

# THE OBSERVER

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Jonathan and Anne Pollard, in March of 1987.

## Rally Held in Support of Jonathan and Anne Pollard

by Yaffa Weiss

"We are Americans and we are obligated and entitled to complain! Justice is both American and Jewish."

Such were the words of noted Harvard Law School Graduate Professor Alan Dershowitz, as he described his reaction to the injustices committed against Jonathan and Anne Pollard. Speaking at a recent program which took place at the Hebrew Institute of Riverdale, Prof. Dershowitz joined others February 16 in what was publicized as "An Evening in Support of Jonathan and Anne Pollard." The program, which took place on February 16 at 7:30 PM, managed to attract a full audience and hold their attention for a full two and a half hours. Various noted speakers included Dr. Morris Pollard, Bernard Henderson, Carole Pollard, Prof. Alan Dershowitz, Nathan Dershowitz, Rabbi Avi Weiss and Mrs. D'vorah Weiss, who all encouraged listeners to involve themselves in the Pollard affair.

Jonathan and Anne Pollard, referred to by Rabbi Weiss as "prisoners of conscience here in America," are presently serving sentences after Jonathan was charged with passing classified information to Israel. Thirty-three year old Jonathan is serving a life sentence in Missouri, while his wife, Anne, is serving two consecutive five-year sentences in Kentucky. To many, the single count of espionage on which Jonathan was convicted hardly justifies such a harsh sentence, especially when one compares their sentences to other Soviet spies who received substantially less time. In addition, Anne's critical health condition calls for medical care which she has not received, causing her to drop sixty pounds since her imprisonment. The Pollards' situation has prompted suspicion of anti-Semitism as the true culprit for their injustices, which was the basic theme of the evening.

The program succeeded in acquainting the audience with Jonathan and Anne Pollard, both as "prisoners of conscience" and as individual personalities in their own right. Dr. Morris Pollard, professor of microbiology at Notre Dame and Jonathan's father, lovingly described Jonathan as "a joy." Bernard Henderson followed with a speech about his daughter, Anne Pollard, which also concentrated on her character as a "virtuous and good person." Their speeches added a personal touch to the Pollards' plight, and both received standing ovations.

Carole Pollard, involved in the "Justice for the Pollards" organization and Jonathan's sister, was the third guest speaker in the program. Elaborating on her recent trip to Israel, Ms. Pollard described the Israelis' sympathy and responsiveness to the Pollard affair, noting with pride that "These are the people that Jonathan worked for...Finally, Israel has an issue on which everyone seems united."

Professor Alan Dershowitz was perhaps one of the most charismatic speakers as he proclaimed, "We (as Jews) have earned our right to complain and we take back seats to no one!" Acting as Jonathan Pollard's defense lawyer, Prof. Dershowitz's main point was that being an American and Jewish is "not a contradiction...both believe in justice." Dershowitz encouraged active support from everyone, stressing that "We'll all be better Americans and Jews if we stand up to injustice."

Anne Pollard's lawyer, Nathan Dershowitz, followed his brother Alan as the fifth guest speaker that evening. Describing Anne's serious condition, he warned the audience not to believe everything that the media has written and said about Anne. "She is suffering," Dershowitz stated.

## Dorm Evaluations Cause Controversy

by Deena Yellin

At a recent resident advisors' meeting, some controversy was raised when the advisors were informed of the need to fill out forms evaluating students residing in Brookdale Hall. Dormitory resident advisors' opposition to the issue of evaluating residents with

questionnaires prompted a meeting in which Rabbi Flaum, Mashgiach Ruchani of Stern College, addressed the ethical implications of the evaluations.

Although a similar questionnaire was distributed to the resident advisors in previous years with little opposition, this year's advisors raised some serious questions about the evaluations. Some had ethical concerns, such as one advisor who felt that this type of criticism may constitute lashon hora. Another felt that the evaluations are an invasion of privacy and that "It's unethical for there to be forms about the students without their knowledge."

It was also suggested that the evaluation process may alter the relationship of the student to the dorm counselor. One advisor commented that it would be undesirable for a dorm resident to feel self-conscious if she knew she was being rated on her behavior and cleanliness. A student, who had been living in the dormitory for three years was quite taken aback when she learned of these evaluations and felt it was an invasion of her privacy.

According to Mrs. Zelda Braun, director of student services at SCW, the forms are not intended to be investigative or secretive, since students have the right to know about them and can look at them. "The evaluations," said Mrs. Braun, serve to "give us a fuller picture of the residents in the dorm from the dorm counselors' perspectives." Furthermore, the forms are "a constructive tool to help us know the students better." Mrs. Braun emphasized that the evaluations should be viewed in a positive light, meant only to benefit the student and are in no way detrimental. If a dorm counselor is unable to complete the form, she has the option of leaving questions unanswered. Therefore, students need not be concerned that misinformation will be written.

Mrs. Braun did not specify how the forms would be utilized, but she said they were for the office of student services and would be kept confidential. Few people, if any, would have access to them.

During Rabbi Flaum's assessment of the issue of evaluation, students dealt with the ethical implications which they raised in opposition to the evaluations. In his talk he discussed what constitutes and what does not constitute lashon hora. He quoted the Chofetz Chaim, Chelkas Yaakov, Ovadia Yosef and the Netziv. His main point was that the prohibition regarding tale-bearing runs in conflict with another prohibition, which is mentioned in the same verse. One cannot stand by while his brother's blood is being spilt. If one knows that something dangerous may happen to another person, he is obliged to help him. According to Rabbi Flaum, citing the Gedolim, "In situations where the information you have is crucial to the welfare of others..." it is important to disclose it. Furthermore, if someone's behavior may have a bad influence on an institution, it is necessary to notify the authorities. Rabbi Flaum contended that "the supervisors in the dormitory are the guardians of the health and welfare of the student body who reside in the dorm." Therefore, it is their responsibility to tell their supervisors when there is a problem.

Rabbi Flaum pointed out that it is not permissible to disclose more information than is relevant and necessary. The forms should be destroyed once the student leaves the university.

"She doubles over in pain, she is thin and slight, her hair has turned grey, and she doesn't receive medical care."

The final guest speaker was Mrs. D'vorah Weiss, who directs "Justice for Pollards" in South Jersey and is the mother of nine. Introduced by Rabbi Avi Weiss, she read aloud a letter that was written by Jonathan Pollard in response to a letter from her ten-year-old daughter. Jonathan's letter related his growing closeness to Judaism and faith, and the recital proved moving to all.

## Accounting Standards Questioned

by Sara Silberman

The refusal of tenure to Arthur Colchamiro, a former professor of accounting at Yeshiva University, raised considerable debate over the standards employed by the university in their appraisal of his request for tenure, as well as over the resulting ramifications for accounting at YU.

Mr. Colchamiro feels that the standards used to evaluate his qualifications did not properly reflect the quality of his contribution to YU. After being assured that the standards used to accredit accounting programs would not affect his request for tenure, he became aware that pressure was placed on the evaluating committee to conform to these criteria.

Reasons cited in The Commentator (January 5) for the rejection of Mr. Colchamiro's request included a lack of publication, and a lack of dedication in only coming in two days per week. Mr. Colchamiro has researched and written in a practically financial sense, for example, financial statements. His reasons for his schedule stem from YU's secular study program schedule and transportation difficulties. He is insulted that the obstacles

which did not prevent him from accomplishing his duties as chairman of the accounting department should be mistaken for a lack of dedication.

Mr. Colchamiro's objections to the standards employed in refusing his request for tenure extend to apprehensions concerning the accounting department as well. Under his chairmanship, 100 percent of accounting students were placed in firms; the department reached its largest size ever.

The integration of the accounting department into the Sy Syms School of Business presents changes, among which Mr. Colchamiro claims is a change in philosophy. While he tried to encourage every student to achieve their best, he expressed fears that the SSSB program will cater to stronger students, and that the placement record will not hold up under a new policy.

Dr. Michael Schiff, dean of SSSB, rejects these claims. More CPA firms have been interviewing students, and placement is progressing "smoothly and effectively." He asserts that the business school will meet the future needs of every student, and will provide the "maximum service" for accounting students.

# Editorial

## CENSORSHIP: At What Cost?

In a recent landmark decision, the United States Supreme Court ruled 5-3 that public high school administrators have the right to censor "school sponsored expressive activities." The decision comes as the result of a case that began in May, 1983, when a Hazelwood Missouri high school principal felt that two of the articles in the student newspaper were "inappropriate" for a student publication.

Although the articles in question, dealing with teenage pregnancy and the effects of divorce on young children, may not be of direct interest to us, the ramifications of the court's decision must be.

The rights granted to the American people in the first amendment to the U.S. constitution unequivocally exemplify the ideals that this country was founded on. These rights are only useful as long as the Supreme Court continues, through its judgments, to uphold them. The moment the Supreme Court ceases to do this, our rights as free American citizens are threatened.

