

# THE OBSERVER

The Official Newspaper of Stern College for Women • Yeshiva University

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## SCW Fire Injures Lab Tech

by Sara Radloff

At approximately 9:15 Tuesday, October 31, fire alarms echoed through the SCW school building. Most students, believing this to be a fire drill, grudgingly climbed down the stairs and out of the school building. When students reached the sidewalk, they were soon met by ambulances and fire engines. It became readily apparent that this was not simply a drill.

Ms. Susan Weigl, a lab assistant at Stern College, had been severely burned in the Biology lab. She was preparing a routine experiment for biology students, isolating chlorophyll, by mixing acetone and spinach in a blender. Sparks flew, and Ms. Weigl's blouse caught fire. She ripped her shirt off, threw it into

the hallway, and pulled the fire alarm. Ms. Weigl's neck, chest and hands had been severely burnt.

Mrs. Victory, the College's laboratory manager, was the first person to arrive at the scene. Victory had been working in the chemistry laboratory on the fifth floor when she heard the fire alarm, and she decided to leave the school building in case it was a real fire. As she went down the staircase of the old wing, she noticed something shiny in the third floor hallway. Mrs. Victory stepped into the hallway and saw a blouse on fire. Weigl urged her to get help. Victory frantically ran down the stairs to notify the office. Dr. Burdowski, Dr. DeSantis, Clarin Barrett, school painter, and a security guard rode the elevator up to the fourth floor. When they found no fire, they raced down to the third floor lab where they spotted Susan Weigl in the hallway.

Dr. Burdowski said she was "shocked but alright." He then grabbed the fire extinguisher from his laboratory and put out the fire in the hallway. Weigl mentioned that a fire was still burning in the preparation room. There, Dr. Burdowski found plastic and paper on fire, extinguished it, and opened a window to release the fumes.

Mr. Barrett helped Susan to the elevator and brought her to the admissions office. Barrett said that when he found Weigl she was in serious pain and that pieces of her fingertips were severed. Once in the lobby, he sprayed first-aid spray from the guard's first-aid kit over her burns.

The faculty of the Admissions Office reacted immediately. Dean Ethel Orlan called 911 and was instructed to pour cold water on Weigl's burns, while Mrs. Zeida Braun, head of Student Services, called Hatzolah. Three minutes from the time of

the call, Hatzolah arrived. Two fire engines, a fire car, and a rescue team joined soon after. By 9:35, the police were on the scene. Hatzolah treated Weigl and brought her to the Cornell Medical Hospital Burns Unit. There, she was placed in a great tub of water to treat her burns. By 5:35 p.m., Weigl condition was reported as being "fair".

By 9:36 a.m., word came that the fire had been extinguished. Dr. Burdowski escorted the firefighters to the scene of the fire. The firemen made sure that the fire had been contained and that the fumes had dissipated before allowing students to return to their classes.

Much speculation has ensued as to what exactly caused the fire. Acetone is a chemical that is highly flammable at extreme temperatures. The fire chief told *The Observer* that "an old and faulty blender could provide a possible explanation." Dean Orlan suggested two hypothe-

ses: The blending itself could have generated enough heat to make the acetone flammable. However, if a blender could generate enough heat to make the acetone flammable, it probably would not be a standard procedure written up in textbooks. The other hypothesis was that some acetone liquid might have seeped into the motor of the blender and become flammable. According to Dr. Burdowski, there was no explosion. However, there is no evidence of an open fire. The chemicals, he explained, could have splashed out of the glass container and ignited.

Both students and faculty were very upset over the incident. Mrs. Victory said, "It's no one's fault, these things happen." Dr. Burdowski added "we wish Ms. Weigl the best... she's an amazing young woman with a tremendous amount of wear-with-all".

## Food Services Committee Cooks Up Improvements

by Cindy Tuckman

After an outcry from the student body earlier this year for meal plan reform, a new Food Services Committee (FSC), chaired by Elizabeth Botterman and Esther Strauss was formed at SCW. The new committee has been actively trying to improve conditions in the cafeteria as well as incorporating student ideas into the Food Services Department and Administration of Yeshiva University.

An open student forum was held on Wednesday, October 25th by the SCWSE FSC. The forum was primarily devoted to problems that have arisen since the beginning of the school year. The University's independent Food Service Consultant, John Birchfield, a nationally renowned college food-services advisor, discussed his evaluation of the food plan and suggested further changes to improve the plan. This summer, Mr. Birchfield suggested a mandatory food plan for all dormitory residents. He felt that the only way the University could stop losing overwhelming amounts of money in food services was to utilize the University's resources and facilities maximally. The increasing patronage of local restaurants and food preparation within the dormitory has made it difficult for the Food Services Department to balance

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Former Senator Winikow addresses Stern College.

## Senator Winikow Addresses SCW

by Rina Hain and Malkie Mufson

The J.P. Dunner Political Science Society and the Stern College Student Council sponsored an evening on the topic of Jewish Women in Politics. The program, which took place on October 31 at Kook Auditorium, featured former State Senator Ms. Linda Winikow.

Winikow entered her career in politics by becoming involved in community service. Motivated by a desire to improve the area in which she lived, Winikow believed that she could help alleviate the problems Rockland County faced. In 1971, after quite a few years of involvement with the community in the county, Winikow decided to run for Senator, representing Rockland County. "My constituents

told me that it was not yet time for a woman and especially a Jewish woman to be a State Senator," Winikow recalls, however, "I told them that with or without their support I was going to run." She did and was elected and reelected until 1984, when she voluntarily stepped down from her position as Senator.

Winikow told an amusing anecdote concerning the challenges that she has faced in her career as a woman. She was once driving her car which had senator licence plates and was behind a bus that was being escorted by police cars. Unbeknownst to her, the bus was transporting criminals to a prison. Before she realized what was occurring, her car was surrounded by the police. They

saw her licence plates and looked into the car, only to see a woman whom they assumed could not be a senator. They were convinced that it was a prison break because how could a woman possibly be a senator? Eventually, Winikow convinced the police that indeed she was a senator by revealing her identification cards.

Throughout her lecture, Winikow stressed the importance of hard work and perseverance in achieving one's goals, letting her audience know that, if women "do their homework," they can achieve anything they wish to achieve. In addition, Winikow told that she's always encouraged her daughters to go out and get a family. She mentioned that her children did not suffer because

Continued on page 13.

## Jewish Students Victims of Anti-Semitic Attack

by Debby Aharon

On Sunday, October 8 at approximately 1:00 a.m., three Brooklyn College students; Steven Eilat, 18, Josh Fogel, 19, and Steven Weisburg, 19, were attacked in a racial incident.

According to the New York Times, two of the students left a party at the Hillel House of Brooklyn College to purchase some juice from a local store when "three assailants strode up to Mr. Weisburg and Mr. Fogel... and began shouting anti-Semitic epithets at them." The report quoted Inspector Sanderson who claimed that a short conversation went on before "the punches began to fly."

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# Editorial

## Student Reaction Is Cause For Alarm

The reaction of SCW to the alarm set off on the morning of the biology lab fire was potentially disastrous. A large portion of students and faculty assumed that it was not a serious matter "but only a fire drill." Some professors continued to conduct classes even after the alarm went off. In the cafeteria, diners went on eating, oblivious to the tumult overhead. Despite the danger posed by riding the elevator during the event of a fire, many students chose to do so in an effort to avoid the heavy traffic of the stairways.

It is disgraceful that it takes an emergency situation to raise the awareness of the enormity and importance of safety procedures. By law, people are required to evacuate a building when the alarm goes off. It is inconceivable that they should ignore the possibility of real emergency.

Students and faculty at SCW must be made aware of safety and evacuation procedures. Last Tuesday, the location of the fire was initially unknown. Not knowing where the dangerous area is compounds the need for speed and organization when leaving the building. There must be no hesitation when responding to a fire alarm.

# Secretary Of State

## Cooks Up PLO State

### For Israel To Swallow

Is Secretary of State Baker cooking up a PLO state for Israel? Forty one years after the establishment of Israel, women at SCW need to remind our friends in the United States State Department that activism is not dead.

The New York Times and other publications try to cast the Jewish state in the role of the aggressive Goliath while depicting the Arabs as Davids-helpless victims. Perhaps subconsciously drawing from the media's absurd and obscene analogy, Palestinian gangs resort to sling shots with steel ball bearings, stones, cinder blocks and Molotov cocktails to wage their daily war against our brothers and sisters throughout Israel. Secretary of State Baker has legitimized the PLO-an organization of terrorists and murderers dedicated to destroying the "Zionist entity". Yasser Arafat talks with a forked tongue issuing contradictory communiques in English and Arabic, while the US State Department and Jewish liberals applaud.

We believe that Arabs already have their state. 76.9% of Palestine, today called Jordan, was established by the British to give Arab Palestinians their homeland. Arabs who wish to live peacefully in Israel may do so and enjoy, like other citizens, the fruits of Israel's peaceful development. Those who are not satisfied should consider moving to one of their 21 Arab states or to Jordan, their designated homeland.

Stern College women should make our support of Israel loud and clear. Demonstrate your support by writing to President Bush at: The White House, 1600 Pennsylvania Avenue, Washington D.C.

Announcing...

# EVENING WALKING SERVICE

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Beginning Mon. Nov. 6th

Monday, Tuesday & Wednesday Nights

9:30 BH to SCW 9:35 SCW to BH

10:00 BH to SCW 10:05 SCW to BH

11:00 BH to SCW 11:05 SCW to BH

11:30 Stern to BH via Van

Please make use of this service provided by Yeshiva University Security, thanks to the cooperative efforts of Mr. A. Hoyt, Mrs. Z. Braun and Rachel Mohl.

# THE OBSERVER

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# Letters

## To Each Her Own

To the Editors:

Torah U'Mada is what Yeshiva University is all about. Day after day, students sit in their classrooms learning about the importance of camaraderie, ethics and virtues in the Torah. Then, why do some unidentified students at Stern College, insist on stealing the *New York Times* from those students who are not willing to wake up at the crack of dawn to get it?

Many subscribers have been complaining about their paper's absence when coming down after 10 am to retrieve it. What is going on? If some students at Stern College cannot be honest about a fifteen dollar subscription to the paper, how can they be honest in life? What are they doing at Stern if they are going against everything that they are being taught?

There have been many suggestions as to how to alleviate the problem. Realistically, there should not be a problem. There should be honesty and trust amongst students. If someone who does not subscribe to the paper wants to read it, she should get together 40 cents, go to the store and buy one! Banji Latkin SCW 92

DON'T FORGET TO VOTE!

## Efforts for Library

To the Editors:

In a past issue of the *Observer* the students expressed their appreciation for the renovation of the North Wing of the Hedi Steinberg Library. The students thanked the administration in general, but in light of the tremendous efforts of all those involved, I think we should recognize them by name.

Dean Pearl Berger and Dean Karen Bacon who have worked on this project from its very inception and have been involved in every minute detail throughout.

Jeff Socol for all the maintenance assistance.

Pedro Gonzales and his crew for the construction.

Steve Berkowitz and Sam Mandelbaum and their housekeeping crew for their help.

Doug Rogers for the top of the line heating and ventilation systems.

Jay Blazer for his useful input and advice.

Jeff Rosengarten with the assistance of Paula Baumser for coordinating all the efforts, and Dr. Sheldon Socol for his ongoing support.

We would also like to recognize Gerald Clark, the architect, and Susan Quick, the interior designer, for their contributions.

Yours Truly,

Professor Edith Lubetsky

## Risking Harm to the Student Body

To the Editor:

I am compelled to write this letter regarding a matter of great concern in the student body: the surprisingly small membership of the "Late Night at the Library Club" of which I am an active member. For those students unfamiliar with our club, I will provide a brief history. The "Late Night" club is one of the oldest organizations on campus whose members espouse a variety of majors. Club members are students who are forced or prefer to spend long nights in the library. The low membership is hardly due to the "light" workload of the average Stern College student or a lack of research papers assigned. Rather, it is the fear of walking back to the dorm unprotected that prevent students from joining our club. In fact, LNLC's members anticipate an increase in membership due to the newly renovated and improved Hedi Steinberg library. I would like to propose a simple solution, which is by no means an original one. Security guards should be required to walk students back and forth from the school building to the dorm from nine to eleven at twenty minute intervals. This would greatly reduce the risk of bodily harm resulting from the use of the library and simultaneously increase the numbers of students who would use the library at night. Such a policy would demonstrate an overall concern for the safety of the student body.

Lisa Lasher

SCW 91

# SENIORS

Please be advised that you must bring \$180.00 worth of ads or you will not receive a yearbook.

Prices for ads are as follows:

1/4 Page	\$48.00
1/2 Page	\$80.00
3/4 Page	\$120.00
Full Page	\$200.00
Silver Page	\$200.00
Gold Page	\$200.00

Please submit ads no later than November 30, 1989.

For further information or to submit ads, see Ruth Rosenbaum, room 152 or call 770-7700.



# Politics

## Keeping On Top of the Mayoral Campaign

by Elizabeth Botteman

Name-calling, mudslinging, bantering and rhetoric have been the earmarks of this year's New York mayoral race. With less than two weeks to the election, many voters are still unclear as to what each candidate hopes and promises to achieve as the next mayor of New York City. David N. Dinkins, the Democratic candidate, and Rudolph Giuliani, endorsed by the Republican and Liberal parties, have still been unable to agree to even one debate.

