

# THE OBSERVER

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## Elie Wiesel— YU Scholar In Residence



Elie Wiesel with Max Stern scholars.

by Shoshana Levine

Yeshiva University was proud to welcome the renowned Nobel Peace Prize laureate, internationally acclaimed author and teacher, Elie Wiesel, as the scholar in residence during the week of March twenty-first through the twenty-seventh. This distinguished lecture series, sponsored by Norman and Irma Braman, included lectures at both the uptown and downtown campuses, and at the Albert Einstein College of Medicine. Wiesel, an honorary member of the YU Board of Trustees, addressed students, faculty, and alumni from the Yeshiva's high schools, colleges, and graduate schools.

Koch auditorium was filled beyond capacity on Tuesday night, March twenty-third, when over three hundred people came to Stern College to attend the first lecture. The topic, "Chasidism For Our Times", included the origin and history of Chasidut and its relevance in today's modern Jewish society. Wiesel's strong Chasidic background emerged as a prevalent topic in all of his lectures. He explained how the Eastern European Jews of the seventeenth century were greatly suffering and as a result were beginning to lose their confidence in God. It was when the situation seemed bleakest, Wiesel told his audience, that the Ba'al Shem Tov arrived on the scene, encouraging increased love for the Torah, for fellow Jews, and for G-d. He helped boost the morale of the people and rejuvenate their confidence, and emerged with a large following from the Jewish communities throughout Eastern Europe.

Wiesel then spoke about the opposition to this newly established Chasidism. The antagonists, or Misnagdim, accused the Chasidim of neglecting Torah study while emphasizing other lesser fundamentals of Judaism. The misnagdim also claimed that the Chasidim corrupted their young with their excessive drinking and merry-making. Wiesel then proceeded to counteract these Misnagdim complaints by pointing to the many great scholars and well known

Talmud students who were supporters of the Ba'al Shem Tov. The irony, he felt, is that Chasidism which stresses the utmost importance of Ahavas Yisroel, evoked such hostility from other Jewish factions, and even among themselves.

"Chasidism can enrich and contribute to our lives today," he concluded. "We can study the Chasidic stories and thereby learn from them to become better students and teachers and, most importantly to help us always remember who we are and where we come from."

The second lecture of the Braman distinguished lecture series took place one week later in the Weissberg Commons of Belfer Hall at the uptown campus. The topic was "Unknown Tzadikim," and included interesting tales revolving around various unknown sages and pious rabbis in both past and present Jewish history.

This second lecture was preceded by a dinner with Wiesel to which various student leaders were invited. The students were encouraged to sit with the guest of honor at the meal. The idea was to enable students to speak with Wiesel informally and become personally acquainted with him. "He was so personable and so interested in what we had to say," said Heather Rush, vice president of SCWSC, who was seated at his table. "It was incredible to be eating dinner with such a respected public figure."

These sentiments were echoed by the Max Stern Scholars who were invited on two consecutive nights for dinner with Wiesel, followed by exclusive informal seminars with him. The first night of this two-part seminar featured personal autobiographical insights. Wiesel told the students about his background, his experiences, and his views on many different issues in Judaism. When he finished speaking, he strongly encouraged the students to ask him any questions, "providing," he said, "that they are within my limitations. Anything in philosophy, history, English literature, Nach, Midrash, and Chasidism is alright, but biology and math are completely off-limits."

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## YU Rallies In Washington

by Rochelle Newman

On Thursday March 8, the students of Yeshiva University organized a rally in Washington, D.C. Sixteen buses and 950 students went to protest Soviet anti-Semitism, continued denial of exit visas to long term refuseniks and the Soviet government's failure to implement direct flights to Israel. The rally was sponsored by the Student Struggle for Soviet Jewry, the Student Coalition of Soviet Jews and Yeshiva University.

On Thursday morning most residents of Brookdale Hall were seen preparing for travel. "When I saw all the people streaming out of the building at 7:00 am. I was really thrilled about the unexpected turnout" said Shoshana Levine, SSSJ President of Stern College. Six buses from Stern College joined ten buses, cars and vans from Yeshiva College to make the trip to the capitol. One student said, "It was the most amazing sight to see sixteen buses following one after another, knowing that everyone on the buses were united for one cause-to help free Soviet Jews. At that moment I was very proud to be a student at Y.U."

Upon arriving in Washington, D.C., the students, Rebbeim, faculty and administration marched silently past the Soviet Embassy to Lafayette Park, to show solidarity for Carmella Raiz who was demonstrating outside the embassy for the release of her refusenik husband. As they marched, students held posters saying, "Let My People Live-No Pogroms", "Fly Them To Freedom-Direct Flights To Israel", or "PAMYAT-Stop Soviet Anti-Semitism".

Student leaders, Rabbi Tendler, Rabbi Schwartz, Carmella Raiz and Congressman Shumer of N.Y. addressed the

students on behalf of Soviet Jewry. They urged continued support and stressed the gravity of the current situation in Russia.