Justice William J. Brennan, advocate of the dissenting opinion, compares the case to that of "Tinker," whereby a fifteen year old boy was suspended from school for refusing to remove a black armband he wore to oppose the war in Vietnam. The Supreme Court in that case upheld the rights of the boy, claiming that as long as his actions did not interfere with classroom academics, the school had no right to force the boy to remove his armband.

Byron R. White, advocate of the majority position, claims that this new decision does not contradict the rights granted by the first amendment or the "Tinker" decision. He claims that school administrators have a pedagogic obligation to edit what the students read in a school publication. Justice White, however, overlooked the fact that if students are writing about these issues, it is obvious that they feel a need to discuss them. In today's world, where teenage pregnancies and divorce are daily events, youngsters' attempts at communication on these issues must not be squelched. The students should have been applauded, instead of reprimanded, for attempting to deal with such sensitive issues.

Justice White overlooked the consequences that the decision will have twenty or thirty years from now. What will happen when these students enter the real world? Will the untolerated become the intolerant? This decision is teaching America's students the lesson of prejudice against any ideas that conflict with their own. Such intolerance is contradictory to the most fundamental of American concepts and cannot be advocated in America's classrooms. The students are being given an education that prepares them to be narrow-minded and prejudiced adults. The very idea of censoring ideas contrary to ones own is the very foundation of fascism and the root of bigotry. We, as responsible American citizens have an obligation to fight against censorship everywhere it appears. We cannot and must not allow it to reign in our society. Our freedom is at stake.

JWP

# THE OBSERVER

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## LETTERS

### Debating the Issue

### Show You Care

#### To The Editor:

In the November 18th *Observer*, there was an article on page nine entitled, "Debating Club to be Renewed in Spring." I would like to rebut individually the facts mentioned. After having learned with Professor Tillem, as well as other teachers such as Professor Keating, one side of the issue is not enough. I feel obligated to present my side of the argument.

The debate sessions were not termed the debating 'club,' but rather the debating 'team.' A 'club' is defined by the 1973 Webster New World Dictionary as "a group of people associated for a common purpose." This connotes more of a meeting. A team is different and is defined as "a group of people working or playing together especially as one side of a contest." A team is something to get involved in outside formal classes, where the student does not have to prepare mounds of additional work under pressure.

Professor Tillem was extremely prepared and organized as both teacher and moderator. He did more than was necessary by compiling

packets of related articles from the New York Times. Having shown up to every session, and having tried to find time to read the given materials, the debates might not have been taken so seriously because grades weren't given and students were in the process of exams and papers. Perhaps lighter issues should have been debated first and then built up eventually to complex topics such as capital punishment.

Students did not only join the team because it "looked good on their resume," but to supplement the Persuasion and Debate course taught by Professor Keating, and not Professor Tillem as stated in the article. Elka Shmidman explained, "I was a political science major and wanted to learn a valuable skill."

It's important to have practice debating in case one is in the situation where it's necessary to defend Judaism through debating. If the debating team is renewed in the spring, I recommend attending, in order to learn techniques such as presenting ideas better.

Jordana Margolin  
SCW '89

### TO ALL CANDIDATES FOR GRADUATION SEPT '87, JAN '88, JUNE '88

If you are attending commencement exercises Thursday, June 2, 1988:

1. Have you filed for graduation with the office of the registrar?

If your name is not on their computer listing:

- cap and gown will not be ordered for you
- no tickets and instructions will be mailed
- your name will not be listed in the commencement program

2. Commencement exercises will be held in Avery Fisher Hall at Lincoln Center. Since there is limited seating capacity, all tickets will be distributed by mail only in limited quantities via the computer lists.

#### To the Editor:

On February 25, the Student Coalition for Soviet Jews will be lobbying in Washington on behalf of Jews in Russia. It is imperative that we show full support for our brethren throughout the world.

One should be made aware that a similar and possibly worse situation exists in Iran. The Jews in Iran are confronted with overt anti-semitic acts by the Iranian government and its gentile citizens. In the Islamic Republic of Iran, any Jew may be arrested on charges of being a Zionist, and subsequently tried and executed. The teaching of Judaism and Hebrew are highly limited by the present regime.

In addition, the restriction of Jewish emigration has become an unwritten law. Many Jews can only opt to be smuggled out of Iran through dangerous escape routes. One only needs to speak to an Iranian refugee to understand how harshly Jews are being oppressed.

The United States Government, the self-chosen champion of world human rights and American Jewry, should help alleviate the plight of Iranian Jews. The Iranian Government, unlike its Soviet neighbor, is indifferent to negative media attention and international pressure. Under these conditions, the Islamic regime might worsen its treatment of the Jews. Emigration from Iran may be the greatest aid. We must expand our notion of *matanot l'evyonim* beyond the simple act of giving gifts. Our taking action by showing our care and support for fellow Jews throughout the world is most crucial. Jews are being oppressed yet are being called oppressors. We dare not rely on miracles in such situations. The miracle of Purim can only repeat itself if we exert ourselves and stand idly by.

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Opinion

Soviet Cantor and Rabbi-Suspected Association with KGB

by Deena Yellin

Yeshiva University has always stood at the forefront of the struggle to grant Soviet Jews freedom, and the right to maintain their Jewish identity within the Soviet Union. It was very shocking that Y.U. welcomed Rabbi Adolf Shayevich, Rabbi of the Moscow Synagogue and a member of the Soviet Anti-Zionist Committee who is well-known to be associated with the KGB. Many students are unaware of this action or of the implications that this may have for the Soviet Jewry movement.

Rabbi Shayevich and the synagogue's Cantor Pliss arrived in February to spend several months of intense Torah study at Y.U. On the surface, this may appear to be a positive development for Soviet Jewry. One might even think that it would be advantageous for Shayevich and Pliss to be at an institution where they can gain in Jewish knowledge and thus transmit this knowledge to their congregants and students in Russia.

Unfortunately, this logic is based on the false assumption that Shayevich's position of Rabbi corresponds to our perception of a rabbi's role in the United States. The rabbi of the Moscow Synagogue is not chosen by the Jews of Moscow, but by the Soviet government. He has no involvement with rabbinical duties as we know them. Rabbi Shayevich is not a teacher. In fact, in the Soviet Union it is forbidden to teach Hebrew or Judaic studies to anyone under 18. He is not a community leader, nor does he have a following among the refusenik community or the ba'al teshuva movement. If a Soviet Jew desires to learn more about Judaism, he or she avoids any association with Shayevich at all costs, so as not to be reported to the authorities. As a member of the Soviet Anti-Zionist Committee, he is diametrically opposed to any efforts of Soviet Jews to emigrate to Israel. It is essential to note that the majority of Jewish learning and cultural activities that occur in the Soviet Union happen in spite of Rabbi Shayevich's efforts to suppress them.

One might argue that even if Rabbi Shayevich does not represent Soviet Jews, he is still a Jew and therefore has the right to learn Torah. Furthermore, will it be detrimental to enable him to grow in Jewish knowledge as a Jew, even if he is not representative of the Soviet Jewry movement?

Obviously, every Jew should have the right to learn Torah, regardless of his religious beliefs or past actions and associations. What Y.U. seems to have overlooked, however, is that Rabbi Shayevich is an official representative of a government

that has led a consistent campaign to stop any study of Torah, Jewish language or Jewish culture. A youngster who begins attending Rabbi Shayevich's shul is often threatened with expulsion from university. By accepting Rabbi Shayevich as a student, Yeshiva University grants him legitimacy as a Jewish leader.

This action is an affront to the true Jewish leaders in the Soviet Union who have lost their jobs, have subjected their families to constant harassment, and have gone to prison for teaching the Hebrew language and the Jewish religion. People like Vladimir Dashevsky, Reuven Pyatagorsky, and Menachem Zeliman literally put their lives and the lives of their families in jeopardy every day, in order to observe the Jewish religion and to teach it to the next generation. How betrayed they must feel upon hearing that the person who has done so much to controvert their cause is studying in an American Yeshiva! Yeshiva University would be much wiser to put its energies into helping the true heroes of the Soviet Jewry movement, instead of expressing its support for a puppet of the Soviet government.

Sadat and Peres are Wrong Choices for Honor

by Deena Yellin

How does one determine who is worthy of honor? According to the Jewish perspective, a wise person, someone who has attained great scholarship is worthy of honor. Rather than rise for one who is famous, wealthy or powerful we stand for rabbis and teachers.

Antithetical to this approach is western culture's view of honor. We live in a society which appears to worship power, money and fame. Federations, organizations, philanthropic groups and even universities honor the wealthy and powerful. To the practical world this concept is logical. It keeps the doors of universities open and gives professors their tenor. It is not surprising therefore, that every institution has its benefactors and honorees.

One expects higher standards of Yeshiva University, thus, the choice of Shimon Peres and Mrs. Anwar Sadat as honorees at the Yeshiva University Chanukah Banquet was disappointing. There are many individuals worthy of honor, but an honoree that makes a statement and a disputatious

one at that is inappropriate. The selection of highly controversial honorees may be perceived as an endorsement of their political views.

