that they have "difficulty drawing what they see," especially in comparison to other students at the same level. She attributes this to a lack of training and practise before coming to college. The students in her Painting class displayed good abstract

thinking ability, but had difficulty analyzing what they saw and describing it."

Many students complain that Stern lacks adequate studio facilities, and career guidance specifically geared to the commercial arts field. A student interested in computer graphics had to research the field on her own. She takes her additional courses at the School of Visual Arts, which unlike F.I.T., has no joint program with Stern, making it impossible to receive guidance there. However, even the students who attend F.I.T. have difficulty obtaining guidance and career counseling.

Professor Hatvary tries to obtain art internships, which are an invaluable source of experience and an excellent way of ensuring a job after graduation. Unfortunately, they are very difficult to find. She describes the department as "flourishing," and attributes its expansion to the dedication of Professor Gardner.

The art major at Stern is a shaped major designed according to the student's interest by Professor Hatvary, the faculty advisor. Among the interests of the students are careers in advertising, computer graphics, illustration, fashion design and teaching. The requirements are:

- 2 semesters of Survey of Art History (6 credits)
- 2 art history electives (6 credits)
- 3 studio courses at Stern (9 credits)
- 3 studio courses at F.I.T. (12 credits)

Dr. Roussin, who received her doctorate in art history and archeology from Columbia University, is a specialist in the late Roman and Byzantine Art of the Middle East. She teaches one survey course at Stern and two survey courses at Yeshiva College. Her course load is not that of a fulltime professor (4 courses), meaning that she receives the salary of an adjunct. She finds it ironic that no electives on the art prior to the Renaissance are taught, because an understanding of classical and medieval art is essential to the understanding of all art that follows.

Logistical problems are frustrating for both teachers and students. The difficulty of focusing slides on the screens results in classes being taught on the back or side wall of the classroom. In addition, the art history courses are taught in the afternoon, when the sun is at its brightest. As Professor Tupitsyn, who teaches 19th and 20th Century Art, remarks, "The effect of a picture depends on appropriate lighting . . . dinner light would show the significance of the picture." The slide library is incomplete, and the quality of some of the slides is very poor. Nevertheless, the objective of teaching the historical and social aspects of art remain the main priority.

The popularity of the art major and the art history minor indicates the enduring importance and relevance of man's creativity in the realm that Michelangelo deemed most important: the sense of sight.

## The Foreign Exchange

by Marcy Yager and Ariella Schreiber

"Far from the home I love" to many of us means miles or minutes by car or, at most, a few hours by plane; while an accent is a southern drawl or a mid-western twang. What is remarkable is that among the student body are forty women to whom the United States is a foreign country, and for some, English a foreign language. With representatives from countries as near as Canada and as distant as Lebanon and Iran, Stern College's foreign students are a unique and relatively unknown asset to our college community.

A student coming from a foreign country faces certain obstacles which do not confront her American counterparts. Imagine being in an educational setting in which the lessons are taught in a language not your own. Your task becomes twice as hard; on the one hand, you are struggling to master new concepts, while at the same time attempting to comprehend a new language. Concurrently, the dual pro-

gram at Stern College presents an added obstacle. Many of the foreign students are also confronting extensive Hebrew language and Judaic studies for the first time, which adds another dimension to their challenge.

On a personal level, life in a foreign country can be difficult. It entails separation from family and friends, some of whom are detained in countries filled with political strife. The foreign student must also adjust to the new culture that confronts her. In more ways than distance, New York is worlds apart from places like the Philippines, Iran and even Europe. Financial problems are prevalent among some foreign students. Their foreign passports do not allow them the job opportunities which American residents take for granted.

Given the hardships for the foreign student, what attracts her to Stern College? In recent interviews with foreign students, a number of reasons were expressed. The



large Jewish community at Yeshiva University and the desire to meet new people is a major attraction to many. A number of students were enticed by the desire to experience a new way of life; while others found Stern College the opportune place to continue their Judaic studies.