Students then traveled to the Capitol. There, on the steps, they were addressed by many noted Congressmen, specifically Arlen Specter and Pat Schroeder. Carmela Raiz spoke of her family still in Russia, branded as refuseniks. (Her husband has since been flown to Israel. He received his visa a day after the rally.)

Special lobbying was going on simultaneously with four senators who will be meeting with Premier Gorbachev in Finland this April. Selected students discussed with the senators the importance of the rally and student opinion about Russian Jewry.

Students davened Mincha on the steps of the Capitol at the end of the day. To many this was the most emotional moment of the day. Shoshana Levine said, "It was the climax of the day. It was the biggest kiddush hashem and it really pulled the day together beautifully. I felt very proud to be in Y.U.-a

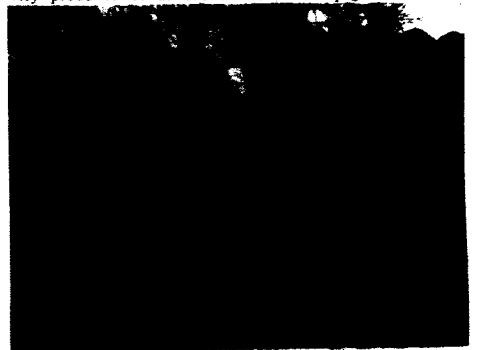
school with such strong commitment toward our fellow Jews." Especially powerful was the underlying symbolism in the day's being Taanit Esther. Esther Hamarka told the Jews to gather together, fast and pray for her to succeed in her quest to save the Jews. Yeshiva University 2400 years later, on the same day, prayed on the Capitol steps for the salvation of Soviet Jewry.

"Davening mincha at the Capitol was great," added David Borowich, "We'd been fasting all day and were tired after traveling such a long way, yet everyone had dedicated this day to Soviet Jewry. We were fasting and praying for our brothers in Russia."

As the fast ended, students boarded the buses to return to New York. Food and drink were available for breaking the fast.

"The rally was inspired by a lecture given by Rabbi Avi Weiss, discussing the problems in the Soviet Union," said Shoshana Levine. Students came out of the lecture overwhelmed with the magnitude and enormity of the situation in

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Carmella Raiz and non-Soviet Refuseniks.

## Rabbi Weiss Banned From Rally

by Deena Yetlin

At the recently sponsored Soviet Jewry rally in which Yeshiva University sent 16 buses of students and faculty to Washington, Rabbi Avi Weiss was noticeably absent. Prompted by the fear that the rally would turn into a radical, activist demonstration rather than remain peaceful as intended, Rabbi Weiss was banned from attending the University event.

Rabbi Weiss, SCW faculty member, Rabbi of the Jewish Center in Riverdale and Soviet Jewry activist, was notified by a student organizer several days before the rally that he was requested not to attend. The student organizers of the rally

had been presented with an ultimatum by the Roshei Yeshiva and members of the administration that unless Rabbi Weiss did not attend, it could not be a University sponsored event.

The Roshei Yeshiva of YC held several meetings concerning Soviet Jewry. According to Rabbi Yosef Blau, Mashgiach Ruchani of Yeshiva, the rally was not discussed at the first meeting because the idea had not yet been formulated. Instead, the rebbeim signed a joint letter about anti-Semitism and the dangers facing Soviet Jewry today.

At a later meeting, the student organizers from YC met with

various Roshei Yeshiva to discuss the possibility of organizing a University sponsored rally. The rebbeim involved, including Rabbi Blau, Rabbi Charlop, Rabbi Reichman, and Rabbi

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# Opinion

## Jerusalem Divided?

Peace in the Middle East, especially where Israel is concerned, has never been hassle free. In fact, with all of the different factions in Israel disagreeing, not to mention the Arab countries smiling peace and meaning war, it has been nearly impossible to get any of the parties to agree. There is a huge problem in Israel today due to incompetent leadership. Peres and Shamir are coming from different sides of the same coin and they refuse to concede on anything. However, it seems likely that Shamir was beginning to come very close to carrying out a revised version of Baker's five point plan. Ironically, our good friend George Bush managed to destroy the threadbare fabric that held the Israeli government together. By bringing Jerusalem into the political arena, Bush put a huge deterrent on the peace process. Jerusalem is not a rational subject for Jews. No politician who has worked with Israel has dared suggest that Jerusalem is anything but completely part of Israel. There is no chance that Israel will concede on Jerusalem or even allow it to be classified as the West Bank, something Bush suggested. Jerusalem touches the heart of emotion embedded in every Israeli. Recaptured only in 1967, it is haunted by Jewish ghosts dating back thousands of years. It is little wonder that Shamir ran away from peace, the fear of what he might be backed into by America's president hung overhead.