Foreign Minister Peres was obviously selected because of the headlines he has recently accumulated over his highly touted international peace conference. His proposals have provoked criticism not only from Prime Minister Shamir, but from a lot of other thinking individuals as well. Alumni of Y.U. living in Judea and Samaria, or as some unkindly refer to it the "Occupied Territory," are not enamored by Peres invitation to the Russians and others of their ilk to help settle things with the Arabs. Furthermore, Peres and his Labor party at the last Zionist Congress strongly supported the Reform and Conservative movements' bid to unseat Orthodoxy in Israel.

Honoring Israel's Foreign Minister at this time is certainly controversial for Yeshiva University.

The selection of Mrs. Anwar Sadat as honoree, was no doubt based on the proposition that

husband Anwar was a great lover of peace and friend of Jimmy Carter. However, there are still a few among us that are not convinced that Sadat's benevolence concerning the peace treaty was motivated solely by sincerity. Despite his friendly visit to Jerusalem and magnanimous decision to accept the whole of Sinai including Yamit, I, for one would not have awarded him a peace prize. I believe that the peace Sadat dreamt of was a piece of Israel. After all, it was Mr. Sadat that pushed the button that caused the death of 2,600 Israeli soldiers in the Yom Kipper war of 1973. And I contend that the 2,600 mothers and fathers of these boys would not want to give him a peace-prize either.

As a feminist, I have nothing personal against Mrs. Sadat, but then I don't have anything going for her either. While I support the decision of the university to honor a woman, they could have chosen a woman who has made a significant achievement in her own right.

But cheer up, we made over 22 million dollars from it all. And things can only get better from here.... after all, the controversial honorees at next year's Chanukah Banquet may be Shulamit Aloni and the Pope.

A Production In Spite of Itself

by Joan Weiner

There will be at least one empty seat at the opening performance of SCDS's opening night of "The Physician In Spite of Himself" — mine. Although I do not doubt the talents of the members of the dramatic society, I do blame them for the complete lack of proper preparation. As late as one month before opening night, this stubborn bunch still insisted on rehearsing sans scenery and stage. Most of their rehearsals thus far have been in any cramped classroom, including the locker room on the eleventh floor of the school building, with hardly enough room to move, let alone act. This is instead of spacious Koch Auditorium, the facility designed specifically for that purpose.

Curious at this obvious display of irresponsibility, I decided to investigate the situation on my own.

"Why are you guys here," I asked, tripping over a desk as I poked in the door, "Shouldn't you be in Koch?"

"We can't use Koch tonight," answered one girl. "The Alumni basket weaving group is having their annual basket weaving contest tonight." And if the Alumni are not using Koch,

some other group is holding an event, or it is set up as a Bet Kneset for Shabbat.

"Couldn't Alumni go somewhere else?"

"We tried telling Alumni where to go, but baskets are more important than SCDS's production. Besides, we have to be nice to Alumni; they pay half our budget. We prefer it here actually, it's good practice just in case we ever have to perform in a four by four bomb shelter."

"Isn't it difficult practicing here when your sets are in Koch?"

"The sets aren't in Koch yet. They can't be put in until the night before the first performance, because Koch is constantly being used. We are having them built somewhere else and trucked here."

"Well then, at least you must admit it was generous of the administration to lay out the extra cost for transporting the sets here."

"Don't be so sure."

After putting together the various pieces of evidence, I am convinced that the fault lies in the hands of SCDS. Alumni and Student council each gave approximately 2,000 dollars to SCDS. For instance,

even though their proposed budget is larger than YCDS's, due to the extra set-building costs, their total funds are lower. Furthermore, the girls insist on complaining about such minute details like the fact that they have almost two weeks less time than the men uptown to prepare a performance that is expected to be equally as good.

Finally, there is one more point that has me convinced that the girls of SCDS are seriously lacking in moral standards. Instead of having a nice consecutive run, the girls are voluntarily, at the request of the administration, postponing their production scheduled for March 15th to March 17th. The reason for this is a scheduled speech to be given uptown by Anatoly Scharansky, one of the greatest living heroes in the world today, that they believe should not conflict with their production. The men uptown, on the other hand, were not so requested. Indeed, their show is going on as planned, on the same night Mr. Scharansky is going to speak here.

And so, the production must go on, in spite of itself.

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FRIDAY  
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SUNDAY  
12:00 pm-12:00 am

# Speech As Form Of Action

by Ariella Schreiber

"Language is that which most shows the man, speak that I may know you." (Explorata: Ben Jonson)

Speech, according to Webster's dictionary, is the tool for the communication of ideas. It is man's ability to rationally organize his thoughts and express them which sets him apart from the animal. It is what each individual has to say which differentiates one man from another.

The articulation of a concept is a three step process. It involves the formulation of a thought, expression of that thought and an audience to receive it. Speech involves the give and take of an actor and a reactor. As students, we are constantly engaged in both ends of the spectrum from the formal setting of the classroom and our informal interaction with our peers. Part of our educational growth is derived from the open discussion of issues and ideas. Discussion has the dual purpose of forcing the individual to define his personal viewpoints for public understanding while, simultaneously, giving him exposure to another way of thinking.

There are always certain events that inevitably become the primary topics of conversation because of their controversial nature. Currently, issues at the forefront of discussion have an added personal import to the student of Yeshiva University as a member of the Jewish community. Many of these issues are dealt with in the current issue of THE OBSERVER (i.e. the problem of Soviet Jewry, the Gaza Strip and American presidential politics.) Too often, grappling with these volatile issues never moves beyond the talking stage. While emotions evoked by discussion may be genuine, the opinions expressed are not always based upon an adequate knowledge of the facts. Because of their complex nature, a complete control over

*"Part of our educational growth is derived from the open discussion of issues and ideas."*

the many perspectives of a topic is not always possible. Even if our knowledge is infinite, the issues remain topics of discussion in deference to the experts who have failed to bring about solutions. If they have not arrived at adequate resolutions of conflict, what effect can our actions elicit.

What we fail to realize is that speech intrinsically is a form of action. The expression of our opinions, especially as students of Yeshiva University, has a number of ramifications. The process of acquiring an opinion by learning and organizing the facts forces us to define our personal value system. The

influence of our thoughts extends beyond the confines of our individual perspectives. As members of a religious academic institution, the views we posit are seen by others as a reflection of the community to which we belong. Indirectly or directly, what we say has the ability to influence public perception of pertinent issues (Woody Allen's criticism of Israel's management of the tensions on the Gaza Strip is a recent illustration of this phenomena.) We, therefore, have a responsibility to know the facts so that when confronted by others we know how to respond. Even more importantly, we must know when to answer.

*"As members of a religious institution, the views we posit are seen by others as a reflection of the community to which we belong."*

In light of the personal and emotional relevance of certain issues, one might be tempted to see the facts through rose colored glasses. One facet of our communal duty is to see reality for what it is. If through our understanding and knowledge of the facts we are not satisfied with the conduct of our brethren we have the right to criticize. The same identification with a "cause" which compels us to justify it forces us to try to tactfully rectify its wrongs. In doing so, it is important to remember that what is being said is not restricted to the confines of our community and the damage incurred can be greater than the good. "Discretion of speech is more than eloquence." (Essays of Discourse: Francis Bacon)

There are instances when what we say can be translated into action. The presidential elections offer a prime example. We as voters with special interests must articulate them to the right channels. By emphasizing the incorporation of these issues into the agendas of the candidates as a necessary prerequisite to acquiring the Jewish vote, our opinions can become parts of platforms. Vocalization of our needs is the first step towards action. The second step is proving our determination to ensure their implementation.

"Eloquence is an art which all men might learn, though so few do." (Ralph Waldo Emerson) It is a multi-faceted endeavor and responsibility. Initially one must learn what there is to be said so that one can know when and how to say it. Our task is that much more difficult. The opinions we express have the added purport of defining not only ourselves but our community. While speech is a powerful tool, it is important to remember that it can be translated into a powerful form of action.

# Career Night Focus: Journalism And Law

by Amy Mehler

Students interested in pursuing careers in law and journalism had the opportunity of meeting Mr. Daniel Chill, a senior partner in the law firm of Gravhard, Moskowitz and Rothman, and Mr. Ari Goldman, the Religion Editor for The New York Times, during a career night sponsored by the Pre-law and Political Science Societies of Stern and Yeshiva College.

Mr. Chill, a Y.C. graduate, urged seniors to prepare for "a major intellectual shock," as well as for the rigorous academic demands of law school. He also spoke of the importance of clear and lucid writing (which law firms look for even more than law schools), and the ability to get one's thoughts onto paper in a compressed period of time. Because of the vast amount of money being paid to graduating law students, many of the smaller, less successful firms are having a hard time keeping up. The net result, as Mr. Chill explained, is that only a few of the very large and wealthy firms stay on top. "Instead of being all things to all men, law firms are becoming boutiques, specializing in specific areas." Mr. Chill also suggested alternatives to a law practice, such as careers in government agencies, where legal training is an invaluable skill. He also pointed out that a lot of the barriers have fallen against orthodox people, and that many now hold key legislative positions. In any case, Mr. Chill assured, "the talent will always rise to the top, and religious observance will not impair one's ability to succeed."