The latest poll shows a significant gain by Giuliani on Dinkins. Whereas Dinkins had been leading by an average of twenty points or more, he is presently leading by only five percentage points. Many see the viability of a Giuliani win if he can attract the predominantly Democratic Jewish vote. It appears that the undecided Jewish vote could be a deciding factor for either candidate.

Recently, many Jewish voters have left the Democratic camp because of their fears of anti-Semitism. They cite Dinkins' prior connection to Louis Farrakhan and his present association with the Reverend Jesse Jackson. Farrakhan made enemies and headlines when he called Hitler "a great man." Jews have been wary of Jackson ever since his infamous remark referring to New York as "Hymetown."

He supports moving the United States embassy to Jerusalem and wants to continue aid to Israel.

### RACE RELATIONS

Dinkins, as the first black mayor of New York, hopes to banish the racism that is entrenched in the city. He feels that because so many Jews are presently supporting him, he can bridge the gap between Jews and Blacks.

Giuliani wants to stop racism and bigotry by having different groups work together within his administration. He realizes that in order for the city to be run properly everyone must work together.

### FIRST PRIORITIES IF ELECTED MAYOR

Dinkins wants to work on the budget, crime and drugs. In addition he would work to improve education, housing and health care.

Giuliani's goal is to banish the sense of hopelessness in the city and make people feel that they can put an end to the decline of the city. He wants to attack crime, drugs and the budget.

### ON JEWS AND ISRAEL

Dinkins is outspoken in his support for Israel and said he would not welcome any visits from Arafat. In 1975 he founded the Black American In Support of Israel Committee. He ran full page ads denouncing the United Nations' resolution equating Zionism with racism, and travelled to Munich and Dacca to protest President Reagan's visit to the Bitburg Cemetery. Dinkins asked that the issue of Soviet Jewry become a top priority. He supports Israel's right to secure borders, but does not feel the United States should get too involved in the politics of Israel.

Giuliani, as district attorney, fought to deport notorious ex-Nazis such as Boleslav, Markousky and Karl Linna. He personally argued to close down the PLO office in New York and went to Washington in 1987 to demonstrate on behalf of Soviet Jewry. He worked with the Board of Education to establish a curriculum to teach school children about the Holocaust. Giuliani opposed the establishment of a PLO state, and recognizes the fact that the PLO is still a terrorist organization.

### HOMELESS IN THE SUBWAY

Dinkins feels that no matter whom the person is, whether rich or poor, if he is infringing on others' rights, he must be removed. The person is not being kicked out because he is homeless, but rather as a result of his behavior. He feels that we must protect the rights of others.

Giuliani admits that homelessness is a multifaceted problem, and includes the problems of mental illness, drugs, and crime. The city should set up rescue missions where homeless people could be helped. He also advocates more single room occupancy units for the homeless.

### CRIME IN THE SUBWAY

Dinkins proposes placing police on every train. He feels it could take up to four years to achieve this.

Giuliani wants police officers in the subway to walk a beat, they should not only be on trains but on the platforms, where over two thirds of subway crime occur.

## Arens Optimistic About Israel's Future

by Rachel Mohl

On Tuesday, September 26, a group of Stern College students attended a lecture given by Hon. Moshe Arens, Israel's Foreign Minister. The Stern women were only part of the large crowd that gathered at the Park East Synagogue to hear Arens speak. The lecture was sponsored by the New Leadership Organization of the Jewish Community Relations, Council and many important officials and delegates were in attendance.

After the national anthems, Mr. Arens was introduced by James Tisch and Rabbi Marc Schnier. Both spoke of our responsibility to assist Israel so she may grow and remain strong. The hope for a year of commitment to "cementing the link" between the New York Jewish community and Israel was expressed along with wishes for a peaceful new year.

Arens began by telling of his pride in representing a "small but unique country" as well as Jews throughout the world. He described his mixed emotions about serving as Israel's Foreign Minister. To him, it is both a burden and a pleasure.

He specifically spoke about his visit to Kenya and Budapest, Hungary. Arens met with delegates there when each country renewed diplomatic ties with Israel. He recalled these as two of the most moving moments of his nine months in office.

Arens spoke in New York at the time of his first appearance at the United Nations General Assembly. He related informa-

tion about his talks with President Bush and Secretary of State James Baker. It was necessary for him to convince the Americans that "we want peace" despite the fact that Israel will not make concessions in the Middle East peace process.

Arens supported Prime Minister Yitzchak Shamir's peace initiative which he believes introduced new momentum into the deliberations. He blamed the lack of understanding of Israel's position on a lack of communication and Hasbarah (explanation).

He described his plans and hopes for strengthening Israel economically. He felt that the country needs to restructure its work force to utilize the skills of the people. This revitalization of Israel's economy is dependent on the renewal of Lavi Fighter Plane Project according to the Foreign Minister. Many new jobs are needed for the expected influx of new Soviet immigrants.

Arens spoke informally with a sense of humor and confidence. He was optimistic about the future, saying we must "stay the course with patience and not give up hope." Israel's cause is just; therefore, despite the slow process, success is inevitable.

Arens stressed unity as the ideal that will bring a bright future. Despite the current Knesset with political rivals sitting together, Israel must "present a united front to the world and speak with one voice." Arens concluded by wishing the audience a good year and, more importantly, a year of unity.

## Anti-PLO Demonstration

by Karen Pruzansky

Before the holidays, ninety Jewish students from neighboring New York City colleges gathered in a peaceful protest outside of the PLO mission. They fervently expressed their objection to the United States granting a visa which would allow the infamous Yasir Arafat, leader of the Palestinian Liberation Organization, entrance into the United States in order to address the United Nations. The protest was sponsored by NYSIPAC (New York State Israel Public Affairs Committee), a bipartisan student organization.

The demonstration outside of the PLO mission in New York not only brought much media attention, but it also attracted the New York city mayoral candidate Rudolph Giuliani. As a former U.S. attorney, Giuliani had vehemently argued the case to close down the PLO office in New York. David Dinkins, Giuliani's opponent in the New York city mayoral race, was also issued an invitation but was unable to attend.

The United States government's current policy, which would deny Arafat entrance into the United States, could change under the Bush administration. Students are not the only ones who are voicing their concerns. A bipartisan letter opposing the reversal of this policy has been sent to Secretary of State James Baker by sixty-eight senators. Another letter initiated by members of the House of Representatives indicates that "granting Arafat a visa would be irreconcilable with United States law."



YU demonstrators outside the PLO mission.

## Sy Syms Events

Wednesday, November 8, 1989 8:15 PM Room 418 Stern (VAN 7:45 Lot A) ..... Careers at Con Edison

Tuesday, November 14, 1989 8:00 PM Room 411 Beller (VAN 7:00 Stern Dorm) ..... Careers in Finance

Wed., Nov. 15, 1989 8:00 PM Room 411 Beller (VAN 7:00 Stern Dorm) ... Commodity Trainee Program w/Philipp Bros.

## Around The Campus

### Potvin Resigns as Pre-Health Sciences Advisor

by Sandra Schneider

Dr. Potvin resigned from his position of pre-health sciences advisor on November 1, 1989.

In explaining his resignation, Dr. Potvin admitted that "The timing of my resignation is not optimal," since the busiest time for advising begins in April and continues throughout November of each year. He revealed that he is "under a lot of pressure to publish and research. I have been an assistant professor since 1980—a long time to stay at one rank. I cannot advance myself academically unless I publish at a significant rate."

It seems that the current policy of the University is that anyone who is not publishing will not be promoted. Dean Rosenfeld of Yeshiva College and Executive Vice President Egon Brenner have indicated that Dr. Potvin needs to publish in order to justify promotion.

In order to remain on the faculty, Dr. Potvin must teach

at least six hours a week. This is in addition to the research and to his role as advisor to the pre-health sciences majors.

According to Dean Ephram Nulman, Yeshiva University officials have been looking for a replacement for three weeks. They have put out a large advertisement in the New York Times. Although Dr. Potvin agreed when he was asked to continue as pre-health sciences advisor until a suitable replacement could be found, he was later told it would not be necessary.

In the interim, a committee has been formed. Two faculty members on each campus in collaboration with Dr. Steve Lazar, an assistant dean at the Albert Einstein College of Medicine (AECOM), are maintaining the advisorship position.

Dr. Potvin suggested that it would be beneficial for SCW students to have an advisor who could teach in addition to advising on a weekly basis.

## Chemistry in Action at Magic Show

by Sarah May

October 30-November 3 was declared National Chemistry Week by the American Chemical Society, and the Stern College Chemistry Club celebrated this event with gusto. In the hopes of making students aware of the chemicals they eat everyday, posters illustrating the molecular structures and the food sources of various chemicals (amylopectin, lactose, amylose, cellulose, sucrose, vitamin B, vitamin A) were posted in the school cafeteria. On Wednesday, Nov. 1, during Club Hour, the Chemistry Club presented Chemagic, a show illustrating the wonders of chemistry.

Delegates from each chemistry class participated. Tamara Draizen and Monica Kreiger, from General Chemistry, using redox reactions turned a penny into silver and then gold. Nechama Goldman, of the Organic Chemistry class, reproduced Lot's wife by building a pillar of salt from a supersaturated sodium acetate solution. A gel filtration of haemoglobin was presented by Heather Rush and Sara Weiss of the Biochemistry class. Sarah May, Organic Chemistry student and co-President of the Chemistry Club, created a polyamide film and made nylon. Atara Kane

and Cindy Tuckman, also organic chemistry students, theatrically illustrated the beauty of chemistry with their "Rainbow Connection" show.

There were over forty people in attendance, many of whom had little involvement in sciences. All the science professors were in the audience lending a feeling of support to the performers. Both Dean Bacon and Dean Orlan were present, and after the show, they commended the participants on their intriguing and entertaining performances.

Dina Najman said "It's great to have such a big turn out. I'm glad so many people were interested." Seema Fixler, a Biology major, commented, "It was very interesting. They spoke well about the value of chemistry." Professor Dobin, General Chemistry teacher and Chemistry Club advisor who assisted in the organization of the successful event, declared, "I'm very proud of the students and pleased that they had the opportunity to experience first hand all that's involved in chemistry, not just for fun, but also to produce useful results." She stated her confidence that Stern chemistry students are properly prepared to compete against students from other schools in

this field.

Paula Needleman, co-President of the club was thrilled by the event, "I was excited by the large turnout especially from students who aren't necessarily into science. It was nice that all the science teachers came and showed their support. The feedback from the administration was very positive."

### TO ALL STUDENTS

Please note the following two items

1. The ENGLISH DEPARTMENT will not approve the three week intercession courses offered by Summer School Programs.

2. Final Examination for the Spring 1990 semester are scheduled for May 16th-May 23rd.

Please make sure that you keep these dates in mind in making your plans.

## From Across The Sea—

### Avi Weiss Protests at Auschwitz

by Shoshana Levine

Whether he's travelling to Moscow, to Geneva, or to Illinois prisons, Rabbi Avi Weiss is always on the move. This strong Jewish activist, pulpit rabbi and faculty member of Stern College is actively involved in every Jewish political issue, including Soviet Jewry, the Pollards, and now the latest one—Poland. Three months ago, Rabbi Weiss led a group of people to Poland to protest against the Carmelite convent located at the Auschwitz death camp.

The convent was established in 1984 when a group of nuns took over the building at the entrance to the camp. For three years, Jewish leaders continually protested against the location of the convent at a site so bitterly representative of the greatest tragedy that ever befell the Jewish people. In 1987, faced with mounting opposition, Roman Catholic representatives, including 4 cardinals met in Geneva with Jewish leaders and signed an accord providing for the removal of the convent no later than Feb. 22, 1989.

By July 1989, the convent, which not only had not been relocated but was being expanded and refurbished, became the target of Rabbi

Weiss's demonstration. As the leader of the demonstration, Rabbi Weiss stated, "We came to Auschwitz in the spirit of Martin Luther King to peacefully raise a voice of moral conscience. We did not imagine we would challenge so many institutions." But challenge they did. This group was attacked by Polish workers and castigated by the Polish press. They were vehemently denounced by the Polish Cardinal Jozef Glemp, and were even described in some Western newspapers as "militants" who "stormed the convent." In response to the furor that he and the group generated, Rabbi Weiss declared, "We demonstrated only after attempts to negotiate the removal of the convent failed. It is not we who were violent, but rather we who were violated."

Strong outrage at what occurred in Poland was expressed by the State Department, the Israeli Foreign Ministry, and many Jewish organizations. Polish Minister of Labor Jacek Keroen said that he felt very much ashamed as a Pole for what happened. The Polish Press Agency (PAP), which had originally reported that the Jewish protestors had "come to attack the nuns", reversed its position and apol-

ogized. And finally, Polish Deputy Foreign Minister Jan Majewski declared, "Because of the latest incidents at the Carmelite convent at Auschwitz, the government has decided to intervene to insure its removal." This statement was eventually followed up with advocacy from the Vatican.

Others feel, however, that when people become caught up in political disagreements, the primary issue becomes of secondary importance. In this case, human suffrage, the basic underlying issue, was overlooked. While Jewish leaders were outraged at the location of the convent, the nuns were there for seemingly good intentions. They wished to pray for the four million victims of Auschwitz and to sanctify, in their own way this holy site.