There is active student recruitment by Yeshiva University in certain South American countries as well as in Canada. Admission requirements for students from those countries are very similar to those of the American student. The prerequisites for students from other locations vary from country to country. Transcripts from foreign schools are evaluated according to the standards of Stern College. Israeli students are evaluated on the basis of their exit exams from high school. (Incidentally, students with American citizenship, though they may reside in foreign countries, are not considered to be foreign students.) Requirements for students from troubled, persecuted countries such as Lebanon, will, of necessity, be different. In addition, students from countries where English is not spoken are required to take

the "TOEFL," Test of English as a Foreign Language.

Although there is no special track for foreign students at Stern College, there is an Office of Foreign Students, which provides different types of needed guidance. Directed by Mrs. Marx, the office deals with problems ranging from homesickness to political asylum for students from persecuted countries. In addition, the college provides a special class which teaches English as a second language.

Foreign students have very diverse reactions to the American way of life. While some love the culture of their "new home," others find it difficult to adjust to its materialism. Many are homesick for the comfortable familiarity of things back home. There is one point of common assent by all members of the "foreign community," and that is that the American students have been the greatest contributors to their adjustment and happiness at Stern College.

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## about women, etc.



Head of Aphrodite, Roman sculpture, National Museum, Naples, Allnari.

by Wendy Zierler

It's breakfast time. I'm digging with one hand into a sizable bowl of Cheerios and flipping the pages of a leather-bound weighty book entitled *The Great Mother Myth* with two spare fingers from the other hand. "The Great Mother Queen of Eleusis," I read, "received all of the ambassadors of foreign states and settled all civil disputes without the aid of her King or any male officials." I imagine the proceedings. . . "My flock of sheep has been robbed," says one plaintiff. "My tax refund is late," says another. A young male servant daintily dressed in a fine pink cloak serves the Queen and dutifully mops her brow as the disputes intensify. He is the only male person present in the court.

Meanwhile, as my mind floats, the Cheerios progressively drift out of the bowl into my mouth. "If you're finished with your cereal bowl, then pick yourself up and rinse it off," my father says as he leisurely sips his morning coffee. On the other side of the table are the vestiges of my brother's breakfast from a half an hour earlier—a bowl, a spoon, some orange rinds and a chocolate bar wrapper. "Oh, and wash out your brother's dishes too," my father adds. Obediently I lumber over to the sink, squirt on the Palmolive and wash away, wondering if any of the women of Eleusis washed dishes or did windows.

With my dish-duty complete, I return to the book and read on. "No one is completely sure that these societies truly existed"—"Oh, too bad," I mutter sadly as I watch this fabulous precedent for radical social change fade away—"but they have good reason to believe they did." I perk up. "Many nineteenth century anthropologists claim that the earliest civilizations—Mesopotamian, Minoan and Greek—were completely matriarchal. The people worshipped female fertility goddesses, the Great Mother figures. Different countries gave this universal Mother deity different names; in the Middle East, they call her Astarte, Inana, Ishtar or Isis. In Greece, the people worship Gaia and Rhea, goddess of the earth, Hera, the goddess of marriage, Aphrodite, the goddess of love, Artemis, the patroness of wild animals and forests, and Demeter, the grain goddess. Worshipped in the Greek state of Eleusis, this Great Mother, Demeter (notice that the name Demeter is an example of the primal Indo-European word for mother: De meter—mater, miter, mere, madre, mother) was believed to be responsible for all plant and animal procreation. In the countries where the goddess was supreme, a Priestess-Queen reigned and was often believed to be the goddess incarnate. She entrusted the administration of her state to the hands of females only. In fact, men had very little public role. Tribes and families were

headed by matriarchs, and birthrights passed from generation to generation according to matrilineal descent. . . ."

"Where's Mom." I, eager to tell my mother about the primal position of women in society, ask my father (who has already progressed from the Sports section to the Financial Page). "Don't bother your mother," he answers. "She's got a lot of housework to do."