Similarly, reporting for The New York Times as an observant Jew presents its own extraordinary challenges; but if you are like Ari Goldman,

"you do what you have to do, on your own terms, charting your own course." Reflecting back on his high school and yeshiva training, Mr. Goldman realizes the fairness and amazing journalistic quality of the Jewish tradition, starting with the Tanaaim and Amoraim of the Gemara. "They give you both sides of an argument, they are always quoting, and citing somebody else." The Mishna is like the lead, Mr. Goldman asserted, "It is the nucleus of the story that will tell you everything that's coming up in one tight paragraph." Another similarity he made between Judaism and journal-

ism was their mutual concern for the underdog, and desire to give them a forum.

The best piece of advice Mr. Goldman had to give aspiring journalists was to keep writing. He advised not to be discouraged by rejection letters, and to do everything possible to get clips published. Before ending his presentation to answer questions, Mr. Goldman emphasized the immense satisfaction to be gained by writing and reporting. "The good part is not the stories that necessarily make page one, but rather, being able to say something never been said that way before."

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# SCDS Presents: **The Physician In Spite Of Himself**

by Heather Rush

This spring, the SCW dramatic society will present "The Physician In Spite of Himself". The play was written by the French dramatist, Jean Baptiste Moliere, in the seventeenth century and is regarded as his most hilarious work.

When the play opens, Sganarelle, a woodcutter, is thrashing his wife, Martine. The aching Martine vows to spite her husband. When she meets two servants, Valere and Lucas, she hits upon a fitting vengeance. It appears that these two servants are in search of a doctor. Their master's daughter, the fair maiden Lucinde,

is unable to talk. The incorrigible Martine tells the men that her husband is a physician. She portrays him as an eccentric who refuses to confess his medical knowledge unless he is severely beaten. Lucas and Valere thank her gratefully and set off to find Sganarelle. Sure enough, the woodcutter is flabbergasted when the two men ask him if he is a doctor. When the two men knowingly look at each other and begin to beat him, the woodcutter cries in great agony, "Well, gentlemen, yes, since you will have it so, I am a physician...I prefer saying yes to everything to being knocked about so."

And so, the plot is set. In this comic tale of charade and masquerade, the simple Sganarelle pretends that he is a doctor. When he learns of the fat fee that he will receive if he can cure the nobleman's daughter, he is quite complacent to remain in the medical profession.

In a background of slapstick and hilarity, Sganarelle goes to the home of Geronte, the nobleman. Speaking in ambiguities and muttering nonsense, he manages to convey great medical erudition. Especially amusing is Sganarelle's spewing of pseudo-Latin.

The scrapes that the woodcutter gets himself into are the makings of great comedy. All will enjoy the woodcutter's burlesque ogling of the sick girl's nurse Jacqueline. Moreover, the irresistible Sganarelle really does cure the mute Lucinde. In a surprise ending, the fortunate woodcutter is able to doctor up a happy ending for all of the characters.

The Stern cast is star-studded with great talent. The role of Sganarelle is played by Rachel Mandel. With exaggerated face contortions, drunken speech, and expansive mannerisms, Rachel truly creates the mercenary Sganarelle. The team of Lucas and Valere, played by Judy Stangen and Rachel Snyder, is a sheer delight.



Rina Elisha, director of the SCDS play, talking with the cast.

Rachel's piping voice is complemented hysterically by Judy's gruff baritone. Judy's exuberant chortle is especially humorous. Chayala Gottesman is the coquettish nurse and Dina Najman portrays the old naive Geronte quite authentically. Other characters include Elana Bank as Leandre, the desperate lover, Rachel Cohen as Martine, Sganarelle's wife, Jordana Margolin as Lucinde, and Elishva Wohlgerlenter as M. Robert. The cast is guided by Rina Elisha, a seasoned director

who was largely responsible for the success of last year's play, "The House of Bernarda Alba". Penina Blazer, a Junior majoring in English Communications, is the assistant director. While the women do portray men in the play, they do it with comic flair. Speaking in deep voices and gesticulating with exaggerated mannerisms, they produce a hilarious effect. The women of Stern College are known for putting on a good dramatic performance and this year is no exception.



Rina Elisha goes over a scene with Rachel Mandel (Sganarelle) and Dina Najman (Geronte).

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Directed by Rina Elisha

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# ANOTHER ROUND: Palestinians vs. Israelis

## Reaction to Media's Portrayal of Controversy

by Yaffa Weiss

"Israelis are Tired of Being Preached At," was the fitting headline of the recent *Baltimore Jewish Times* article. Rather than dealing with the reaction of Israelis to the media and general American public, the article focused on Israel's contempt for the unsupportive gestures of American Jewry. "I'm sick and tired of hearing the panicky expressions of American Jews," was the exasperated comment of Knesset member Ehud Olmert. "and I'm sick and tired of being preached at."

Since the outbreak of Palestinian rioting in Judah, Samaria and Gaza almost two months ago, a sizeable amount of American Jewish organizations have voiced their protests against the subsequent beatings and deportations of rioters. The protesters have included Rabbi Alexander Schindler of the American Union of Hebrew Congregations, Bert Golo of the American Jewish Committee, and Ruth Popkin of Hadassah. In addition, a disturbing statement was sent to Israel from Morris Abram of the Conference of Presidents, warning of American Jewish

communities' inability to further defend Israeli policy.

Such protests are in stark contrast with the efforts of other noted American Jewish Organizations to wholeheartedly support Israel's actions. A recent advertisement appearing in *The New York Times* and signed by several noted groups, such as the Orthodox Union and Amit Women, proclaimed "From where you're sitting, it's pretty easy to tell Israel to turn the other cheek." The short essay published in the ad voiced an entirely different view of the riots, which the media had neglected to mention. Israel's policy in the occupied territories, said the ad is nothing more than self-defense. "Those who would have Israel stand passive when Palestinians throw stones, stab soldiers, and fire-bomb civilian cars," claimed the essay, "are calling for Israel's destruction."

It would seem that American

Jewry is divided in choosing a course of action concerning the riots. Should Jews side with the United States, accept the media's reports as true, and condemn Israel? Or should they, being Jews, stay on Israel's side and protest the media's coverage as biased and one-sided? For most, the situation is a classic choice of whether to be an "American Jew" or a "Jewish American."

Part of the problem lies in that for the first time in a long while, the Israelis are not being portrayed as the underdog. Given a David throwing stones at a Goliath clutching an Uzzi, sympathy is automatically extended to the weaker David. Forgotten is Israel's ongoing conflicts with surrounding Arab countries, and lost is the image of being the sole democracy in the Middle East. The Israelis are suddenly the aggressive

ones, the occupiers who have displaced thousands of Palestinians. For most Jews, this bad guy image is distressing and disturbing.

Unfortunately, the media has failed to realize the humanity of Israel's policies. Nobody has bothered to focus on Israel's ability to quell the demonstrations with nothing more than deportations, rubber bullets and beatings. Should they so desire, Israel could stop the riots within a day, simply reacting as any neighboring Arab country would in such a situation, and shoot the few hundred demonstrators. If the Israelis mean to exhibit anything other than self-defense, they may do so. The point is that Israel is too humane for mass extermination.

Should American Jewry continue to protest and not support Israeli policy, the consequences could be devastating. A positive, unified American approach towards

continued on p. 8, col. 4

## Rising Arab Population Threatens Israel's Security

by Claudine Sokol

The rapidly rising Arab population has become a central issue in Israeli politics. "We are heading for a binational state, not a Jewish state," said Professor Aaron Sofer, a leading expert from Haifa University. With the Israeli occupation of the West Bank and the Gaza Strip, the Arab population has risen to 2.08 million, making them 37.2% of the population.

The future forecasts are clear: in twelve years Jews will constitute 58% of the population, while Arabs will constitute 42%. Others predict a population of 46% in an even shorter span of time. The situation is clear. Israel will soon be, at least in demographic terms, a binational state that will run the risk of an Arab majority taking over.

With Arabs averaging ten children per family, Israel is in serious trouble. The Arabs outnumber Jews in the occupied territories at a ratio of 136 to one. Jewish majorities exist in major cities like Tel Aviv, Jerusalem, and Haifa, but that too is changing. Better educated today, the younger generation of Arabs are moving out of their villages and into the cities. In Haifa, the number of Jews increased by only five tenths of one percent while the Arab population has increased by 40 percent. The fact that Arabs are getting better paying jobs and are living in better areas has been causing numerous acts of violence.

Last June, in Tel Aviv, some Arab apartments were set on fire by Jewish youths. Some residents didn't want the Arabs living in the cities or suburbs. One resident told *The Jerusalem Post*, "Let them live in the Galil and West Bank where they belong, but not here. This is a Jewish neighborhood. We can't stop until the last Arab gets out." The future presents

a very bleak picture if these are examples of the problems today. With a forecast predicting half the Israeli population to become Arab dominated, we may very well expect a civil war.