"We did not regard ourselves as trespassers" Rabbi Weiss stated emphatically, "in the most tragic and unwanted way. Auschwitz has become Jewish-owned. It is a Jewish cemetery with the bones and ashes of Jews strewn across its ground to this very day. Let the nuns who say they are praying for those who died in Auschwitz pray elsewhere. Those who died as Jews should be left to rest in peace as Jews."



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# Interview with an Orthodox Jewish Feminist

The views expressed in this article do not reflect the opinion of the administration or students of SCW.

*Blu Greenberg is an Orthodox Jewish feminist who lectures widely on the status of women in Orthodox Judaism. A graduate of Yeshiva University's Teachers Institute and of the Revel Graduate School of Jewish Studies, Greenberg participates with women from other denominations in discussions of the role of women in Judaism. Some of Greenberg's views have been met with criticism from Orthodox circles, particularly, the fact that she advocates Orthodox smicha for women.*

*Greenberg is listed in the Who's Who in World Jewry, VIP's in Contemporary Jewry, and in 2,000 Notable American Women. In addition, she is the author of three works: How to Run a Traditional Jewish Household, On Women and Judaism and A Special Kind of Mother and Other Poems.*

*Greenberg taught at Pardes Institute in Jerusalem and served as an instructor in the Department of Religious Studies at the College of Mount Saint Vincent. An activist in the Jewish community, she is on the Executive Board of the Federation, the Jewish Publication Society, Hadassah Magazine, the Coalition to Free Soviet Jews and the Jewish Book Council of America. She is a co-founder of U.S.-Israel Women to Women.*

*Greenberg resides in Riverdale, New York with her husband, Rabbi Irving Greenberg and family.*

by Deena Yellin

*Observer: Do you see feminism and Orthodox Judaism as diametrically opposed and if not how do you respond to the argument that they are?*

Greenberg: On the surface, it looks as if they are diametrically opposed because Orthodox Judaism stands for upholding the tradition and maintaining the status quo and feminism stands for the redefinition of roles for women. But if you look a bit deeper and probe the history of halacha (Jewish law) and women's roles, you'll see that there has been movement, reinterpretation and change. There has been progress for the most part, sometimes in the addition of rights and responsibilities. By and large, I believe that it has been an upward movement in terms of halacha defining the role and status of women.

In Torah, Halacha and Midrash we find no blanket halachic definition of equality of the sexes such as in the proposed ERA. Yet, the basic principle of human dignity and existence, that men and women alike are created *b-tselem elokim*, in G-d's image, holds the kernel of equality of the sexes and is powerfully operative. The fact is, Jewish women were not abused. By and large, they were protected. Yet, in some areas they were defined by a hierarchical relationship which is now being called into question by the new values for women. True, these

notions of equality of sexes and greater access, involvement and responsibility are feminist ideas but they are certainly consistent with the historic understanding of halacha of growth and responsibility of the human being. So I don't think that feminism and halachic Judaism are antithetical.

On particular issues, halacha defines the parameters and you can go no further. Yet, the broader principle of equality is implicit; one can find it embedded in halacha vis a vis women both in terms of protec-



Blu Greenberg

tions for women and the way halacha and *aggada* (extra-legal teachings) define women. I think this principle opens the door for reinterpretation in light of the new principles even where, on the surface, it would seem that there's no place for it. Take *gitten* (Jewish divorce) for example. Recently, I received a call from a young woman who, after many years of living in a difficult marriage, wanted a divorce. Her husband does not want one and is threatening to refuse her a *get* (Jewish divorce contract) if she does not give him whatever settlement he wants. She's terrified that he's gone off the deep end. I'm sure some pressure will be placed on in-community sanctions, etc. but it will be a long and hard haul. Emotionally, this has made her more vulnerable. The whole area of *gitten* is one where women are potentially at a disadvantage. There have been a number of retail measures, trying to solve the problem case by individual case-community sanctions, organizations such as GET, communal coercion and civil court decisions all of which would serve some people very well. But the only real solution is a wholesale one at the level of the law a halachic reinterpretation that would be beneficial along a much broader front.

*Observer: In what other areas do you see a need for changes to be made within a Halachic framework?*

Greenberg: The area of Talmud Torah for women has gone through a great deal of change in this century, the result of many different sociological, economic and political factors. If you take any Jewish community of a century ago and flash

before their eyes a scene of women's learning today, such as at Stern College, they would be startled. There has been a virtual explosion of women's learning and most remarkable, women's study of Talmud, a reversal of the situation for most of Jewish history.

Zalman Zorotskin, a posek of the middle of this century, captured the spirit of this change in the following *psak*: He was asked to render a halachic decision for the Bais Yaakov schools about some aspect of women learning Torah. He gave a *psak* (halachic ruling) that under contemporary societal conditions, not only is it permissible but it ought to be done. He stated that whoever does not teach his daughter Torah it is as if he had taught her *tiifut* (trivial things). Note the reversal of Rabbi Eliezer's words in Mishna *sotah*. I think what's going to emerge from that is not only an acceptance by the community, but a pride in women's education and the creation of institutions to teach women. I also think that this will ultimately lead to *smicha* for Orthodox women. This, of course, can only come after a critical mass of devout women have mastered the text.

*Observer: What would be the practical use of women having smicha?*

Greenberg: That will take a long time to tell. It would develop in several stages. The first would simply be a recognition of women's mastery of the text. Then it might be women functioning as teachers, similar to the way they do now, but with a title. Then it might be followed by women making halachic decisions, which may not be that far off once women get the where-with-all to learn the material. That too would happen in stages. First it might be in the form of halachic conjecture, then interpretation, and finally *psak*. Another stage might be in relation to women's *tefillah* groups. Currently these groups manage without the presence of an authority figure or more *de-atra* participating. Although there are rabbis in the community who make decisions for the women's *tefillah* groups, I could see women also filling that role.

I can also see women with the title "Rabbi" taking leadership roles in Jewish organizational life, such as the chaplaincy and interfaith work that rabbis do. There's a variety of roles in the community that are not rabbinic in the classical sense of teaching and *psak* but that require, for sociological reasons, the title of rabbi.

Primarily the first steps will be encouragement of women to go on and become more learned. Recognizing their mastery of the text and acknowledging their ability to grasp the processes of halacha—as *semicha* does—is an important part of that encouragement. I think this will happen in the not too distant future and

will happen just because of the increase in learned women. And I see it all around. There are several women's learning groups in Riverdale that didn't exist in the previous years. The women's Mishna class is taught by a woman, an artist and grandmother, who's been teaching it for over a decade. One year when she was in Israel, I substituted for her. What was amazing to me were the women in the class who had no formal training, but who had such incredible understanding and insight in to the text, some could even anticipate the *tanna's* question and then the answer. I had two reactions; one was a sense of exhilaration and the other of loss. What if these women had received a serious education when younger. Surely, some of them could have been scholars.

So, it's going on—the redefining of women's roles in the community and women's study of Torah. The reason I believe *semicha* for women will take place in the future is intersection of two forces, this explosion of learning and the powerful model of women who are rabbis in the liberal denominations. In my own experience, this latter phenomenon was a horrifying thought to me a decade ago, but less horrifying as I began to think about it and encounter some of these women. It took me six to seven years, from the time when I first heard the idea of a woman rabbi until I could think of it as a possibility. Currently, there's a lot of antagonism towards the idea in the Orthodox community, but as we increasingly encounter or read about women with the title rabbi and see that they are not out to destroy *yiddishkeit* nor that the whole system crumbles because of their existence, our community might find a way to integrate these *talmidot chachamat* into new communal roles.

*Observer: What is your perspective on women's prayer groups?*

Greenberg: It's very complex and I really don't have any easy answers. My thoughts on it are as of yet unfinished. Initially, the idea of women's *tefillah* groups didn't engage me. I was very comfortable with my place in shul and complacent. I found the nature of my experience in shul spiritually satisfying. But the idea of women's prayer groups was something I felt I should pay attention to since other Orthodox women with whom I identified felt it was necessary for their religious growth and spiritual expression. I felt that on principle one should not put down everything new as long as it is halachically permissible. There's a tendency in the Jewish community to jump to criticize and to be suspicious of anything that is new.

When I started going, I used to have a *crisis* should I go to my shul and daven (pray) with my husband and children or go

to the other shul to be a part of a women's prayer group. Usually I'd go to women's prayer group. I had two experiences. One was that I missed the hum of davening in the big shul (because it was a small group) but then there were moments when the women would sing a *tefillah* together or someone would do a perfect *laining* in a soprano voice. I found myself being moved and it touched a spot in my soul. I began to feel that this was a subcommunity for me. We benched *gomel* or made a *mishebrach* and other experiences that women are not privy to in a large congregation and I grew from it. After several years of being able to volunteer only for the *d'var Torah* or hosting the *kiddush*, I decided it was time for me to learn the *trup* (melody for the Torah Reading). It took me an entire year and it was an incredible feeling. You have a different understanding of the Torah when you learn the *trup*, I never realized that it served a learning function. The numbers at the women's prayer group began to grow for it is a different experience from a men's *minyan* where women sometimes feel themselves to be at the periphery. Here, we don't have a sense of anyone being onlookers.

*Observer: Do you feel that women's prayer groups are separating themselves from the community and do you feel that you are in any way missing out on the prayers that cannot be said outside of a minyan?*

Greenberg: Most women's prayer groups meet only once a month because they don't want to separate themselves from the community. It's a tradeoff in that in women's *tefillah* we eliminate some moving parts of the prayer, such as *barchu* and *kaddusha*. On the other hand, women's *tefillah* groups can be moving in a special way with its own peak communal experiences.

*Observer: What are your thoughts about the women at the wall incident?*

Greenberg: I was at the Wall last November. It was a fascinating experience from a variety of perspectives. One was just the sensation of being with Jewish women from all over the world and from all parts of the spectrum of Jewish life davening together. I have to say that was the most moving experience, even more than reading the Torah at the wall and having an *Ahiah*. What also moved me deeply were the genuine tears of women who had never been to the wall and never davened before. The whole notion of *tefilla b'tzibur* (communal prayer) is that you're carried on by others' *tefillah*.

The other surprise was the antagonism and hostility from the *haredim*. It took me by surprise, the shouting and the

*Continued on page 13.*

# Women's Prayer Groups: Heretic or Halachic?

by Nechama Goldman

"And God created man in His image, in the image of God He created him; male and female He created them." (Genesis 1:27)

It is clear from this passage that man and woman were created in the image of God. In this sense, both sexes are the same, containing equal amounts of tzelem elokim. How does this image of God within mankind affect our actions?

The Torah obligation for prayer comes from the passage "to love the Lord your God and to serve Him with all of your heart and with all of your soul" (Deut. 10:13).

There is a positive command to spiritually unite with God in order to grow closer to Him and love Him. Prayer, according to the Torah, served as a personal outlet for each individual's tzelem elokim. Up to the time of Ezra (about 456 BCE), prayer indeed was unstructured and private. Until then the Temple had served the community's public needs.

During the Second Temple Era, the Rabbinical authorities structured prayer and pushed it into the communal realm. This seemed to serve individual and communal purposes. First, there was the aspect of tefillah B'tzibur—praying with the community, a group of individuals uniting their prayers to enhance their individual connection with God. Secondly, tefillah Hatzibur—praying as a community to affirm of communal engagement with God. Public

herself that includes elements of request, thanksgiving and praise.

Nachmonides obligates women in prayer twice daily, once in the morning and once in the evening (specifically the shemonah esrei). Although women are exempt from joining a minyan, they are welcome to participate silently from behind the mehitzta. However, they cannot be counted as part of the ten men in the minyan, nor can they be called up to the Torah to read or make a blessing over it.

The Magen Avraham, a Rabbinic authority quoted in the Mishna Brura, stresses that if women are not forced to stay home with children, women have a positive obligation to hear the weekly Torah portion on the Sabbath. Therefore, although not part of the minyan, her presence is still seen as important.

It seems obvious that people praying together as a group are more powerful in their presentation than individuals praying alone. There is a feeling of spiritual unity when a community attempts to achieve communion with God through prayer. The whole Rabbanic obligation of prayer seems to have evolved in order to enhance this strength of man when facing God. Where then do women fit into this picture?

In the last half century, women have begun to voice the need for women's prayer groups. An Orthodox Woman's Tefillah



SCW Students praying together at orientation.

to fill their Torah obligation by creating an environment conducive to intimacy with God.

In order for tefillah to be useful, it has to mean something. A woman's obligation is to draw near to God. Therefore, the act itself has to prove effective. Since a woman's mitzva is to concentrate on her prayer does she have the option to join with other women in order to enhance the communication process?

Why have women only recently started clamoring for a more public and ritualistic role in Judaism. Within the last fifty years, women have risen to the highest echelons of the professional world. Women have become doctors, lawyers and corporation presidents. With their roles expanding in the secular world, it is not surprising that they seek more active fulfillment from their Judaism. However, how far can women go in moving their role from the private to the public sector without violating a tradition that has been handed down for thousands of years?