"Well, why should she be doing housework? You know, Dad, at the beginning of civilization, women were probably so busy with public affairs that they had no time to bother with such menial tasks. Back then, the men believed that the women were magical and held all the secrets of life and death. Listen to this. It's from one of the Homeric hymns: O universal mother, who dost keep from everlasting thy foundations deep/Eldest of things, Great Earth, I sing of Thee/All shapes that have their dwelling in the sea/ All things that fly or on the ground divine/ Live, move and there are nourished— these are thine/These from thy wealth thou dost sustain;/from thee fair babes are born and fruits on every tree hang ripe and large. . . . See what men thought of women then? They lived only to please women because they, alone, could produce children."

"Alone? Sounds like they just didn't know the facts of life. I mean, men do help things along a bit."

"True, but ancient societies recognized that only a woman could bear and nurse and raise them."

"Raise them? That's how you talk to your father who's putting you through college where you learn all this *nqreshkeit*?"

"In fact, here it says that 'in many matriarchal clans, the influential male figure wasn't the father at all but the maternal uncle.'"

"So you'd rather have your uncle, Harry, telling you what to do?"

"Well it might be an interesting change."

"Thanks a lot, dear daughter."

"Ah, Dad, don't take it personally. It's not your fault you can't get pregnant. Besides you have already been blessed with the privileges of joining in sacred marriage with a great mother. In Greek it was called *heiros gamos*."

"Well, in Hebrew it's called *kiddushin*, but it's the man who marries the woman. Let me see this book." Dad snatches the book away indignantly. I glance at the

clock and notice that I have to catch my train to make my first class. Dad skims through the pages and then lets out a big, "Uch! Have you read all of this?"

"Which part are you talking about?"

"Chapter 4, The Sacrifice of the King."

"Nah, I haven't got that far, yet."

"Well, then listen carefully to what your friends, the matriarchs did. This guy, Fraser, claims that in these kingdoms the king was offered as a sacrifice to the Great Mother every year to ensure the success of that year's crop."

"You mean they killed him?"

"That's what it says."

"Well, then how could they do it every year. Didn't he die the first time?"

"Look, patriarchal society hasn't been much better. In the Iliad, Agamemnon kills his daughter, Iphigenia, to appease the winds so that he can get on with his plans to loot and destroy Troy. What kind of a king and a father was he? Since the men took over all they've done is lead themselves off from one war to another."

"Well, someone's got to fight when the enemy strikes. Do you want me to get you a uniform?"

"The Amazons were good soldiers. Women could do it. We just don't seem to need to put on a uniform to boost our egos."

"Excuse me!"

"Who knows, Dad, maybe this is the beginning of a new age. A new-matriarchal society. I mean, our times have produced all kinds of Great Mothers: Golda Meir, Geraldine Ferraro, Margaret Thatcher—"

"And Mary Beth Whitehead, the Great Surrogate Mother. All I know is that we'll have a matriarchal society in this house over my dead body!"

"Exactly!"

"What?"

"O.K. We'll consider adopting the latter custom of sacrificing you only in times of dire need, with your consent of course. It says here that the kings consented to be killed because they accepted their fate as subordinates to the Mother."

"Consent?"

"O.K., well maybe we'll just concede to making the king do the dishes in times of dire need, like when I have finals."

"Dishes? Me?"

"Well . . . how about, you wash and I dry?"

"That sounds fair."

"You mean we have finally struck an agreement? Dad nods and gives me a light love pinch on the cheek. I pinch him back. I smile, thinking, maybe these modern anthropologists are wrong after all. Maybe there is such a thing as progress."

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# The House of

# Bernarda Alba

"My goal is to lead my collaborators in explorations in what I think is pure theater and pure theatrical imagination," says Rina Elisha of her direction of the Stern College Dramatic Society's spring production of *The House of Bernarda Alba*. The play, written by Spanish playwright Federico Garcia Lorca at the outbreak of

the Spanish Civil War, is a tragedy which tells of the repression of five daughters by a tyrannical mother, supported by the forces of tradition, custom and false social values, and how their natural spirit and thirst for life circumvent her restrictions, but bring violence and death.