This issue has become a leading political one. Foreign Minister Shimon Peres, has referred to his rival party, the Likud (the current National party), as the "Binational party." Prime Minister Shamir, the leader of the Likud, countered by saying his opponents in the Labor party have no faith in Jewish immigration.

In the past, only Rabbi Meir Kahane has gone so far as to publicly call for the expulsion of Arabs from all of Israel. But recently, government officials have also been quoted as saying that the only solution might be to have some, or even all of the Arabs in the occupied territories transferred to neighboring Arab countries.

The Arabs are also aware of the demographic problems. They are beginning to see that an armed struggle may not be the best strategy to gain an independent Palestinian state from Israel, and that a demographic struggle would.

The news from Israel is constantly filled with the controversies presented by the problems with the occupied territories. Religious activists call for the annexation of the occupied territories because of the latter's historical and biblical significance. Others see it as a valuable bargaining chip for peace, while still others say it is our only security.

This dilemma will have to be solved, but at what cost? To give the Arab population voting privileges and equal rights, would be committing political suicide. Clearly, a solution must be found. If not, the future is sure to bring only much more violence to Israel.

## Media Shows One-Sided Story

by Tammy Berkower

The recent outbreak of rioting in the past months in Judea, Samaria and Gaza has been given a great deal of attention by the media. Most of it has shown Israel as the aggressor, tormenting defenseless, homeless Palestinian people and expelling their leaders. The violence seen on television rarely shows the Palestinian throwing a rock or a Molotov cocktail, or wielding an iron bar or knife. What is usually shown is the Jewish soldier beating up the Palestinian, or a mother crying because of the expulsion of her son.

Some U.S. officials have called Israel's methods of dealing with Palestinian Arab rioters "harsh" and continually point out Israel's refusal to negotiate with the PLO. Yet

Israel has been trying to subdue the violence and restore peace with as few deaths as possible. Until recently, the soldiers were ordered to physically strike the Palestinians rather than shoot them. Israel wants to restore law and order, and prefers to solve the problem through peaceful negotiations with Palestinians who are not PLO members. Meanwhile, Israel must stop the rioting, using a minimal amount of military force. Defense Minister Yitzhak Rabin asserted that "Israel cannot give in to the use of force and to the use of terror by the Palestinians even if it does damage Israel's public image."

The world tends to forget a few pertinent facts about the PLO and the rest of the Arab

nations. First of all, the PLO is the "sole, legitimate representative of the Palestinian people," as designated by the Arab League. They are officially committed to the destruction of the state of Israel. Obviously, this is not a positive attitude for peaceful negotiations. To support the PLO, which targets Israel in bloody attacks, the Arab League States provide as much as one billion dollars a year. To support their refugees they do not seem to have any money.

The Arab League states also claim that they need more land to provide a home for their refugees. Yet 600 Jewish states the size of Israel combined would still have less land than the Arab League States. The Arab League States have five million square miles and 20

to 30 people per square mile. They pretend to need more land and more money. The truth is that they have land an area whose sum total is more than 2,000 West Banks combined plus the financial resources from oil sales. What they lack is an interest in the welfare of their refugees. What they want, is the obliteration of the state of Israel.

Israel has only expelled the Arabs who promote violence and bloodshed. In the past 20 years, they have allowed Arabs to remain in the territories. They have even built new homes for Gaza's refugees. It was the Arabs in UN Resolution 32/90 on December 13, 1977, that required Israel to return the Arab refugees to camps. It is also these same Arab states who have continually fought against the state of Israel since Israel declared its independence on May 14, 1948.

The media blames the Palestinian situation on Israel. It tends to forget these facts which prove that the Arab League States are at fault. Isn't it time to put the responsibility for the Palestinians in the hands of those who are truly responsible?

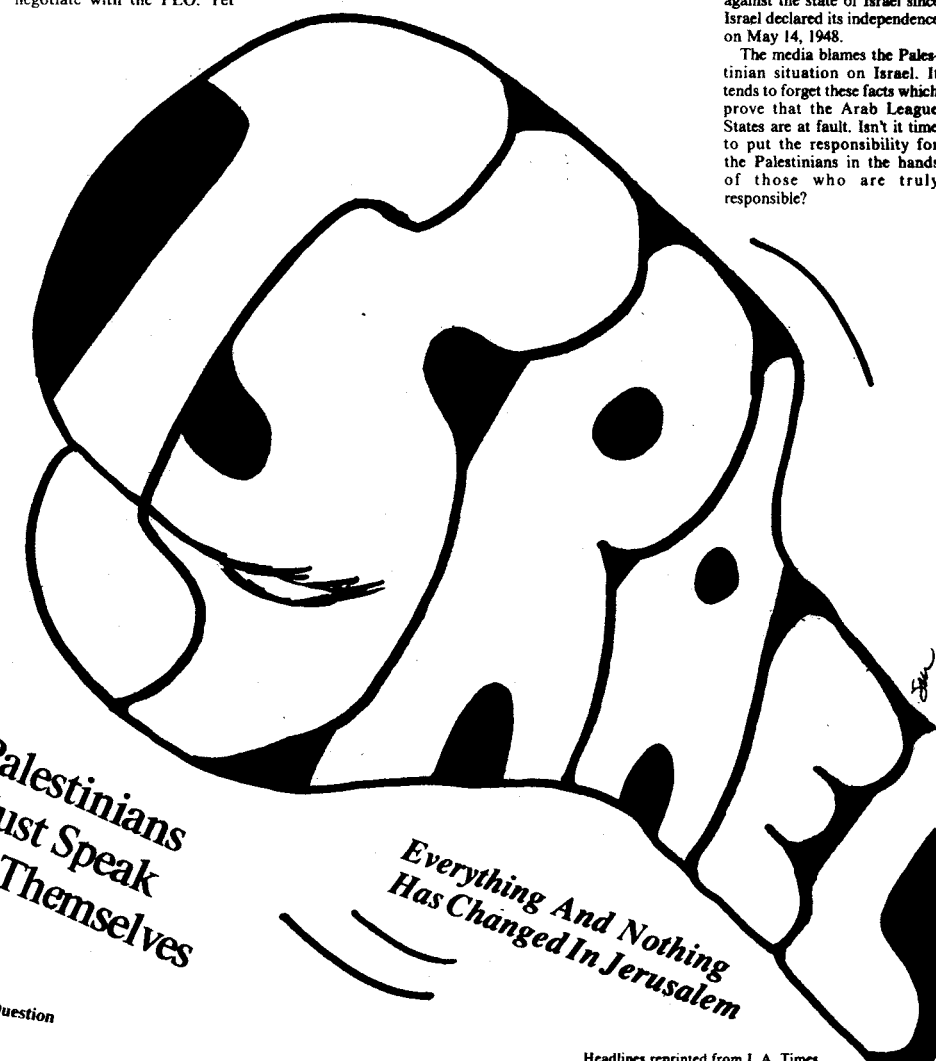


The Real Victims

U.S. Regrets Its Pro-Arab Vote

At Last, Israel Is Whole Territories Won Fairly in War Must Be Annexed

anti-Jewish Or Just Pro-Arab? Essayist Asks Question



Palestinians Must Speak for Themselves

Everything And Nothing Has Changed In Jerusalem

# A Dream Becomes a Reality Reaction to Media

by Rochelle Newman

Stern College has been asked to provide tutors for reading in a particular grade which is being sponsored by "I Have A Dream." The "I Have A Dream" foundation was started to help students complete their high school education and to continue on to college. Philanthropists, parents, and members of the Board of Education felt that the education system was not helping students in low income areas, and that these students felt no incentive to stay in school and complete their education. The "I Have A Dream" program works outside of the educational system. It provides tutors for those students who need additional help. This program has a direct impact on the students and it motivates them to continue with their schooling and not to drop out at an early age.

The program works through

the generosity of donors of large sums of money, who ensure that a particular class in a disadvantaged area completes their education through high school. The patron usually sponsors a specific class starting in sixth grade and meets all of the needs of those children who stay in school. Those students who finish high school and wish to go on to college are guaranteed that their college education will be paid for. Those who don't go on to college are guaranteed a good entry into a vocation of their choice.

Dr. Julian Roberts, a head of the Department of Education at Stern College, oversees this project. Dr. Susan Sardy, a professor of Education, trains the education majors at SCW who will work as tutors. The women go twice a week, for two hour sessions to tutor at the public school. Last semester, six women helped in the "I

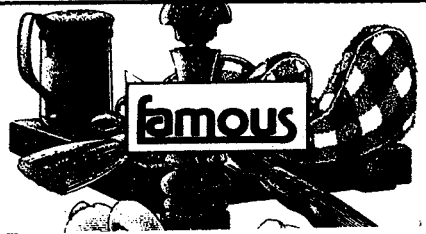
Have A Dream" program and found it to be a marvelous experience. They felt that they were really helping the students cope with their different learning problems. Dr. Sardy is still in the process of hiring women at SCW for the spring semester of tutoring. Dr. Roberts believes that the tutors this semester will be just as successful as those in the past.