Historically, problems such as role placement within Torah, have been in existence for hundreds of years. In the 19th Century, the religious community rose up in opposition to the idea of Orthodox women learning Torah. The right wing Orthodox community propounded that the tradition had been not to send women to the sources for halacha, rather have them rely on the rabbis and knowledgeable men in their community. However, women were always encouraged to pray and say psalms. The image of a woman crying over her sebilim is not an uncommon one for the Jewry of Old World Europe. The piety of women was inherent in their attitude towards their Judaism. Sara Schneier was trying to channel this inherent spirituality into more fulfilling emotional and intellectual directions. It was with great strength of character and courage that she stood up to vehement opposition all over Europe and moved the Bais Yankov movement.

Subsequently, in the 20th century, women learning Torah

has had an incredible impact on traditional Judaism and the role of the woman. Says Rabbi Saul Berman, Rabbi of Lincoln Square Synagogue and Judaic Studies faculty professor at SCW, "Doors have been opened to systematic learning for women. This has had an enormous impact on the (Jewish) family, its society, and their overall opinion of women." He feels that this has been the most positive and significant factor in shaping contemporary and future Orthodoxy.

There is a feeling that the feminist movement has given rise to the desire for ritual equality in the synagogue. The right wing community feels that it is dangerous for women to view the division of mitzvot with a "one for you, one for me" attitude.

Rabbi Hershel Schacter, a Rosh Yeshiva at RIETS and a Rabbinic authority in the Yeshiva University community, was among the five YU Rabbis to publicly forbid women's prayer groups. In answer to the question posed about the halachic viability for such assemblies, Rabbi Schacter vehemently denied the possibility of their existence.

His teshuva on the subject deals with sources discussing the performance of an imitation mitzva because one feels badly about being exempt from the obligation. Will this cause embarrassment to the mitzva as if one would take a lemon instead of an etrog on a year when no etrogim are available. Is it better to just forego the mitzva rather than give the impression that the imitation is an acceptable as the real thing. He feels that women's prayer groups are attempting to imitate minyanim. Furthermore, he feels that their intentions are not sincerely motivated, but based on the desire to find loopholes in halacha in which to insert their feminist ideas. He writes that this suggests that they are trying to "show up" halacha such as Korach and his following did. The fact that women in prayer groups saw their blessings on the Torah, blessing that should preferably be said upon rising in the morning, to say over

the actual Torah, hints that she is trying to imitate men's obligation of aliyot.

Rabbi Schacter also mentioned the importance of the traditional chain inherited for generations from one set of halachic authorities to the next. Tampering with this tradition is uncalled for and dangerous to the structure of the Jewish community and halacha.

Rabbi Schacter strongly suggests that women's prayer groups are a direct result of the Conservative and Reform movements advocating feminist equality in their ritual performances. In addition to being ideologically inappropriate, Rabbi Schacter feels that the whole structure of the Jewish family is broken down and negatively effected by such requests. In addition, it is wrong that men stay home from synagogue on the weekends women attend their prayer group. He mentioned that the social environment of the family, providing the opportunity for girls and boys to meet and form shidduchim (marriages) will deteriorate.

Rabbi Abraham Levine, Rabbi of Lower Merion Synagogue, a young Orthodox community questioning women's roles today, feels that women have always been involved in private prayer. The reason that women are not obligated to pray in a daily minyan and are not eligible to be counted as part of one, is because they cannot hope to consistently fulfill this mitzva. Child care makes daily shliken an impossibility at a certain point in most women's lives. The Torah assumes that women will have children. Therefore, they are not given a mitzva that they can only perform part-time. Since they are not obligated to participate, they do not hold equal footing with the men who are obligated and thus cannot be counted with them. Rabbi Levine feels that many women wish to make a point that men and women should be equally obligated in prayer. Through they may not realize this on a conscious level, this underlying desire for equality is a dangerous attitude to have towards

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Sarah Kaplan Katz reads from the Torah Scroll during a Bais Chodesh service of the Women's Tefila Network. Looking on, from left, are Hannah Miriam Gordon, Rivka Hunt, Freda Hirshman and Vivia Hammer, a visitor from Australia.

prayer emerged as a compensation for the Temple which had served both individual and communal needs.

From the time of Chana, the mother of Samuel, and the originator of silent prayer, women have prayed privately. According to Maimonides, the obligation to pray from the Torah falls equally upon men and women. Rabbis of the Talmudic era thus structured prayer three times a day for men.

Maimonides maintains that women are still only obligated in the Torah command which is private and subjective. Essentially, she can say anything to

Network has arisen. The Network serves to lay down what they feel are Halachic guidelines for women interested in praying together and reading from the Torah as a group. There are prayer groups all over the East Coast, Seattle, and Canada, who keep to the rules of the Network. For example, the rules prohibit calling the groups minyanim and saying of prayers such as the prayer for mourners, the kaddish, and berachot-prayers that can only be recited in the presence of a minyan. The women are not pretending to be men when they create these groups, rather their attempt is



# Ethical dilemmas in the career world addressed at SCW

by Susan Bahn

Two lectures were recently given by the Sy Syms School of Business dealing with the issues confronted by Orthodox Jews in the business world. At Stern College, the lecture entitled, "Being Orthodox in the Business World, a Halachic Approach," was led by Rabbi Tzvi Flaum, Prof. of Judaic Studies at SCW and Mashgiah Ruchani.

Rabbi Flaum began by discussing Judaism's view on "working for a living." He quoted Rabbi Samson Raphael Hirsch who said that when G-d placed man in the Garden of Eden, He defined every individual's purpose in the world. This purpose is avodat haolam, to make a contribution to society, and shemirath haolam, to maintain the purity of the world. Rabbi Flaum then noted that our forefathers, who were mostly shepherds, were all businessmen.

He quoted Tractate Kedushin, 29a, where it is written that if a father does not teach his son a profession, he is guilty of teaching him thievery. Rabbi Flaum also spoke about the Tannaim and Ammoraim who all held various jobs, such as drawing water, gathering wood, working with iron and fitting horseshoes.

Rabbi Flaum discussed the necessary ethics in business, giving examples from the Torah

that stress the importance of ethics. At the time of Noah, G-d destroyed the world because "the entire societal structure of ethics was rampant." G-d chose Abraham to be the father of Judaism because of his ethics and morals. Moses was chosen to be the leader of the Jewish people because of his ethics. Rabbi Flaum pointed out that Jews have to be especially careful in the way they conduct themselves because they are usually judged with more scrutiny.

Rabbi Flaum then discussed one of the most important halachot related to business, namely the prohibition against stealing. This prohibition not only includes the stealing of material items, but also genevat daat, the theft of knowledge. A tosefta in Tractate Bava Kama offers several examples of genevat daat. For instance, one cannot reveal what was said in confidence, overwhelm someone to take a gift that he knows the person will not accept, or defraud others with weights and measures.

A problem that has been especially prevalent in recent years is whether to report a fellow Jew who is engaging in illegal practices. There is a Biblical concept of dina damaihu dina. In Tractate Bava Kama, the Rashbam explained this to mean that when one enters a region, they must accept

the region's rules. The Shulhan Arukh says that a person who breaks the rules of a region where the government monitors all activity, endangers society, and must be reported.

Rabbi Flaum ended the lecture by discussing several of the problems that an Orthodox Jew will encounter in the business world. The first of these problems involves covering one's head. A man is allowed to remove his yarmulke if he fears losing his job, though he can only do so if his intent is to show respect to his environment or employer, and not to imitate the gentiles. A married woman is required to cover her hair at all times and even risk losing her job to do so. A widow or a divorced woman is allowed to leave her hair uncovered if she will otherwise lose her job.

Shaking hands with members of the opposite sex is another difficult situation for Orthodox Jews. The Rambam (Maimonides) and Ramban (Nachmanides) argue over whether the prohibition against touching the opposite sex is Biblical or not. In Yoreh Deah, the Shakh agrees with the Rambam, who holds that it is a Biblical prohibition, but adds that this only applies to touching with a sexual motivation. Rabbi Soloveitchik allows handshaking for business purposes, and while in his works Rabbi Feinstein does not prohibit it, he had difficulty permit-

ting it.

The business lunch is another difficult problem if one cannot arrange to eat in a kosher restaurant. A cold drink in a clean glass is allowed as long as the contents of the drink are all known to be kosher. With hot drinks one must be careful about only using a glass cup. Cooked foods are not permissible, even if all the ingredients are kosher, because of the non-kosher vessels they were cooked in, and the prohibition against eating food cooked solely by a gentile. Cold foods, such as tuna, are only permissible if the brand is known. A person can only eat fruits and vegetables if they are served whole. If they are sliced, the friction generated by cutting causes the non-kosher particles on the knife to be on the fruit.

The last problem discussed is that of yichud, the prohibition against a man and woman being alone in a locked room. The concept behind this prohibition is to avoid temptation. If a woman is alone with two men it is permissible; but, if there is only one man, there must be more than two women. A married woman is allowed to be alone with a man if her husband knows where she is and can theoretically show up at any time. If the entrance to the office is a major thoroughfare or the office is readily accessible and people, such as a guard can come in at any time, then it is

permissible. An elevator is not considered yichud because it can stop at any floor at anytime. A taxi is also not considered yichud as long as you are in a public place.

A lecture on the same topic was given uptown by Rabbis Blau and Rabbi Willig. Deena Fink, a writer for the Sy Syms Business Letter, attended both lectures. She felt that the lecture at YC gave more answers and delved deeper, while the lecture at SCW was less intense. Rabbi Flaum said that he was trying to give a general outline and not go into depth. He felt that he needed several separate lectures in order to go into depth on each subject.

Ms. Fink was also upset that Rabbi Flaum never established the fact with halachic sources that it is acceptable for women to work. When asked how he felt about women engaging in business, Rabbi Flaum replied that, "woman can make contributions to society at large the same way that their male counterparts can."

Rabbi Flaum emphasized that, "people have to realize that besides being a smart businessman or businesswoman, one has a responsibility to maintain the morals and ethics of the Torah. Anyone can make money, but someone who does it with morals is bi-selem elokim (in G-d's image), and sets an example for others."

## BOOK REVIEW—

# Women's Rights in Jewish Divorce

by Elisheva Berezin

**Women and Jewish Divorce: The Rebellious Wife, the Agunah and the Right of Women to Initiate Divorce in Jewish Law. A Halachic Solution (Hoboken, Ktav Publishing House, 196 pp., no price stated), by Rabbi Shlomo Riskin.**

The plight of the agunah, the woman whose husband refuses to give her a Jewish divorce, is age-old. In fact, solutions to this problem were sought as far back as the Talmudic period. Today, however, due to the diminished powers of the Jewish courts, it is imperative that a halachic solution be found. In his recently published book, Rabbi Shlomo Riskin analyzes the religious-legal history of the issue and suggests a means by which the entire situation can be avoided.

According to Jewish law, it is the man who writes the bill of divorce for his wife. This law stems from the Biblical text "You shall write for her a bill of divorcement, and place it in her hands." Because, in Biblical times, it was nearly impossible for a woman to make it on her own, it was inconceivable for a woman to sue her husband for divorce. Even so, the Rabbis were always concerned for the rights of the woman.

In *Women and Jewish Divorce*, Riskin, Chief Rabbi of

Efrat, Israel, documents the developing leniency of the Rabbis, from the time of the tannaim, towards the right of a woman to initiate a divorce, through the twelfth century. As Jewish law developed and changed throughout the course of the centuries, it became increasingly easier for a woman to initiate the divorce proceedings. If there was something objectively wrong with her husband, such as impotence, or if he developed a contagious skin disease, she could certainly go to a Jewish court which would force the husband to give his wife a get, a Jewish bill of divorce.

The major problem of today is that the Jewish courts have lost much of their power and can no longer coerce the recalcitrant husband. Although the decree of Rabbeinu Gershom of Mayence (960-1028) stated that divorce can only take place if there is the mutual consent of both parties, a husband who encounters refusal has halachic recourse in the form of the "heter of meah rabbanim," where a hundred rabbis sign a document to the effect that there is validity to his complaint. He can then remarry because, Biblically, a man may have more than one wife. However, if it is the woman who encounters refusal, she has no

such recourse. This is the essence of the problem of the agunah. Unfortunately, it has become possible for the recalcitrant husband to refuse to grant his wife a get.

The basis for Riskin's well written book, which presents potentially confusing material in a thorough, clear manner, is that, historically, the woman was protected against the possibility of becoming an agunah. The Jerusalem Talmud allowed special conditions to be written into the ketubah (the marriage contract) which would retroactively dissolve the marriage should the husband come to hate his wife or visa versa. According to the Babylonian Talmud (Ketubot 63), if a woman claimed that she found her husband distasteful, the court would force the husband to divorce her.

Until the period of Rabbeinu Tam, the Talmud in Ketubot was interpreted to mean that a court could force the recalcitrant husband via economic or even corporal sanctions to divorce his wife. The Gaonim decreed that he must provide her with alimony payments as well. This view proliferated until the period of Rabbeinu Ya'akov Tam of Ramerupt (1100-1171), the grandson of Rashi and the most important contributor to

the Tosafot. He interpreted the Talmud in a novel way, understanding it to mean that a husband cannot be coerced into granting his wife a divorce. Because Rabbeinu Tam's influence was so widespread, his position was accepted by both Sephardic and Ashkenazic Jews.

The thesis of *Women and Jewish Divorce* is that Rabbeinu Tam held by a minority opinion. Because of his great status and cogent reasoning, however, all subsequent poskim (halachic decisors) accepted his view.