It is set in a Spanish village of the 1930's. The opening scene of the play witnesses the servant, played by Penina Blazer with much naturalism, and Poncia, the maid, played by Susan Fisher, discussing Bernarda Alba's repression of her daughters, while the family is at the funeral of the father. The eldest daughter, Angustius, portrayed with credibility by Rachel Mandel, is an immature, nasal and whiny woman, who subsequently becomes engaged to a man, who at 25, is 14 years her junior. Her fiance, Pepe el Romano, is motivated by her fortune, and is truly in love and having an affair with her youngest sister, Adela, portrayed by Elana Bank with intensity and passion.

Jordana Margolin plays Martirio, the second to youngest sister, who is also in



love with Pepe. She reveals Adela's promiscuity to their mother in a climactic scene. Adela challenges the authority of Bernarda Alba, played with imposing severity by Miriam Rabinowitz, with the symbolic act of breaking the cane which emphasized the severity of her tyranny. Adela, believing that Bernarda has shot her lover, commits the ultimate act in defiance of her mother's authority, by hanging herself.

The play concludes with Bernarda reprimanding her daughters' display of emotion at the loss of their sister. The comic-tragic ending of the play is evident in her

insistence that her daughter "died a virgin" and command to the servants to "dress her as though she were a virgin."

Dina Najman's splendid performance as Maria Josefa, Bernarda's 80 year-old mother, reveals in her insanity, truths that Bernarda, in her sane blindness, is unwilling to face.

Magdalena, portrayed by Nechama Goldman, is an intelligent individual, who resents the restraints imposed upon her, but is not as rebellious as Adela.

Aliza Herzberg, in her touching role as the naive Amelia, tries desperately to communicate with her sisters, but is unsuccessful. Miriam Rosenberg is effective in her role as the aunt, Prudencia.

Rachel Pomerance and Sharon Cable, as President and Vice President of the Governing Board of the Stern College Dramatic Society set an outstanding precedent in history of SCDS by staging a professional production of enormous popular and critical success. Four of the six performances were sold out, which was a radical departure from the poor attendance at previous SCDS efforts.



## Sephardic Cultural Festival The Jews of Mashhad

by Iris Noy

The traditional music of Jews in the Iranian city of Mashhad—who clung to their customs even after being forced to convert to the Shiite Moslem faith in the 19th century—was played in public for the first time Sunday, March 29, at Yeshiva University's 15th Annual Sephardic Cultural Festival which included a scholarly presentation and a photographic exhibit.

Greetings were delivered by the Haham, Dr. Solomon Gaon, Director of the University's Jacob E. Safra Institute of Sephardic Studies, who explained this community's survival and true devotion to Judaism.

A native Mashhadi, Dr. Avraham Dilmannian, described the historical and cultural significance of the Mashhad Jews.

In 1746, Nadar Sha moved a group of Jews from Kazvin to Mashhad, a town in northeast Iran close to the Afghan border. Since this was considered a holy city by the Shiites of the Eighth Imam, they demonstrated menace, fear and hate towards the Jews. The Shiites, unlike the Sunnis, emphasize suffering and martyrdom. Their messianic cast believed that the Jews are inherently impure, and established laws condemning the Jews.

In 1834, they were forced to convert to the Moslem faith. Being traditionally religious, the Mashhadi Jews accepted Islam externally by participating in religious ceremonies. However, they observed *halacha*, *kashrut*, *shechita* and *tefilah* internally. The women played a major role in maintaining observance. Fearing assimilation, they opposed Islam by teaching Jewish law, history and tradition to the children.

The *Shaare Tova* Ensemble sang wedding songs, penance prayers and *simhat Torah* songs with Mashhadi melodies. The choir was accompanied by the centur, a 124-string musical instrument from Mashhad, and the Persian drum.

The photographic exhibit on the Jews of Mashhad included portraits of community leaders who helped preserve their culture, Jewish classes on the holidays, and the city's unique architecture.

The distinguished Dr. Herbert C. Dobrinsky, Vice President of University Affairs and author of the recently published *A Treasury of Sephardic Laws and Customs*, further stressed the uniqueness of the Sephardic community. He noted that there always existed spiritual genocide in the external forces that attempted to eradicate Jews from the world. This genocide can be prevented by coordinating *Torah* and *Madah* as this community did. This combination is universal and essential to the general Jewish community.