The "I Have A Dream" program is crucial because it helps students by providing them with an unprecedented opportunity. If the students feel that someone specific cares and is interested in helping them, maybe the drop out rate would become lower and students would finish their education. By staying in school these students are given a chance to develop their full potential and achieve the most that they can out of life. By finishing high school and continuing on to college, these students have a chance to land a job on a higher income level.

"I Have A Dream" provides students with hope for a better future. Perhaps one day, these students who became successful because of "I Have A Dream" will in turn be able to sponsor a class and give a new group of students a hope for the future.

continued from p. 6, col. 4  
the policy is the greatest weapon Israel possesses against the media. As the Orthodox Union has commented, "Not only are such public statements (of the protesting Jewish organiza-

tions) unrealistic and damaging in their intent, but they encourage the demonstrators...to gang up with Israel's enemies....Only the naive can believe that these strategies will lead to either peace or stability."



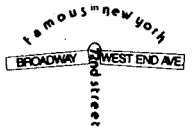
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## "Midwife of Jerusalem" Speaks at SCW

by Deena Yellin

In an evening sponsored by the Torah Activities Council on February 4, Stern College students had the opportunity to meet an intriguing Jerusalem personality. Her real name is Rachel Schalkowsky, and she is the head nurse of Sha'are Tzedek Hospital's delivery room. However, she is known as "Bambi," the acronym of "Besiyua mishpachot bruchot yeladim." Bambi is the founder of an anonymous charity society in Jerusalem which benefits many needy families.

Bambi's lecture consisted of a series of stories about special women in our generation. As she delivered her stories about Rebbetzin Elyashiv, Batya Malzlikberg, Shola Cohen and others, the intimate group listened intently to her Hebrew words, which were filled with enthusiasm.

She spoke predominantly about the actions of other women, and refused to mention her own altruistic endeavors, until it was requested at the end of the evening. Bambi is not only the most sought after midwife in Jerusalem, but she also runs a charity society for the needy families of Jerusalem.

Bambi's project of providing necessary assistance to needy families began during the Yom Kippur war. Relatives and friends in the diaspora asked how they could help. Bambi knew of families which were in desperate need. Many fathers of large families had been killed or wounded, leaving their wives and children financially insecure. Bambi established a system by which the benefactors adopt families by providing monthly support. But she did not stop with her 300 families

receiving her support. Rather, she saw a further need. She helps another 700 families during the holidays. In maintaining the principle of gemilut chassadim as stated in the Talmud, Bambi tries to enable people to live at the standard to which they have been accustomed.

In the beginning of her lecture, Bambi prefaced the series of stories by posing the example of Rabbi Akiva's wife, Rachel, whose selflessness made it possible for him to become a scholar. Over the course of many years, the spirit of this self-sacrifice continues in Rav Elyashiv's wife. Rav Elyashiv is a major posek and leader in Jerusalem. Rebbetein Elyashiv followed in the footsteps of Rachel, by taking responsibilities upon herself for the sake of Torah.

One illustration of this quality in her nature was demonstrated when her children were very ill. So as not to divert his mind from Torah, she insisted that her husband have his lunch on the doorstep. Her father, the renowned Reb Aryeh Levin, questioned this unusual behavior. She responded, that if her husband were to discover the children's illness, he would become very upset. She recognized that the importance of learning took precedence over such troubles.

Bambi concluded her lecture with the message that, although the actions of such women seem to be on a high level, all are capable of attaining a greater level. Everyone must achieve what their capacities enable them to. Thus, the simplest actions can and will have a profound impact.

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# SCW Students Tell of Their Trip to Russia

by Mireet Greenspan

I really don't know what I expected Russia to be like. I imagined it would be cold, gray and suffocating, similar to a prison. Then again, the recent Summit meetings and the incorporation of Glastnost seemed to indicate that the conditions have been changing drastically.

When Shari Hornestay and I boarded the Swissair plane on January 17th, we did not know the impact that the following two weeks in Russia would have on us. We visited the refuseniks in the cities of Odessa, Baku and Moscow. Though we had anticipated

much of what we saw, there were also many surprises.

Glastnost and the recent Summit meetings have been well publicized in the American media. In the Soviet Union, there are few outward signs that there is or will be any improvement in the conditions of the country, or in the government's policy towards the refuseniks.

Lev, a refusenik living in Baku, has waited seven years for permission to emigrate to Israel. In his youth, he was a member of a prominent Russian band that traveled around the world. The moment that he applied for a visa, he

was prohibited from leaving the Soviet Union. Lev spoke freely about his opinions concerning Glastnost. He believes that the current situation is only temporary, and that policy could change drastically over the next few years. The Russian economy is crumbling, and Jews are being exchanged for trading benefits. Lev understands that to the government, he is nothing more than bait. He is willing to submit to this, but so far it has not brought him closer to freedom.

Moscow, the core of Russian Jewry, was not too much more promising. Our first visit was to Zev, who is also waiting

seven years to emigrate. When we arrived at his apartment, his ten-year-old daughter met us at the door. I was surprised to see her home in the middle of the day. Miriam does not go to school—not only because there are classes on Saturday, but also it is not considered a proper environment for observant children. Zev tells us, "It's all a game. You have to be willing to play, or you will never survive here." The Soviet government is willing to give some concessions, such as allowing Zev's daughter to forego mandatory education. Zev doesn't always win the battle. Recently, he attended a demonstration where he was dragged through the streets.

We asked him about the rumors concerning a kosher restaurant in Moscow. Zev laughed at us, and told us that it was just Russian propaganda. His biggest worry was not kosher dining in Russia. It is scary how the Russians can manipulate the American public into making the insignificant seem significant. The Jewish refuseniks can see through the visage. They trust nothing in their country, and they do not believe that conditions will ever improve. The famous activists have been allowed to leave, but once again this is a Soviet ploy.

Scharansky, Ida Nudel, and Essas have left, but thousands of nameless Jews remain behind. An equally strategic action is to allow the teachers and rabbis to emigrate. A large percentage of the Orthodox population in Russia is composed of Ba'ale Teshuva, who returned to their heritage through the guidance of role models. With few leaders left, the number of observant Jews continues to diminish.

Boris is one such leader who worries about the future of Soviet Jewry. Every week, he conducts classes for those who are interested in learning about Judaism. There has been a startling rate of success in such classes. Boris is planning to leave for Israel in a month, and he is concerned for his students. Boris also discussed the "Soviet myth." Technically, there are very few refuseniks. An individual becomes a refusenik only when he has

submitted an application for a visa, and has been denied permission. Once an individual has submitted an application, then he "has his foot in the door." It is unlikely that he will be rejected. The Soviet government avoids all this by making it extremely difficult for a person to gather the necessary papers in order to apply at all. They can confiscate an invitation (visa request made by a relative outside of the USSR) in the mail, or reject paper because the individual may have knowledge of "top secret military information." A prospective applicant, at any age, must receive permission from his parents and employers, thus making the process even more difficult. Gorbachev is therefore correct in asserting that there are only several hundred refuseniks who have applied to leave. He neglects to mention that there are thousands more who have not been permitted to even apply.

When I left Russia, I felt the tragedy of all those people caught in a deadly game with constantly changing rules. Often it is easy to forget the personal element involved in the situation. When Gorbachev speaks on national television, he does not mention Grisha, who is married and self-supporting, but cannot leave because her parents are withholding permission. Reagan never met Vladimir, a young man who will be emigrating to Israel this year, but will probably never see his family again. The journalists probably never write about Tanya, whose husband of four months is in Israel, while she remains behind with her parents. Instead, we listen to talks about trade regulations and nuclear disarmament, and we want to believe that all is well in the Soviet Union.

When I returned from my trip, the first article I read discussed the rumors that Reagan and Gorbachev will be nominated for the Nobel Peace Prize. After all, it was the first time that leaders from the two superpowers actually attempted to establish better relations. On the day they accept this honor, do not forget those who still remain behind the Iron Curtain.

## Soviet Rabbi and Cantor Invited to Study at Yeshiva University

by Chana Freiman

In the Beit Midrash at Yeshiva University, two men sit poring over Hebrew texts, exchanging opinions and encouraging remarks. It may seem like a typical scene at YU, but these are not college students. They are the rabbi and cantor of the Moscow Synagogue who are visiting from the Soviet Union for the next three months. While Rabbi Adolf Shayevich and Cantor Vladimir Pliss were brought to YU with good intentions of furthering their religious education, their presence in the school has led to controversy. As religious functionaries, they are employees of the Soviet government. Because of their political affiliation, they do not have the trust of Soviet refuseniks or Jewish dissidents. To some, their presence at YU is clearly a ploy of Soviet propagandists to issue a sense of open relations and religious tolerance. Others maintain that Rabbi Shayevich and Cantor Pliss' learning may inspire Jewish cultural awareness in the Soviet Union. Furthermore, the rabbi and cantor can gain a tremendous amount on a personal level through their observations and interactions with faculty members and students.