This book should be read by anyone interested in the phenomenon of halachic change as well as by the Jewish feminist interested in equalizing the position of the Jewish woman in the area of divorce. It will

probably have important consequences regarding the current issue of agunah, because not only does it outline the problem, but it also provides a feasible solution. The solution entails reinstating the importance of the t'nayim (pre-nuptial legal contract), in which the husband agrees to pay a large amount of money for each day that his wife cannot remarry because of his refusal to grant her a get. Rabbi Bezalel Zolty, the late Chief Rabbi of Jerusalem, found Rabbi Riskin's proposal halachically acceptable. One can only hope that Rabbi Riskin's proposal will quickly be implemented by rabbis so that the tragic problem of agunah will not be encountered by today's Jewish woman.

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## Religious Women's Band Rocks



Tofa'ah performs at Israel Center.

by Shulamith Lavi

In describing a typical electric guitar player, one may be inclined to mention the studded clothing, silver chains and long hair. A modestly dressed woman wearing a sheitel or beret does not fit the image. But for Yona Jacobowitz, leader of the all women's band, Tofa'ah, this is not so bizarre. It is primarily the fact that the band is composed of only religious women that makes them so unique. Tofa'ah, meaning phenomenon, is just that.

It's music is upbeat and lively, with its lyrics written in both Hebrew and English. Not only does Tofa'ah play a great deal of popular Jewish melodies, but it composes original pieces as well. A young yet successful band, Tofa'ah has put out two tapes and is currently working on a third in its short seven year existence. Tofa'ah's popularity has grown tremendously since its initial slow start, and it has already performed in New York, Miami and throughout Israel.

What distinguishes this band from other Jewish bands is that its musicians are Orthodox women who perform only for female audiences. Tofa'ah's audience is exclusively female not because of female chauvinism, but rather as a result of the prohibition of "Kol Isha," which forbids men from listening to women sing in various circumstances. The law of Kol Isha does not, however, prohibit women from writing about and performing for women. Tofa'ah's music, therefore, relates to women and deals with experiences unique to women, such as motherhood.

Yona Jacobowitz, drummer and leader of the band, explained that she thought of the idea for an all-women band while she was studying in Israel. She performed at a benefit concert and saw that it was important to enable women to exhibit their talents. "There are so many women who need to express themselves," she

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## NEW DIMENSIONS ON MARKET

by Nurith Borisate

Anti-Semitism in Middle America, the international banking conspiracy, the mysteries of a traditional Jewish wedding, how to host the perfect Passover seder, interviews with celebrities such as Woody Allen and Bette Midler: All of these are topics addressed in Dimension, the new magazine for Jewish yuppies, which will be launched in December.

Dimension is the first major "upscale lifestyle magazine for young Jews today" says Deborah Kenny, the publisher and founder. The magazine is designed to attract a wide variety of Jewish readers, from the Modern Orthodox to those who are unaffiliated with Judaism. Although those who are more Orthodox may not consider the topics and issues discussed appropriate, Ms. Kenny insists that the subjects which will be touched upon are important to the majority of young Jewish professionals.

Using the boom of the health food craze within the last decade as an analogy, Ms. Kenny notes that Judaism, like health food in the 70's, needs to be "marketed." "Judaism is seen as old fashioned, irrelevant and meaningless to many Jews in their 20's, 30's and 40's," Ms. Kenny explains. She wants to reverse this negative attitude and make Judaism attractive to Jews of today: "I want to change it, show that Judaism can be chic and sophisticated."

Dimension will be targeted at Jews who "are disconnected from Judaism. The idea is to make them aware that Judaism can be integrated into their lives on both a professional and a spiritual level."

Ms. Kenny herself went through a stage when she questioned the purpose of life and Judaism's role in her future. At 17, she was the national president of Young Judea, a branch of Hadassah, and was undecided about whether college would be a way of finding the fulfillment for which she strived. "It took time, but you could say I found Judaism. It was through Judaism that I became more happy and fulfilled." From then on, Ms. Kenny searched for a means of communicating her commitment to Judaism to others. "I thought of starting a school or writing a book, but a school could only reach a few hundred people whereas a magazine can reach hundreds of thousands of people. It is an ongoing thing. It develops and grows with its readers. I guess those are the two reasons why I chose to start a magazine."

Three years down the line, this dream is becoming a reality. Ms. Kenny worked to raise money, meeting with potential investors, writers and photographers. Last year a market research test proved that the magazine had a potential market; and, with private financial backing, Ms. Kenny was able to begin preparing for the actual launch of

Dimension.

Today, it is a small company sharing office space with an accounting firm on Madison Avenue. Only thirty employees work for the magazine; many of its writers are free lance or part-time. However, Deborah Kenny feels that the expansion of the company is not too far off. "I want Dimension to be the flagship of the company, but I want to expand to include production of videos, seminars and books." At the moment, though, potential readers can expect a quarterly publication which will be available on newsstands throughout New York and other major cities.

When asked why she thought Dimension would appeal to young Jewish women today, Ms. Kenny smiled and stated that "Dimension has often been compared to the show Thirty-something...its about being successful and wanting something more besides." The "besides" in this case would be Judaism. Ms. Kenny added more specifically that "Dimension would appeal to Stern College women because it would reflect and support what they're trying to do."

The promotion leaflet for Dimension magazine proclaims its offerings: "ideas, excitement, challenge, discoveries, rediscoveries, hopes, dreams, self-revelation." The idea of a yuppie style magazine for Jews seems both original and inspirational.

## Yeshiva University FOOD SERVICE MAIN & MIDTOWN CENTERS

### Thanksgiving Dinner

- November 20 -

#### Menu:

Vegetable Soup  
Roast Turkey  
Veal Cutlet  
Stuffing  
Cranberry Sauce  
Wild Rice  
Candied Yams  
Pumpkin Pie

Special for Dining Club Members:

Free dessert and large drink with the purchase of any entree.

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## Yeshiva University FOOD SERVICE MAIN & MIDTOWN CENTERS

### Italian Dinner

- November 6 -

# Women In Art: Through The Ages

**WOMEN'S BAND-**
*Continued from page 9.*
**by Naomi Leiser**

The position of women in the work force today is very different from what it was even a few decades ago. While fifty years ago there may have been few positions open to women, today there are few which are closed to them. The number of female professionals is creeping upwards as barrier after barrier tumbles down.

The position of women beyond the board room, however, is not as clear. While in recent years the number of female authors has matched that of their male counterparts, it is questionable how many of them have attained the recognition and prestige they arguably deserve. It is significant to note that in recent years there have been no female Nobel prize winners for literature.

Many theories exist to explain the lack of success women have had in the arts. There are those who maintain that women have not had the opportunity to excel in this area primarily because of

the social structure and the educational system. Until recently, even those women admitted to the art academies were not permitted to study anatomy or paint nudes. Many women were even prevented from exhibiting their work.

A second, more feminist view, maintains that women have continued throughout history to produce art which did not conform to the predominant male guidelines but which was none the less to be considered art. They point to such crafts as quilt making, needle work, and embroidery. As Maria Tucker, curator at the Whitney museum writes, "Women have always been making art but only in the last few years has this work begun to be recognized, respected, exhibited and written about."

A third theory suggests that women have not been recognized in the arts because their art is a particularly female art which male society could not appreciate. Therefore it has not

received the recognition it deserves. This theory has been condemned by many artists, female and male alike. Among them is Barbara Hepworth, a prominent woman sculptor, who says, "Except for art that specifically takes as its theme the artists' sexuality, works of art come from a level of inner truth that transcends sexual difference."

The past few decades have seen an unprecedented growth in the number of female artists; however, author Hugo Munsterberg notes that, "Strangely enough this dramatic growth has not produced a corresponding increase in major female painters." Not all authorities agree with Munsterberg. In fact, fellow author Wendy Beckett writes that, "contemporary art is the first art in which both human sexes are important."

In her book, *Art Talk*, author Cindy Nemser interviewed twelve women whom she considered to be among the most important on the contemporary

art scene. Most artists interviewed dismissed the issue of sex as playing a crucial role in their careers though a few felt that in situations where they had collaborated with male colleagues, their roles had been down played.

According to Wendy Slatkin, the field in which women artists have played the most prominent role is that of photography. Beginning relatively late in history and existing outside the framework of traditional academic art, photography offered the most opportunities to women mainly because it had not yet developed institutions through which they could discriminate against women.

It is perhaps ironic that art has, throughout history, been one of the most difficult fields for women to penetrate. Unlike many other careers, art is among the most easily produced at home and is one which can easily accommodate itself to children and a family.

explained.

Jacobowitz, who composes most of Tofa'ah's original music, insists that she was never frustrated by the fact that she was a talented musician unable to perform for "mixed" (male and female) audiences because of religious restrictions. She emphasizes that one can praise G-d through his or her talents, "We try to get others to express their talent by praising G-d as well," Jacobowitz insists that "women have to get together and be strong...and know themselves. When we have that then we can spread it to others. The power of a woman is very special."

**Dean Baron  
will be giving a  
Torah 'Umada  
Lecture  
November 8th  
Club Hour**



Admiring SCW students' paintings at Besenamin's art exhibition.

## Poets Society Alive at SCW

**by Dina Fried**

While a dead poet's society may be for the movies, Stern College students seem to prefer gatherings of large poets. The third Annual *Besenamin* poetry reading and art exhibition took place in Koch Auditorium where an impressive array of paintings, drawings, and sculpture by Stern students decorated the room. A charcoal drawn rendition of a Roman Vishniac portrait by Simma Frames drew special attention.

Chana Freiman, co-Editor-in-Chief of *Besenamin* 1990, introduced the evening with a brief overview of the creative editorial process. She associated the three characteristics of a successful piece of creative writing—namely, interesting, moving, and true—with the qualities inherent in the personalities of the various guest speakers.

The speakers at the event were Professor Susan Gardner, chairperson of the art department at Stern College, and Dr. Judith Neuman of the English department. Ms. Gardner reflected upon the rapid growth of the

College's art curriculum. "There is no one Stern style," she said, "the student body at Stern will take a hit and run with it." Throughout her ten years of teaching at Stern, she has watched students develop as individuals through their art work.

Dr. Neuman began her address with a common view of the poet: "Poets are ill types who write only in the throes of inspiration." She then proceeded to reject this claim and evaluate the changing perceptions and roles of the poet since the days of Plato—from the inspired prophet, to the struggling artist, to the common individual.

Ten entertaining and dramatic selections of verse and prose from *Besenamin* 1990 were then read by Stern students and alumnae.

Nechama Goldman, co-editor, concluded the presentation by encouraging new students as well as students from all majors to submit their creative work to *Besenamin*.

## Feminism Examined in Chronicles

**by Naomi Leiser**

In the *Heidi Chronicles*, Wendy Wasserstien achieves the enviable feat of creating a play that is both humorous and significant. The dialogue is sharp and witty, the situations clever and the issues timely. In short, Wasserstien has created a masterpiece which educates while it entertains, a masterpiece which raises issues which bear further examination and discussion.

Wendy Wasserstien's play *The Heidi Chronicles* reaches us at a most opportune moment. The play both incorporates within itself and encourages a look back at the women's movement, what it has achieved and what it has lost. Why is this so necessary? Because women, today more than ever, face choices, the significance of which they may not fully comprehend.

The play opens in the present with a slide presentation by a middle-aged art historian. Heidi, the lecture, on women artists in history, is peppered with sharp, biting comments aimed for the most part at the male population. The next scene, which occurs twenty four years earlier in a Chicago high school, is both nostalgic and hilarious. One of the funniest scenes in the play, the dance

scene, is also crucial in the development of the characters and the plot. Heidi is portrayed as a character more interested in reading than in socializing and more concerned with her female friends than possible male conquests. It is also at the dance where Heidi meets her most constant and loyal friend Peter.

An important aspect of the play is the juxtapositions Wasserstien creates not only of scenes but of sets, characters and events. In creating these contrasts, a very brightly lit stage will follow a dark one, the comical will follow the serious, a friend will reveal his homosexuality at a feminist march. Wasserstien is creating a tension between extremes. By extension, Wasserstien is suggesting that the extremes of the past few decades, the humanitarianism and liberalism of the sixties and the cut throat materialism of the late seventies and eighties, are the thesis and antithesis of Hegelian philosophy. The future then must be the successful integration of the two extremes.

Likewise the feminism of the future must be one which incorporates both extremes of the movement; the need to distance oneself from male society and to oppose everything it stands

for, and the need to conquer what was once male and make it female. The movement must be one which is both humanitarian in its interests yet mindful of the importance of the material. Heidi, who remains unchanged throughout the eighties represents the humanitarianism of the sixties, her friends especially successful publisher Scoop Rosenbaum, represent the abandonment of liberalism in favor of materialism. It is only through the merging of these two units that a future can be achieved.

The *Heidi Chronicles* is not only an extremely poignant, sensitive portrait of an aging feminist, it is also the hilarious chronicle of an era recently past. The play, in depicting the struggles of Heidi with herself and the world around her, offers the viewer an apt portrayal of the people and the politics that together defined a generation. The play, for the most part, reflects Wasserstien's ambivalence to the past and serves as a sort of catharsis for her. The last scene, while bittersweet, is none the less hopeful as it shows the characters preparing to face a new decade. The *Heidi Chronicles* can and should serve as a guide for the future of feminism and mankind.