This program was made possible due to the efforts of Rabbi Mitchell Serels, director of the University's Sephardic Activities Program.



Member of Shaare Tova band plays the centur—124-stringed musical instrument.

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# Student Centennial Celebration

by Elaine Witty

Crowds of students assembled in Belfer Commons on March 25th to pay tribute to three university leaders on the occasion of Yeshiva University's Centennial. The students honored Rabbi Dr. Norman Lamm, President of Y.U., Mr. Max J. Etra Esq., Chairman Emeritus of the Board of Trustees and Rabbi Dr. Israel Miller, Senior Vice President of Y.U.

The Student Centennial Celebration, organized by Gary Berger and Ethel Greenstone, expressed the students' gratitude to the University and, in particular, to the guests of honor. Dr. Lamm, Mr. Etra, and Dr. Miller were presented with original pieces of art designed and created by two students, Bruce Cohen (YC '88) and Steven Cohen (RIETS). Upon receiving his gift, each of the honorees

shared with the students an anecdote about Y.U. and thanked them for the continued success of Yeshiva University.

The program commenced with a song entitled "The Legend." The lyrics were written by Hesh Rephun (YC '87) and the music, by Seth Stavsky (YC '88). Mr. Stavsky sang the song accompanied by members of the Neshoma Orchestra who are students and alumni of Yeshiva University.

Senator Daniel P. Moynihan (D-NY) was scheduled to address the audience, however, due to unforeseen circumstances he was unable to attend. He therefore sent his daughter, Maura, in his place. Ms. Moynihan, a graduate of Harvard University, spoke about the unique position Yeshiva University has attained

in both the Jewish and secular communities. She congratulated the University on its centennial and noted how appropriate it is that a university founded by immigrants should have its centennial so soon after that of the Statue of Liberty's. Ms. Moynihan concluded by wishing Yeshiva University another hundred years of success. The conclusion of the celebration was the screening of a film entitled "The First Hundred Years."

The Student Centennial Celebration was the product of the combined efforts of students and administrators. As souvenirs, commemorative mugs were distributed to the audience as they exited. The event was a brilliant display of the strong pride Yeshiva students feel for this institution.

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a  
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V'Sameyach**

## SCW ACTION

Sunday, April 26 \* Yom Ha Shoah Memorial Dedication  
A joint Student Council program



Tuesday, April 28 \* Candlelite Café—Talent of Stern & Yeshiva College Students

If you want to audition,  
see ELANA BANK or JORDY GOLDBERG



Wednesday, April 29 \* Amendment to Student Council Constitution  
Club Hour

To see a copy of the present constitution, or to submit your written suggestions, see Stacy 5E or Ethel 4F

\* 5pm-8pm—Cocktail Reception in honor of  
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Monday, May 4 \* Yom Ha'atzmaut Mall Festival and Concert with  
YOEL SHARABI and comedian MARK WEINER  
Buses from Stern at 2:00



Wednesday, May 6 \* BLOOD DRIVE—last one of the year!  
See Karen Liss for information

Tuesday, May 5—  
Thursday, May 7 \* CAMPAIGNING



Thursday, May 7 \* ELECTION DAY!

Shabbos, May 8-9 \* Student Council Shabbos  
with old and new boards



Sunday, May 10 \* Senior Class Picnic



Monday, May 11 \* Student Council Dinner



Wednesday, May 13 \* "Roommate Game"

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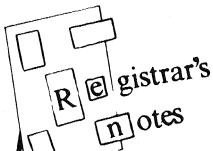
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Monday, May 4th . . . . . Registration material distribution

Monday, May 11th . . . . . Senior and Junior drop off  
9:30 a.m.-12:00 noon

Wednesday, May 13th . Senior and Junior pick up program confirmations

10:00 a.m.-12:00 noon . . . . . Seniors

1:00 p.m.-3:00 p.m. . . . . Juniors

Thursday, May 14th . . . . . Sophomore registration  
10:00 a.m.-3:00 p.m.

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