Shari Hornestay and Mireet Greenspan, students at Stern College, first heard about the controversial visit on their trip to the Soviet Union during winter recess. The students were in the dining room of the Moscow Synagogue on Arkipova Street, when Cantor Pliss approached them and informed them, in Hebrew, of the upcoming plans to learn at YU. The arrangements had been organized by Rabbi Arthur Shneier, president of the Appeal of Conscience Foundation. The cantor said that he and the rabbi would stay in New York through Pesach if substitutes could be found for the synagogue over the holiday. When asked her opinion on the issue, Mireet answered that she was surprised to hear the news. "It is well known that the Moscow Synagogue is mainly a showplace to give a semblance of

religious freedom in the Soviet Union. But that would not be the criterion in determining whether or not these men are genuine. YU has nothing to lose," she continued. "Instead of spending time and energy discussing their authenticity, let's try to maximize the benefits from the situation."

Ms. Hornestay, who is president of Student Struggle for Soviet Jewry (SSSJ), said that compared to Soviet refuseniks who learned privately in their homes, the people in the synagogue did not show a keen interest in learning. Her personal fear is that through interaction with YU students, the rabbi and cantor will become more aware of the current surge of action in support of refuseniks, which is illegal in the Soviet Union. On the other hand, their relationship with refuseniks could improve. Shari also feels that YU's values are the antithesis of what these men represent regarding such issues as Zionism.

Ben Weiner, a freshman at YC, who also visited the Soviet Union in January, fears that no matter what their commitment is to learning, the two can certainly gain a great deal by simply observing the enthusiasm in the Beit Midrash. However, seeing the two men at YU reminded Ben of the tension and mistrustful feelings he experienced while visiting the cities of Kiev, Minsk and Moscow.

At a presentation at Stern College Wednesday night, Glenn Richter, director of SSSJ, expressed his views opposing Rabbi Shayevich and Cantor Pliss' presence at YU. He stated that both men are involved with the KGB and are associated with the Anti-Zionist committee. Richter recommended that if the two men show an interest in learning, they should be able to do so privately, but not within a Torah institution which supports Israel and the movements to free Soviet Jewry. The Soviet government should not be given this prime propagandist opportunity. The current trend of the Soviets has been to release well known


refuseniks thus making themselves look more liberal to the public eye. Richter fears that the Soviets will also take advantage of our support of their ploys such as the visit of the two men, as an example of their permissive attitude.

Jeff Chaitoff, who is acting as the Russians' "liaison" during their stay, described their daily itinerary and mentioned that they are serious about their studies. Cantor Pliss is studying the laws applicable to a "shaliach tzipbur" and Torah reading at the Belz School of Music. Rabbi Shayevich is learning topics such as Jewish dietary laws and the tractate of Shabbat.

The fact remains that Rabbi Shayevich is the presiding rabbi of the Moscow Synagogue which serves as a religious center and meeting place for many Soviet Jews. Dr. Israel Miller, senior vice president of Yeshiva University and former chairman of the National Council for Soviet Jewry, emphasizes this point, saying, "The question we must ask ourselves is if the Moscow community would be better off without a cantor or rabbi." There is a great need for a rabbi who can answer practical problems in accordance with halakha and a cantor who can read the Torah properly.

According to Ari Hirt, a senior at YU, this "crash course" of practical learning is essential.

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## Panel of Four Discuss Careers in Banking and Finance

by Laura Greenfield

"Careers in Banking and Finance," featuring a four member panel, was a lecture headed by Mr. Jay Pomerance, who discussed the various positions available in the fields of finance and traditional banking. This was the last in a series of lectures sponsored by the SSSB Joint Business Society, at Belfer hall, on February 8, 1988.

Mr. Pomerance, a graduate of YC and the smicha program, is Managing Director of Foreign Exchange and Worldwide International Trade at Banker's Trust. His position is, "very instinctive and intuitive." It requires the ability to determine where the pressures in the market are, and how to use them to enhance profitability. Mr. Pomerance feels that an MBA is not required for a job, but adds that most firms that are hiring look for the MBAs anyway.

Mr. Glickman, managing director of his own company, International Capital Associates Ltd., also started at Banker's Trust in their trading department. However, being more mathematically inclined, he chose to go into arbitrage.

Although an advocate of the MBA for advancing one's knowledge, he feels MBAs are extremely overpriced. A BA can do the job just as well. The third panel member to speak was Richard Salz, a Vice President at Banker's Trust.

Mr. Salz related how, in the process of looking for an interesting job, he happened to "fall into investment banking." In his position as an investment banker, his function is to act as a go-between for the investor and issuer of security by creating contracts that will satisfy both parties, as well as make money for the bank. In his own words, the bottom line is to "manage the

risk." MBAs are also not necessary in his opinion, but he feels they can provide one with maturity and a greater depth of understanding.

The final panel member, Mr. Jacob Berman, President of Key Financial Corp., gave insights into the traditional side of banking — lending money. He worked for Citibank in their corporate lending division before moving to the Israel Discount Bank. Mr. Berman remained there for 11 years as Senior Lending Officer in charge of all lending divisions before starting his own business in 1986. According to Mr. Berman, the lending side of banking is very meticulous.

He also stressed the fact that character is important, since the business is highly people-oriented. In contradiction to the other speakers, Mr. Berman said an MBA is vital in lending because it gives a person discipline.

As part of their closing remarks and question/answer period, the panel members gave some words of advice to keep in mind while interviewing.

Aside from stressing a thorough knowledge of the company and good preparation for the interview, they said to steer clear of loaded questions. It is illegal for a prospective employee to ask if one is married, engaged or planning on having children. These questions have many ramifications and do not need answers immediately. Furthermore, when interviewing for a position, it is advisable not to mention the time that will be needed to be taken off for Shabbat and the holidays. When the time comes, one should discuss the issue with his or her superior. Finally, Mr. Berman stressed that if it will be necessary to take the time off, it is a smart idea to make up the work by remaining late and coming in on weekends.

## Soviet Rabbi and Cantor Study at YU

continued from p. 9

It will not only strengthen the rabbi and cantor personally, but can also leave a lasting impression of the vibrancy and quality of learning at YU.

Aviva Spector, a senior at SCW, agreed saying, "It is a privilege that YU is able to extend its education to people who could not receive this type of intense learning in their own country." Perhaps we could grasp the opportunity and extend this even further by developing an exchange program in which YU students and students of the Moscow Synagogue could learn together."

The potential effects of this situation may ultimately override the controversial aspects and lead to beneficial results.

## SSSJ Personalizes Student Involvement

by Ayelet Shachar

There are a variety of causes in which the student at Stern College can become a participant. Often, our involvement stems from a feeling of responsibility but lacks a feeling of personal identification. The function of a number of the recent events sponsored by Stern College's Soviet Jewry committee has been to bring these causes closer to home.

Aside from the weekly rallies which the Soviet Jewry committee has been sponsoring, two other major events have been scheduled for the months of February and March. Each requires the participation of students to be a success. The first event, which began on February eighth, is a hunger strike being held in identifi-

cation with two families of Refuseniks in the Soviet Union. The two families, the Ghenins and the Zelichonoks, have been denied visas which are desired for medical as well as ideological reasons. The Ghenins have an autistic child; Roald Zelichonok is a former prisoner of conscience. Students in high schools and colleges throughout the Metropolitan area have each volunteered to fast for one day until both families are granted exit visas. Rallies were held in the high schools and in front of the Soviet Mission to publicize the project. Petitions were sent to General Secretary Mikhail Gorbachev.

The organizers of the hunger strike responded positively to the student reception of the event. Students were, in general,

eager to participate. Some were inspired to action by the novelty of the experience. Others felt that the fast would facilitate a stronger connection between them and the Jews in the Soviet Union. As one participant responded, "for all the hardships the Soviet Jews endure its the least I can do." Almost all the students who were interviewed felt that the fast helped to personalize the plight of Soviet Jewry. "Fasting, when no one else was, forced me to constantly remind myself why I was fasting. The issue of Soviet Jewry pervaded my thoughts throughout the day," said Rachel Mandel who was among the initial fasters. "It definitely raised my consciousness," said another student, "I only wish that I would have more constant reminders of the seriousness of the Soviet problem."

While the hunger strike sponsored by the Soviet Jewry committee is a symbolic gesture, the second event, the Washington Lobby, has the ability to stimulate action. The Washington Lobby is an annual event which is being held this year on February 24th and 25th. Round trip transportation and lunch are being provided for the price of thirteen dollars.