*Congratulations to...*

Bonnie Soskin & David Sheer

Dina Milgram & Yosef Fried

Elissa Schwartz & Barry Finkelstein

Robin Landsamen & Michael Appel

Rena Cole & Dov Perkel

Elka Schmidman & Eli Weber

*On Their Engagements*

# Recipe For Improvements...

Continued from page 1.

its deficit. Although Birchfield was pleased with the improvements made thus far, he felt that the plan was in need of further changes.

Heated discussion also centered around the complaints that have poured forth since the semester started. The price increases were attributed to the high cost of producing the food. Many students expressed disapproval with the neon signs and renovations within the cafeteria. The general opinion was that money was being wasted on unnecessary improvements when it should have been used for paying the cost of food and thus stabilizing food prices. This view is a common misconception since the funds used for the renovations were actually allocated to the cafeteria by the University and were not taken from the budget of the Food Services Department.

Members of the FSC say that the food prices would have risen regardless of the cost of the cafeteria's renovation. Food Services had to honor guidelines that calculated the actual food production price when they determined the selling price.

Another issue raised at the meeting was Food Services prices in contrast to restaurant prices. According to Jeff Rosen-garten, "there are always going to be items that someone else can sell for less, but someone

would be hard-pressed to show me that Great American or any other establishment has better prices than we do. Upon comparison, item for item, to other New York kosher facilities, their prices are higher". The Food Services Department is not concerned with making a profit. Since the cafeteria is not subsidized by any organizations, the new prices try to reflect only the costs of ingredients, labor and the rent. These factors were never considered in the prices of the food sold in the cafeteria, and thus caused the Food Services Department to fall into a deep deficit, with losses "in the hundreds of thousands of dollars".

According to Botterman, "It's only because last year's prices were so nominal that this year's prices seem so exorbitant". Currently, the aim of the Food Services Department and the administration is to break even. Since many items do not fully reflect the entire cost of production, and since kosher food prices are soaring, it is estimated that it may take a number of years before the cafeteria breaks even. If the students want the continued service of a cafeteria, this price adjustment is essential. The prices now not only reflect the cost of production, but also the small volume of students involved in the meal plan.

Also discussed at the forum

were improvements in the quality, presentation and variety of food in the cafeteria. Complaints have been made about the quality of the food. Food served in the Midtown cafeteria is prepared uptown, transported to midtown, reheated and sold at the SCW cafeteria.

The FSC is currently checking into an ordinance that restricts cooking in the SCW cafeteria in the hope that food could be prepared either at the SCW cafeteria or somewhere closer to midtown. At the meeting, it was also stressed that the Food Services department now strictly adheres to the recipes to improve the taste of the food, and there is a conscious awareness of student discontentment on the part of the Food Services cooking staff. Food Services attempts to purchase the best quality food possible with the money allotted to it.

Taste and quality are not the only problems mentioned. The food itself is also an issue of concern. The FSC feels that care is not being taken when serving the food to students. One student at the meeting made the analogy that "it looks like a fish swimming in oil." The FSC has discussed plans to improve the appearance of the food and supports the premise that if the food is better looking, it will be more appetizing.

A necessary improvement for the vitality of the food plan is

to increase variety. There has been expressed discontent about limited entree choices at each meal. As of now, at each meal, two hot entrees, the salad bar, and a sandwich stand are offered. According to the FSC, the problem lies not within the menu nor in the four week cycle of rotating choices.

At the first meeting, a complaint was raised about the limited entree courses at each meal. It was explained that, currently, there are two hot entrees at each meal, low priced "value items" such as pizza and falafel, the salad bar, and the sandwich stand. Despite that, the students feel that there is not enough variety. Though the salad bar has become more popular this year, with the amount of salad consumed on some days reaching one hundred pounds, it cannot be considered an entree.

The Food Services Department is in the process of eliminating certain less popular items in order to allow for the addition of other, new, hopefully more popular choices. One of the students who was present at the first meeting remarked that it would have been beneficial to have a "taste test" of the entrees offered at the new meal plan so that they could be evaluated. According to the student, "Food was served at the meeting which is not usually offered at the cafeteria, which

sort of defeated the whole point of getting together to discuss problems with the food being served."

The Food Committee feels that while some improvements have been made, more needs to be done. "Things aren't going to change overnight," says Elizabeth Botterman, chairperson of the FSC. The committee is launching a new advertising campaign that will help publicize that which the meal plan has to offer. This will include the setting up of bulletin boards throughout the school and the circulation of menus and price lists throughout the dormitory. The FSC feels that since the primary problem is lack of publicity, a vigorous advertising campaign is a possible solution.

In order to alleviate the problems with the cafeteria, and to implement new revised programs successfully, constant student input is a necessity. "As long as there's ongoing constructive communication through the FSC, students' needs will be best served," stated Mrs. Braun. Though the prices will not be changed, the Food Service hopes that the other changes will result in more satisfied customers, who will feel that they are, indeed, getting their money's worth. The Food Plan is consistently being reevaluated.

## STUDENT MEAL PLAN COMING SOON AT THE GREAT AMERICAN HEALTH BAR

Ed Kamenitzer, owner of the Great American Health Bar at 2 Park Avenue, Announced today a New meal Plan exclusively for Stern Students. The meal plan is designed to offer delicious, healthy, Kosher food at reasonable prices.

Rabbi Reich, of Stern College, four (4) years ago requested that Ed Kamenitzer acquire supervision and create the first Kosher Great American Health Bar to serve the needs of Stern students. Together, they found a Mashgiach, Rabbi Gulevsky, and since then Great American has been welcoming and serving Stern students and the Kosher community with fresh and healthy meals.

The Meal Plan has been conceived as a way to continue and expand that tradition of service and quality.

To help us give you what you want, fill out the questionnaire and return immediately to The Great American Health Bar at 2 Park Avenue.

### WHAT WOULD YOU LIKE IN A MEAL PLAN

WEEKLY:	YES	NO
5 Breakfasts	_____	_____
5 Lunches	_____	_____
5 Dinners	_____	_____
3 Breakfasts	_____	_____
3 Lunches	_____	_____
3 Dinners	_____	_____
2 Breakfasts	_____	_____
2 Lunches	_____	_____
2 Dinners	_____	_____
Meal Plan Tickets Available Monthly	_____	_____
Meal Plan Tickets Available By The Semester	_____	_____
OTHER: (ABOVE) SUGGESTIONS:	_____	_____

Please list your favorites or what you would like to see on your menu

# Attack

Concern felt by the Jewish community at large expressed itself during a rally held at Brooklyn College against racism. Although the participants were primarily Jewish residents of Brooklyn, non-Jewish New Yorkers also reacted with shock and sympathy. The racial tension that has been rampant in New York City has made its residents painfully aware of the great lack of understanding between people of different ethnic backgrounds.

After the Black-Hispanic related incidents in Bensonhurst that led to the Hawkins killing last August, and this recent attack on Jewish college students in Brooklyn, New York City's administration can no longer ignore the residents' complaints about the degenerative state of affairs.

Brooklyn Councilman Noach Dear and Mayoral candidates Dinkins and Giuliani met with students from Brooklyn College. Both Dinkins and Giuliani addressed the issue by emphasizing that New Yorkers must put their complaints into perspective and realize that the issues opposing peaceful human existence—poverty, drugs, crime, and poor education are the real enemies. Legal action is in the process of being sought, although the proceedings were held off due to the students' hospitalization. According to Mrs. Fogel, the case has been almost fully

investigated and will go before the grand jury in the near future. The three students are recovering. Fogel was released from the hospital a week after the incident, and Weisburg followed him three days later. Weisburg could not be reached for comment, but Fogel remarked, "I just want to get out of bed and go to school."

His attempt to return to school only three weeks after the attack resulted in his return to bed. "A fractured skull is a serious thing," said his mother, "Only time will heal his injuries."

However, in a recent interview, Fogel pointed out that the details in the newspaper could not have much validity since neither he, nor Weisburg have revealed any details to the authorities. "I can't say anything until I speak to my attorney, but what you read isn't exactly true," he ascertained.

While the actual details of the assault are being withheld, the resulting injuries are known. Weisburg and Fogel were immediately hospitalized. Weisburg suffered external and serious internal injury and a fractured skull and Fogel suffered from damaged knee and facial and body lacerations. Weisburg was in such poor condition that his spleen had to be removed. Filat, who suffered injuries while trying to help stop the fight, declined hospitalization.

Three suspects have been

arrested, all of whom have criminal records. The attributed main offender has been released on bail of \$50,000, while the other two are awaiting trial in a juvenile offenders institution.

The reactions of the Jewish community were varied. Some people place the blame on the Hillel house for organizing such an event on erev Yom Kippur (the Day of Atonement), and therefore refuse to show sympathy. Most people have shown deep concern for the victims. Donations and cards were sent from New York yeshiva high schools and various community centers as expressions of sympathy.

Many individuals, Jewish and non-Jewish have taken the time out to send best wishes to the victims. Fogel commented, "the thing that shocked me was the response from the people that I don't even know. One girl even sent me a card with a check enclosed telling me to use it towards good health." Mrs. Fogel added, "My son can't read them [the cards] yet, but just knowing that they keep coming increases his eagerness to get out of bed."

**Blu Greenberg from p. 13.**

a get unless she gave up custody of their four year old son, which she would not do. Councilwoman Susan Alter organized the protest. There were over 200 people, men and women, including rabbis of various communities. That constituted a political group, not just, "let's be nice and work it out." Men and women

# Student Opinion

*Continued from page 3.*

I believe that women should be what they want to be and do what they feel is right. No woman should have to fall victim to the influences of the feminist movement.

I read the Torah and led the congregation. That is not equality; that is blasphemy. What right do these women have to change Judaism? Where are they learning that women have the same position in religion as men? In my eyes, they are not achieving equality by wearing yalmukahs or reading the Torah or becoming rabbis—they are making themselves look stupid. Are they so unhappy with their womanhood that they have to behave like men?

I realize that some people will disagree with me on many of the above statements. I realize that there will be many good arguments against what I have said. The point that should be understood is that Judaism is sacred; it is all that the Jewish people have to unite them. Women

have certain obligations in the Torah as do men, and the women should be content with what G-d has assigned them to do.

What ever happened to the little girls who wanted to be mothers and housewives when they grew up? The feminist movement is giving a bad name to those women who have old fashioned values.

I do not think that I should be looked down upon if I choose not to become a president of a corporation. If I feel that my husband should be the major source of income while I raise our children, does that make me inadequate? Certainly not. And just because I am content with my role in religion does not mean that there is something wrong with me. The unorthodox actions and beliefs of the feminist movement lead women to believe that they have to have a high pressured job, that having children is not enough, and that every woman should be a super woman.

in the Orthodox community face a potential halachic injustice and have to exert pressure on the rabbinical groups and the batei din. The community can be used as a lever, for example, some rabbis refuse to give an aliyah to a man who has refused to give a get.

We have to use both strategies; to learn more political pressure points and to find resolution at the level of the law

in a reinterpretation of halachah. That will, once and for all, eliminate this ugliness in our community of recalcitrant husbands who use blackmail in connection with a get, a naval birshut ha Torah, one who hides behind halachah for his own evil ends. The law was intended to protect Jewish women and halachists should find ways to be faithful to its intent.

## Yeshiva University Food Services Specials

Main and Midtown Centers

**MONTH OF NOVEMBER:**

**SANDWICH SPECIAL**

**Buy any Sandwich, get a free 12 oz Fruit Punch**

*Lunch:*

**EGG SALAD \$2.00 • TUNA FISH \$2.75 • VEGETARIAN CHOPPED LIVER \$2.60**

*Dinner:*

**SALAMI \$3.75 • TURKEY BREAST \$4.50 • CORNED BEEF \$4.50 • PASTRAMI \$4.50 • ROAST BEEF \$4.50**

*\*Our Deli Sandwiches contain 5 oz. of meat.\**

**ONGOING:**

**TWO FRANK SPECIAL \$3.00 (Two Hot Dogs w/ Sour Kraut & French Fries)**

**BURGER SUPREME \$2.75 (Hamburger w/ Lettuce & Tomato & French Fries)**

**Plus watch for our all new daily dinner specials**

# The Controversy

Continued from page 7.

halacha.

Rebbetzin Levine of Lower Merion, says that her interaction with the women in her community has revealed that a lot of a woman's attitude towards her role in life has to do with the cultural environment that she grew up in. After all, there are equally intelligent and professional women for and against women's prayer groups.

She feels that many of the women pushing for public ritual, have grown up in modern Orthodox or right wing Conservative homes. The emphasis there is on exploring belief intellectually within the secular world before accepting anything. In contrast, the more traditional Orthodox home first accepts belief and then explores the meaning behind it. If one accepts the Torah, one realizes that within the Torah there are different roles assigned. Rebbetzin Levine pointed out that men are divided into three classes when it comes to Temple service. The roles are not equal; Kohanim (priests) definitely have the most active role when it comes to serving God. However, they and the Levites who have to serve them have no portion in the land. Although Israelites have to support the other two classes, they have property of their own. They all encompass different communal needs. Rebbetzin Levine concluded that women have to realize that their roles are not discriminatory, but different. There is equal fulfillment in Torah for them as there is for any Jew.

Yael Zeiger, a senior at SCW, thinks that women prayer groups are a great idea for those who need them. However, they

are not essential in her feeling fulfilled in Judaism. "I feel my davening counts as much as a man's when I join a minyan." Faced with the option of praying alone or with women, she would choose the latter but would not go out and look for it.

In contrast, Rachel Mohl, a junior at SCW, feels that a woman's prayer group gives women a chance to do, see, and participate in unique Jewish events. For example, seeing and touching the inside of a Torah scroll. Ms. Mohl is satisfied with accepting the different roles of men and women. However, she feels that women sometimes need another outlet for their spirituality outside of the traditional home. Since it is within halacha to pray with other women, it seems to her a positive option for those wanting to enhance their spiritual connection with God through a more active role in prayer.

Ms. Mohl has attended a woman's prayer group in Flatbush as well as women megillah readings. She says that it is quieter than most synagogues that she has attended. "There is a sense of feeling more a part of things, wanting to listen more." Although some women have made political statements with their prayer, Rachel feels the majority of women are sincere and are truly interested in reaching a greater intensity within prayer.

Rabbi Berman feels that the idea that women want to take their prayer seriously should be seen in a positive light. His response to the question of what the halachic problems are in prayer groups such as those the

Network over\*sees was "there are none." He noted that as was seen with women's Jewish education, there is a trend to call forbidden, things that women were not obligated to do and did not do. This however, does not lead credence to something retaining its "taboo" label.

Examination of the technicalities of halacha brings to light the possibility that if women eliminate prayers allowed only in a minyan, and are not called up to the Torah in the presence of a public (meaning men), they can hold single sexed prayer groups.

Rivka Haut, a member of the Orthodox Women's Tefila Network and founder of the seven-year-old Flatbush Women's Davening Group, feels that many women are remaining Orthodox because they are being told that they can be halachic and still participate ritually in Judaism. Says Haut, women have a clear understanding of what is permitted and what is not. Since men are not always available to answer halachic questions, women have to be able to learn basic texts on their own. "There is a need for women to be able to say words of Torah, read from the Torah scroll, and lead the women's prayer group." Haut feels that prayer groups can provide spiritual outlets for women at meaningful moments in their lives. She mentioned that *ufur*, the custom for the groom to be called up the Sabbath before his wedding to read the haftorah as a token of thanksgiving at such an important time, should not be limited to men. "Recently prospective brides have begun following the same custom."

Haut stressed that the women's prayer groups are not acting as a substitution for the communal minyan. Furthermore, Rivka Haut does not feel prayer groups are for everyone. "The goal is not to take women out of shul. Women who are happy in their shul should stay there." She sees it more as an enhancement for those women who feel their needs are not fully met by a regular minyan. As a general rule, women's prayer groups meet every four to six weeks, with special regard for holidays unique to women, like Rosh Chodesh and Purim.

Rabbi Berman does not see this new trend in prayer as having a negative effect on family life. He feels that these advances will only strengthen the family because more religious devotion from the mother is the key to building strong religious commitment within the family. If the mother is more involved with her Judaism, her children will inherit her love and enthusiasm for it. The prayer groups women are forming seem to be the manifestation of a current religious need. Rabbi Berman points out that "the community ought to provide the opportunity for this need to be fulfilled."

## Blu Greenberg *Continued from page 6.*

screaming. I experienced it on two levels. One was that I felt sorry, these were religious people and the presence of women turned their lives upside down and so revolted them and their religious experience. That was one level of listening to their catcalling and their screaming. The other level was, why should they be screaming if I'm davening with other women at the Kotel? What right do they have to shout down my tefillah? So that hurt. There were a lot of mixed emotions. On one hand, it was exhilarating to be with this group. Even as the women and the men at the Kotel began raising their voices in anger, a woman in our group kept saying, "Stay focused, we're here to pray." She kept us focused on our reason for being there, which was to daven with the group.

On the one hand you can stand back and say, why does a group of women have to daven at the kotel, rather than elsewhere if there is going to be a disturbance? But then on the other hand, if the Kotel is a place of tefillah for the Jews for centuries, there should be nothing wrong with a women's prayer group, not a minyan, praying in a halachic manner that follows the rules set by Rabbis in America. We use an Orthodox siddur (prayerbook), we do not say all the berachot (blessings) over the Torah and we utter no *devar shelbi kedusha*, which require a minyan to be said. I understood therefore, that the problem was not a halachic one, in fact Rabbi Goetz of the Kotel, who was very helpful at the time, agreed that it was halachically permissible and thus gave the women permission. So it's more a sociological matter, which carries over to other areas, trying to keep women in their place so they do not enter where they didn't enter in previous generations.

I participated in a forum with an Orthodox Rabbi whom I respect very much. He is also quite forward thinking on women's issues. For example he was the first rabbi I know to allow a woman to read the ketubah at a wedding. In the discussion, he said that it was wrong for the women to use the Kotel as a place for a demonstration. I replied that it was not the women who made the demonstration but the men. Men started the demonstration, the women could have finished in 45 minutes and the whole matter would have rested quietly, as any other davening group at the Kotel. In fact, later I learned that there had been a women's tefilla several months earlier at the kotel. They had read the Torah and there was no disturbance. On the other hand, I do think this brouhaha could have been avoided and the women could have done it in some other way so as not to stir up a potentially explosive situation.

The fact that there was so much press was upsetting to me because I had understood that there would be none. The women held so press conference

and had made a pact that no one would talk to the press. If anyone asked, "what are you doing?" they would reply, "we came to pray," and not discuss it any further. Still, someone must have alerted the press and this huge coterie of press people, waiting at the edge (fortunately they were not allowed inside the plaza) certainly must have fanned the flames perhaps. It was difficult at the conference to plan a gathering of 60 women at the Kotel without the press hearing about it. And to some extent, the press was beneficial, for it brought the issue to the fore. On the other hand, it was unfortunate that it had to bruise, divide, wound and exacerbate an already difficult situation.

*Observer: Do you see any possible solutions to the agunah problem?*

Greenberg: I wrote an article approximately ten years ago about the need for the rabbis to get together across the board of the Jewish community and make a unified law of *gittin* that does not cause any possible harm to women that would be acceptable to all other Jewish communities so that we have a standard and one Jew will not be unmarriageable to another. During the past decade, we have moved through several stages. The first stage was denying the problem. The second stage was one of apologetics as in, "the laws were meant to protect the women." I agree with this, originally the law was meant to protect women, but that doesn't answer the question of *agunot* today. The third stage was a hand wringing stage, acknowledging how serious a problem it is, and asking what we can do about it. The fourth stage was that of using the civil courts to compel the giving of the *get*. The fifth stage consisted of prenuptial agreements, which didn't find wide acceptance for a variety of reasons, although some rabbis still require them. The prenuptial document goes something like this: If the couple should ever part, a *get* should be forthcoming. If not, then they both go to a *bet din* and abide by its decision. A problem that exists nowadays is that a *bet din* can summon a recalcitrant husband and he can ignore the summons and never show up, so a prenuptial contract which could be enforced in civil courts would be of help. The sixth stage is the proliferation of organizations such as GET, AGUNAH and MITZVAH. There are two different approaches. One is intervention, working as a social worker to talk to the family one on one. The other approach is a political protest, this approach is quite effective. I participated in one in Boro Park sponsored by AGUNAH and was encouraged by it. Initially, I assumed that there would be ten women there and felt that I should raise my voice and be there for this woman. A young woman had received her civil divorce but her husband has been refusing to give her a *get* for two years. He said that he would not give her

*Continued on page 12.*



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# Schrecker and Levin: On Feminism

## PRO

by Tikva Ben Zvi

Dr. Ellen Schrecker, Professor of history at SCW, does not consider herself a feminist. Coming from a liberated woman of the eighties, that statement seems to be somewhat perplexing. However, Dr. Schrecker clarifies her remark by explaining that all women are feminists as long as they are concerned with "taking advantage of every opportunity to realize their potential as individuals." Therefore, Dr. Schrecker sees herself as no different from any woman in her quest to fulfill herself - whether it be as a doctor, teacher or accountant.

Dr. Schrecker said that she sees feminism today as a movement to remove the barriers between women and their ability to develop themselves to their fullest potential. The greatest obstacle standing in their way, she says, is the decision they have to make between career and family.

The reason that this remains such an obstacle is because career-wise society is structured around the male. If a woman wants to pursue a career, she must do so on a "male career path." Since men cannot have babies and traditionally have

not been the ones to stay home and care for the children, no concessions must be made in the office for them to do this.

For women, the situation is clearly different. Maternity leave and time off to care for the children should be taken into account as a woman travels her career path. The fact that it is not shows a lack in our society, a lack that has existed because women and their job as homemaker continue to be secondary to men and their careers.

What Dr. Schrecker says would be ideal is a male/female career path where a man or woman can take time off to raise his/her children and be able to return to his/her career without having had it suffer.

Another solution to the problem of choosing between career and family is to provide adequate day care, so no choice need be made. Nowadays day care workers earn \$12,000 - \$13,000 a year! It is an outrage that society will pay thousands of dollars to have a stockbroker handle its money with loving care but will be so pecuniary with a much more precious commodity, its children. Dr. Schrecker believes that society must rearrange its priorities.

Dr. Schrecker also points out that men should have a role in working to provide adequate day care. It should not only be a woman's issue, but rather a social issue. Why should it always have to be the woman choosing between family and career? Why not provide good enough day care so that no one has to make the choice. No one - man or woman - should be penalized professionally because he or she is a parent.

Dr. Schrecker also responded to several attacks made against feminism today.

One attack was that although feminists say that there are no significant differences between men and women, in reality there are many. For example, statistics show that boys score higher than girls on the mathematical section of the Standard Achievement Tests (SAT). Dr. Schrecker replied that of course there are differences between men and women, an obvious and a great one being that men cannot give birth. However, Dr. Schrecker states that much of what we consider differences between men and women is artificial, created because of the way that society raises its children. For example, a boy is more apt to receive a computer as a gift, while a girl will be given a piece of jewelry. The result is a difference in interests and personalities between boys and girls. If a boy has been conditioned to perform well in math, than he will definitely score

higher on the SAT than a girl who has received less, if any, encouragement in the subject.

Another feminist claim that was attacked was the statistics that say that women earn less than men. Feminism critics say that this is completely untrue. Dr. Schrecker responded by saying that women live in a "pink ghetto," relegated to "women's jobs" such as nursing teaching and waitressing. The salary earned by each of these professions is less than that earned by doctors, lawyers and other professionals.

One may argue that nowadays women can become doctors, lawyers, investment bankers and earn as much as their male counterparts. However, Dr. Schrecker reveals that on a lower level women and men are equal, meaning that women can be accepted to medical school or receive positions in law

firms. However, they cannot progress much higher. When it comes time to choose a partner for that doctor or lawyer's office, it is more likely that a man will be chosen. Schrecker adds that women can also run up against the familiar choice between career and family, and suffer professional setbacks if they choose to stay home and raise their children.

What Dr. Schrecker pointed out was that feminism today no longer means what it did in the 70's - namely that any woman who did not pursue a career should be condemned. She sees the feminism of the 80's and 90's as attempting to make certain that no man or woman encounters gender-produced obstacles in the path they choose - whether that path leads to the life of a doctor, teacher, accountant or a homemaker.

Dr. Ellen Schrecker

## CON

by Esti Weber

Dr. Margarita Levin, a philosophy professor at Yeshiva University, as well as an advocate of the anti-feminist movement, defies the contemporary notion that a strong-willed woman and a feminist are necessary synonyms.

In 1987, Dr. Levin appeared on the Morton Downey Jr. Show. An all woman show was being planned, and Levin's name was mentioned to the producers as an anti-feminist who might appear. She agreed to be on the program as an anti-feminist not falling under the religious or uneducated category, that many anti-feminists do. Dr. Levin later commented that the show resembled a circus rather than a rational forum for discourse. She did, however, have a chance to voice some of her opinions on national television.

Dr. Levin vehemently disagrees with the feminist line that "there are no significant differences between men and women in society, and any differences we see in status and occupation are due to discrimination and sexism, due to society keeping men and women down." The feminist, she explains, believes that ideally men and women are

interchangeable.

Dr. Levin sees many positive differences between men and women that should not be eliminated. Although there is room for improvement in delineating a woman's role, Dr. Levin feels that it is absurd to take the view that there are no differences between men and women. There are intermediate positions that one may take without being reduced to the cliché of "barefoot and pregnant" in the kitchen.

Dr. Levin believes that feminists try to ignore the differences between the sexes. "When they do acknowledge them," she says, "feminists portray the differences in negative terms, such as battered wives, date rape, and sexual harassment."

Dr. Levin is greatly disturbed by the complaint that females do not do as well in math on the SAT's as do males. "They refuse to accept that there may be inherent differences between the genders, and that males, in general, might be better in certain things." Certain statistics show that, 13:1 men are better than women in mathematics. She explains that, "scholarships, for example, should be based on individual achievement and aptitude. In other words, it

should be based on reality."

When asked about her feelings toward women's studies departments that are in universities, Levin explains that she sees the courses as purely political agendas that are purely non-academic, and therefore not belonging in a college. "It is ironic," she says, "that, on the one hand, feminists want men and women to be equal but then they have a special study on women."

Dr. Levin criticizes feminists who believe that all women must work in order to protect themselves, especially from the possibility of divorce, even if they have young children. She compares it to buying fire insurance to protect oneself, but cashing it in before it is needed.