The lobby is attended by students from all over the East Coast. Each student is briefed

prior to reaching the Capitol. At the Capitol, the students meet with Senators and Congressmen from their personal districts. The purpose is to inform the various legislators of the diverse methods in which they can help Soviet Jews. The possible actions range from voting for trade restrictions to visiting the Soviet Union to adopting a family of Refuseniks. The Congressmen are generally receptive to the issue and it is most important for them to realize the weight we attribute to its significance in the political agenda. As their young, political constituents, our opinions have the ability to influence the actions of the politicians.

Last year, 150 students from Yeshiva University were represented at the Lobby. This year, currently, only twenty students from Stern College are registered. Many students seem to feel that they have fulfilled their duty by attending the rally at the time of the Gorbachev-Reagan Summit. Glenn Richter, head of the Student Struggle for Soviet Jewry, stated that on "December-Sixth we protested outside the Capitol, now its time to walk its halls." It is especially important to impress upon the Soviets that the release of certain publicly known Refuseniks is not sufficient cause for complacency.

The requirements to apply for a visa in the Soviet Union have become more stringent.

Superficially, it appears that the number of Refuseniks have decreased. In reality, only the number of those who can be called Refuseniks have been reduced because others cannot even reach that initial stage.

Shari Hornestay, President of the Stern committee on Soviet Jewry, stated that, "since we don't really know what motivates the Soviets to action, we have a responsibility to do what ever it is we can do.

Whether or not the current Glasnost is authentic is not the issue. What is required of us is to manipulate it to serve our own purposes. Pressure on our government to exert pressure on the Soviets can lead to positive ramifications. If we know that as students we can influence our legislatures, we must seize the opportunity to act."

The Soviet Jewry Committee is providing the student body with two prime opportunities to show their personal identification with their Soviet brethren. It is our responsibility to participate. Thus, we can be assured that forty years from now our children won't turn to us and ask us why we stood by in silence.

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# A Word from our Presidents

by Yael Speigler and Elaine Witty

We have recently read the first of the four parshiot, Parshat Shekalim. During the time of the Bais HaMikdash, every Jew was required to contribute a half shekel yearly for the purchase of the communal sacrifices. The offerings had to be brought from the contributions of the same year.

This mitzvah was incumbent on each and every Jew; even in the case of a poor Jew, no exceptions were made; he was required to borrow from others, sell or pawn his garments, in order to be able to give the half shekel. As it is written in Shemot 30:15, "The rich shall give no more and the poor no less than half a shekel, wherewith to give the offering to G-d, to achieve atonement for your souls."

Rav Shimshon Raphael Hirsch comments that no individual was asked to do the whole task himself but, he is expected to do his share. This is the reason that the rich man and the poor man equally give the half shekel. This equality demonstrates that as far as the Almighty is concerned the rich man can give no more and the poor man no less. The bringing of communal offerings was performed by all equally; none was closer to G-d, none was further, but all were united in their efforts.

Rav Hirsch explains that there is a symbolic nature about the giving of the half shekel per person. "Even the most complete and most perfect individual is never the whole of the work, can accomplish everything, the work of any single person will always remain but a fragment". The collection

of the half shekel reminds us that we are not allowed to separate ourselves from the tzibur but rather, we must assume our responsibilities for the community and put aside our personal agendas to work together for the common good of all.

As we begin the spring semester, we look back with pride at the successful joint endeavors of TAC and SCWSC. We have set a precedent in Stern College by working together to better service the students. We have instituted programming that promotes understanding between students of different backgrounds and emphasizes the commonalities we all share. We have sought to focus on the goal of establishing a cohesive student body which will make Stern College a community in which everyone assumes her responsibilities. It has not been easy and we did not do it alone; we have had the assistance of our fellow student leaders and our constituents. But, the task is not complete. The community is not yet united under one banner. We are still in need of your help. It is our hope that with your continued support we will yet succeed. Let us remember, "the time is short and the work is great" but if each one of us contributes a fragment of our energies toward making Stern College a better place to live and learn together, not only will we benefit for the short term but for the future as well.

We look forward to seeing you at the TAC and SCWSC Purim Chagigah which will be held, G-d willing, February 29th in the Koch Auditorium.

# Progress at SCW's Library

by Sara Fineberg

Progress has been made regarding the Judaic and Secular departments in the Hedi Steinberg Library, located in Stern College. This progress is due to the demands of the librarians, which began in 1980. The students also felt the need for positive change when they were forced to go to the uptown library to work on research papers, because the information was not found in Stern Library. When exposed to the uptown library, which is considered a research library, students attending SCW discovered how extensive it was and how deprived SCW's library was. Under the guidance of Mrs. Edith Lubetski, head librarian, many changes are taking place and will continue to do so. Many prestigious books have been acquired in the Judaic Studies departments such as: *Concordance of the Rambam, Tosefot, the Zohar, Chassidic*

*Discourse, and Conversion to Judaism: A History and Analysis. In the Secular Department, The Art of Scientific Writing, Inside Investment Banking, and Women in Culture and Politics* are among the additions.

The purchasing of books is determined by the librarians yet there is faculty involvement. The librarians provide the faculty with a recommended book list to choose from, and take into consideration suggestions from teachers as to certain books that should be purchased for the good of the students. For example, *No Ivory Tower* was bought at the request of Professor Schrecker and *The Closing of the American Mind* was obtained at the request of Professor Bloom.

Many services have been incorporated into SCW's Library. For example a new system has been established involving registration cards

which one is required to fill out. This is done so that the librarians may be able to contact people with overdue books or books on reserve that might be needed in the library. This system was designed in order to save time for the librarians and students who need to obtain a certain book in a hurry. New hours were instituted due to the many requests made by the students. The library is now open later on Sunday nights.

A few interesting devices have also been added in the library and have been made accessible to the students. Videotapes are offered in a wide variety. There are two videotapes delving into the art of Simcha Dance and a videotape containing insight and instruction in aerobic exercise. There are also several movie videos. All of these tapes can be taken out overnight and may be utilized in the Orange Lounge in Brookdale Hall.

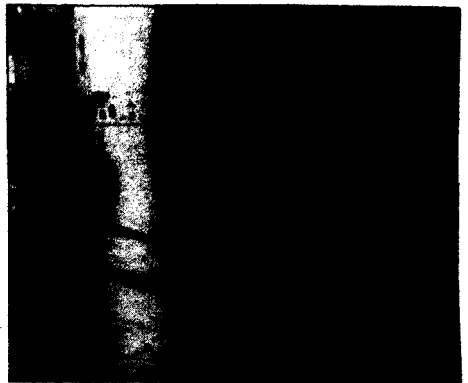
# Past Success Prompts Second Art History Tour to Italy

by Rochelle Newman

Slides from this past summer's Art History tour of Italy led by Professor Joan Root, were recently shown at Stern College, during an event sponsored by the Fine Arts Society.

The tour, which lasted two weeks and covered sights in Venice, Florence, and Rome, was the result of a student-felt need to visit the art studied during the spring semester.

The popularity of the first tour has led Professor Root to organize two more tours for this summer. The dates will be June 29 through July 13, and August 10 through August 24. The cost is \$2,250 which includes transportation, accommodations, and museum entrance fees. Credit is granted



Docked gondola in Venetian canal.

upon successful completion of an optional research paper.

Shani Golin, a SCW student who participated last summer, said, "It was amazing. We packed in a lot in a short time and saw so much. It was a very good learning experience." Professor Root felt that everybody on the tour was wonderful and that everything worked out very well. She believes that

the tour provided a unique opportunity for students at SCW to study the masterpieces of Italian art. According to Professor Root, "A good pair of walking shoes and a sense of humor is all you need."

For more information, contact Professor Root at (212) 751-5464, or write to: 531 Main Street, Roosevelt Island, New York, New York 10044.

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# Sports

## SCW Basketball Team Defeated 65-61

by Miriam Simpson

After a valiant fight, the SCW basketball team was defeated after playing their last three games. The first loss took place at York College, where despite leading at half time, York managed to take the lead, winning by three points. As usual, a strong defense was shown by guards, Sheba Stern, Stephanie Schechter, and Atara

Wolnitz. Being that this was the first game played under the instruction of the new coach, Mr. Weiner, the team was not in top form, and had only one practice behind them. "We weren't ready for the full court press and that's why they took the game," explained Sheba Stern.

Immediately following semester break, the SCW team

played their next game at Hunter College. The SCW team clearly showed signs of a long vacation without practice. "Hunter really tired us out so we couldn't hold up to them," said Sheba. The game was close and went back and forth until the SCW team finally lost by 10 points.

On February 8, Stern competed against Marimount

College. After a grueling game, SCW was defeated by four points with a final score of 65 to 61. The top scorers of the night were Stephanie Schechter, with 15 points, Sheba Stern, with 11, Atara Wolnitz, with 14, and Nava Wells with 12. The trouble began when Stephanie Schechter fouled out of the game in the beginning of the 2nd half.

SCW lost one of their strongest players who had scored 15 points until then. Stern was in the lead by 9 points, but Marimount soon caught up and went on to win the game by 4 points. The Stern basketball team still has one more game left to play this season. One can only hope they will experience better luck.

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