Levin is concerned about the growing number of neglected children born to working mothers. Dr. Levin, who did not work while her children were growing up, remarks, "What kind of message are we giving? That taking care of children is a lousy career? Where are our child care workers going to come from - imported people who don't speak English and can't do anything else? Are we going to give our children to people who have less education than the person who takes care of our car?" She pointed out that people on their deathbeds do not usually regret their lack of working time, but rather feel guilty about not having spent enough time with their families.

Dr. Levin does not view staying home with children as degrading to the intellect. Levin studied math in both undergraduate and graduate school before turning to the study of philosophy. She says that she never felt discriminated against as a woman in a predominantly male field. She added that many of the professors and teachers who helped her and encouraged her throughout the years, were male.

Dr. Levin believes that there must be unhappiness among the leaders of the feminist movement. She notes with pleasure that students at Stern generally do not feel the feminist pressure as much as in other universities and is pleased about the positive reactions when girls

in Stern get engaged. Dr. Levin emphasizes that one still has a life after her children get a little older. For example, she mentions how Jeane Kirkpatrick, former U.S. Ambassador to the U.N., stayed home when her children were young. Feminists, she says, do not like to acknowledge that some very successful women, even in politics, have also spent a great deal of time with their children and families. "I've had articles published, been on T.V., and have had children. If financially you have the option, you should stay home with your kids when they are young. If a woman is going to have a job and be a mother, then the children should come first."



Dr. Margarita Levin

# Learning

Continued from page 3.

and hindering to Israel's attempts to climb out of the mess they are currently in.

American Jewry was silent when the St. Louis came to the shores of America teeming with European Jews desperately fleeing for their lives. They were afraid to start up with their non-Jewish neighbors and cause trouble by demanding that their brethren be allowed to seek political asylum. It was better to be quiet than to risk the public opinion of Washington. It was better to let a boat full of Jews return to die than to acknowledge the humiliating truth, no matter how American they had become, they were still Jewish.

The world watched Israel fight four major wars against incredible odds in the last half century. Media coverage took Israel's side. The David and Goliath image turned the American people's sympathy in favour of defenseless, struggling Israel. It was "cool" to support Israel and much money was raised to help her survive the ongoing attacks of the hatred filled Arabs.

Today Israel is being asked to trust the same people who cried out for her destruction still only sixteen years ago. However, that is not the issue at hand. It is not "cool" to support Israel anymore. Ironically, this is when Israel needs backup from Jews everywhere, especially those in high official positions. Sending a cheque once a year does not entitle American Jews to sit back and criticize Israel's predicament in Gaza. Furthermore, this will not improve the situation. Sadly, more Jews made Aliyah last year in coffins than actually came to Israel to live.

Only when Jews start fighting back, at least to support their country and refute PLO propaganda now rampant on college campuses and around the country, will things begin to change. Public awareness has to switch from the one sidedness of Joel Brinkley's stories. Jews have to organize rallies, letters to the editors of the major newspapers, t.v. shows etc. to neutralize media events like Days of Rage. Students can do a lot to help Israel's public image. After all, college students have been taking up causes since the early days of the civil rights movement up until this summer in Beijing and

# Juggling Career and Family

by Benji D. Latkin

The old adage, "a woman's place is in the home", may once have been a reality, but is not so today. A woman's place is in the court house, the hospital and the law firm as well as in the home. Many of today's women are balancing successful careers and families.

Judge Judith Smith Kaye is a graduate of Barnard College, a cum laude graduate of New York University Law School, and the first woman judge of the New York State Court of Appeals, the highest court in the state. She is also the mother of three. Judge Kaye is a product of what is known as the "mommy track," women who have chosen to balance careers and families.

The mommy track is a term which was devised by Felice Schwartz in the Harvard Business Review. It is a concept which has benefited many working mothers. There was a need to accommodate women who felt that they should spend as much time as possible with their children without relinquishing their careers.

In order to spend more time with her children when they were young, Judge Kaye chose to work only part-time in a law firm. According to Kaye, "...the arrangement didn't cost the firm one penny extra. Nor did it discomfort any partner or client with whom I worked....The arrangement was in my interest because it enabled me, when my three children were very young, to spend some time with them at home, as I wished to do, without forsaking my career as a litigator or searching for work I preferred less."

"You learn to use little pieces of time very well," Judge Kaye said. She admitted that a successful career and family are very difficult to juggle. "But," she added, "there are lots of opportunities for part time work." Such opportunities help

have often been successful in achieving at least recognition. Often, their requests have been instrumental in bringing about drastic change.

Silence sank the St. Louis. We can no longer afford to be silent. It's time to learn from our mistakes.

those who want to spend more time with their children.

Dr. Evelyn Kraut married at the age of 19 years, graduated SCW in 1975, and was then received early admission to New York Medical College. After finishing her residency, she gave birth to twin girls later followed by two more girls. Dr. Kraut now balances her career, four children and a husband who is also a doctor. When asked how she balances her time between her career and her children, she responded, "with difficulty." Dr. Kraut emphasized that it is particularly difficult because her husband's schedule is not conducive to his helping out extensively at home. Dr. Kraut is able to spend time with her children because she works part time and is not part of a practice.

"Many men would not accept what I am doing," she said. "But I feel that it is worth it." She does not feel that her career is suffering because of her insistence on being home for the children nor does she feel they are suffering because of her career.

Nancy Brayer Bloch is the psychologist at SCW. She is the mother of four children, ranging in age from two to 14. When asked if her children, or children in general, suffer emotionally if both parents work, her response was, "in some areas, children lose out, but in other areas they gain a lot." Children gain more independence. They learn to value quality time with their parents. She pointed out that, unfortunately, some children

may feel hurt if a parent is not at home when school is over or if a parent is unable to come see them in a school play. "They may be angry, but, the children understand..."

It is evident that a high-powered career and time with one's family are not mutually exclusive. However, to do both compromises must be made. For Kaye and Kraut, the sacrifice was to limit their work to part-time until their children were older. For other women, their

family may be more "part-time" than their careers. Some women have arrangements in which family and household duties are relegated to their husbands.

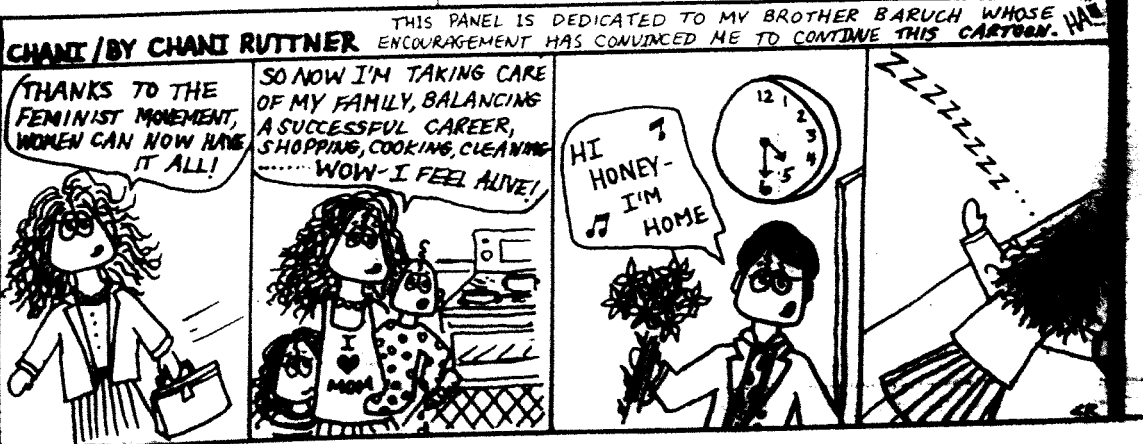
All three of these women openly admit that "having it all" can be quite challenging, but to them it is a challenge which reaps many benefits. It seems obvious that the phrase "women can have it all" has become the reality.

## Senator at SCW

Continued from page 1.

of her career, had she stayed home and been a full-time mother she could not have raised better children. Winikow left politics in 1984 to become vice president of a utilities company. In addition, she is a member of the Stern College Board of Directors. Her keen interest in Stern College and in the academic level in particular was evident.

## Good Luck On Midterms!





## SPORTS TRIVIA

by Esti Weber

1. Who is the new commissioner of football?
2. What recent sporting event was interrupted by an earthquake?
3. Name the two teams that are competing in the above event.
4. Which hockey player recently surpassed Gord Howie's goals scoring record?
5. A recent issue of *Sports Illustrated* featured Michael Jordan of the Chicago Bulls enjoying what sport?
6. Herschel Walker was traded from the \_\_\_\_\_ Cowboys to the Minnesota \_\_\_\_\_
7. Which former rookie of the year, became a "born again Christian" during the off season?
8. Which CBS football analyst and former headcoach of the football Raiders never travels by airplane?
9. Which two New York Met Coaches were recently given the axe?
10. Who was the most valuable player of the 1989 World Series?

Congratulations to Adrienne Goldfeder, winner of the *Observer's* September Sport's Quiz. The first SCW student to hand in the correct answers to the above quiz will receive a prize.

## Lady Macs Defeat Champion Team

by Shoshana Levine

On Thursday, October 26, while approximately thirty-five thousand people were heading towards Flushing New York to participate in the Rolling Stones concert at Shea Stadium, six members of the Stern tennis team were also headed in the same direction. Their final destination, however, was not the baseball stadium, but rather the tennis courts in the US Open Tennis Center. The main feature was not a rock concert, but an afternoon tennis match.

Stern College's opponent, Baruch, had an excellent record throughout their season, and had just, five days earlier, clinched their league's championship. The opportune weather, along with the top-notch quality of the courts, were both highly conducive to playing, and the Lady Macs defeated Baruch by a wide margin. The final score of 7-2, however, was primarily due to the spectacular playing exhibited by the Yeshiva women. Captain Miriam Simpson commented, "It was a great match, and the girls played well. We're looking forward to facing many more challenges in the future, and we're aiming towards a winning season." Miriam, a three year veteran of the team, along with other veterans, Dina Friedman, Sharon Weider, and Mindy Ackerman, joined forces with new members, Helen Furst and Shoshana Levine to achieve this satisfying victory. These players were not just excited about their triumph, but were additionally excited about having played the



SCW Tennis Team: Adeena Schonbach, Esti Weber, Paige Levey, Dina Friedman, Miriam Simpson, Shoshana Levine, Mindy Ackerman and Karen Greenblatt.

match in the world famous US Open tennis courts. "The last time I was sitting by this court," commented one of the players, "I was watching Jimmy Connors blow away his opponent in the quarter-finals of the US Open. It's so much fun to be the one playing now instead of being a mere spectator. I can now say that I played on the same courts on which the world's top players play." "Now I can sympathize with the players who complain about the noise from frequent planes flying overhead toward and from the nearby airport," another team member added. "The tremendous nonstop noise is a huge disturbance during one's match."

The overall excitement of the team died out rather quickly, however, when the players were informed that the van, intended to deliver them back to Stern, was stuck in horrendous traffic,

and would not be arriving for at least an hour. The traffic jams and two hour delays were primarily due to the ensuing rock concert. After a long wait, the van finally arrived, and the Stern Macs headed back to Brookdale Hall, thus giving up their chance of performing at the Stones concert.

Look out  
for our  
next issue on:  
**Evaluating  
Academics  
at SCW**



SCW Volleyball Intramurals

## SCW Tennis Team Begins Season

by Esti Weber

The Stern College Tennis team has begun its season. After only one tennis practice, the Lady Macs played their first match against Western Connecticut on Sunday, September 24. Western Connecticut is one of the highest ranked teams in the division. The Macs were defeated 7-2.

It is only fair to mention that due to the fall break, there were no practices held in preparation for the next match with John Jay on Tuesday, October 24. The Macs were forced to forfeit three of nine matches that day because the team did not have enough athletes in attendance.

This put the Macs at a great disadvantage. The team from John Jay, on the other hand, holds practice on a daily basis.

On Thursday, October 26, the Macs defeated Baruch 7-2. Baruch has an excellent record in the division and recently won a championship in their league.

Captain Miriam Simpson has organized a full roster of matches for this month. Coach Suri Brody is enthusiastic about the season. She feels that the team has strong players and will do well. The Stern Tennis players look forward to playing upcoming matches and hope to capture the title.

### Come show your support for the Lady Macs Basketball Schedule

DATE	OPPOSING SCHOOL	TIME	PLACE
Wed 11 8 89	Marymount College	7:30 pm	HOME
Mon 11 13 89	Northeastern Bible	7:30 pm	AWAY
Mon 11 20 89	New Rochelle College	7:30 pm	AWAY
Mon 12 4 89	Mt. St. Mary	8:00 pm	AWAY
Tue 12 7 89	Huarter College (NY)	7:30 pm	AWAY
Mon 12 18 89	York College	7:30 pm	HOME
Mon 12 29 89	Huarter College (NY)	7:30 pm	HOME
Mon 2 5 90	St. NY Maritime	7:30 pm	HOME
Wed 2 9 90	Mt. St. Mary	8:00 pm	HOME
Mon 2 12 90	York College	7:30 pm	AWAY
Tue 2 15 90	Northeastern Bible	7:30 pm	HOME
Tue 2 22 90	St. NY Maritime	7:30 pm	AWAY

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