What we have to consider as distressing is Bush's fatal slip. Accidental slips of the tongue often reveal what is truly felt. What does Bush really mean to accomplish in the Middle East? If our closest ally is willing to suggest dividing Jerusalem, than what of our enemies who have suddenly decided they want peace? What is really going through their minds? With the incoming rush of thousands of Russians, Israel can hardly afford to be falling apart over the Arabs. Unfortunately, there do not seem to be any answers. The government in Israel certainly does not know what to do. However, before we condemn or decide for Israel what we, as American Jews sitting in American, think Israel should do, we must remember, a threat to Jerusalem is a threat to the soul of the Jewish people. It cannot be forgotten or taken lightly even if from such a friend as the American president.

## More Heart Less Art Needed In Student Election

During election season at SCW the College building is converted into what resembles a kindergarten because of all the campaign posters. It is easy for one to get so caught up in the aesthetics of the elections that the important issues are overlooked. The better artist (or the candidate with more creative friends) may become the students' choice. When it comes down to serving the student body, it is primarily the competency of the candidate in administrative, communicative, and political abilities that should determine her success as a student leader.

This year the OBSERVER in conjunction with SCWSC attempted to sponsor a debate covering all the issues of the SCW election, but due to the lack of student interest, it was cancelled. Last year, few students showed up when a debate was held. This is inexcusable. A series of debates featuring the candidates' platforms should be instituted as a standard for future elections, thus enabling the students to enter their votes with a complete awareness of the real issues at hand, and to know for whom they are voting. For this reason, this issue of the OBSERVER features a spread on the candidates' goals so that the student body has some way of gaining insight into the upcoming presidential elections.

### Corrections for March Issue:

*Chayala Gottesman read a sketch from Whoopi Goldberg.*

*The Tosfot quoted in Nechama Goldman's article was 45B.*

# THE OBSERVER

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## Letters

### Student Reaction To Play Conflict

#### SCW Student Appalled At Beukas

##### To the Editor:

I am appalled at the lack of maturity and professionalism exhibited by the Yeshiva College Dramatics Society Head, Dr. Anthony Beukas. His statements in last week's issue of *The OBSERVER* were an insult not only to Rena Elisha and SCDS, but to the entire SCW student body. Dr. Beukas' remarks are those one would expect from a petulant child and not of a supposed respected professional. When remarking on SCDS he said, "They've been abrasive and know nothing outside of being nasty." His derogatory remarks regarding "The girls" that "the girls want what they want and when they want it," are offensive. The women of SCDS want the chance they deserve. SCW's Dramatics Society did everything by the book. They reserved the dates well in advance with the Calendar Committee and arranged everything with all necessary persons involved. In reality the "boys" of YCDS and Beukas want what they want which is the same dates and they the actors are like spoiled boys who are spiteful. For Kenny Rochlin and Dr. Beukas to insist on performing at the same time as SCDS because, and I quote "We always have the same play date." is immature. Flexibility and compromise are obviously two words absent from Rochlin and Beukas' vocabulary. YCD's actions after being informed of the pre-arranged dates were irresponsible and an embarrassment to the student body of Yeshiva college. Stern College women have been the butt of chauvinistic jokes, as well as, lack of cooperation and intolerance by YC societies, but this is unfair to the women who have worked so hard in the play. I hope all Stern Women will join us in boycotting the "boys" play uptown in a show of support for SCDS.

Claudine Sokol  
SCW '90

#### SCDS Member Denies Boycott

##### To the Editor:

Recently I was approached by an SCW student who knows of my active participation in SCDS. "Tell me more about the boycott of YCDS," she said. I was very surprised and hurt to see that something as silly and hurtful as an organized boycott of the YCDS play was being considered. I had not even heard about the concept until this remark.

I had already bought my tickets to closing night of the uptown performance. In fact, the first thing that came to my mind when I heard there was a scheduling conflict was that I would not be able to see the YC production. I was relieved to find out that I would be able to see their performance. I imagine that the students involved in the YC show are curious about our production, and it is unfortunate that they will not be able to see it.

I encourage SCW students to support YCDS. Obviously though, I believe that if a student can only see one show due to lack of money or time, it should be SCW's. But don't make the mistake of hurting YCDS by not attending their production. I know firsthand of all the time, hard work, and sacrifice involved in preparing a for performance, and it's not fair to deprive the actors of the acknowledgement they deserve.

According to several YC students, posters for their play were being torn down at SCW. This is not the case. However, I have heard that posters for our play were nowhere to be found on the YC campus. I certainly hope that too is not the case.

I have felt no real animosity between the societies. Yes, the scheduling problem is upsetting, but it's done and over with, and the only thing left to do is to work with each other in encouraging both societies to have a great run.  
Chayala Gottesman  
SCW '90

#### Former SCDS Responds

##### To the Editors:

After reading the article entitled "Calendar committee Defied In Dramatics Societies' Showdown" in last month's issue of the OBSERVER, I just had to respond. It seems that year after year there is some sort of conflict between YCDS and SCDS and year after year SCDS complains about unfair treatment and YCDS responds that they meant no harm and were only doing what they've been doing for the past 25 years. Let's just face the facts folks: SCDS is just jealous. Period. I was president of SCDS last year and I can tell you from experience that the men are the "haves" and the women are the "have-nots." They have money; we have to beg for it. They have their own lighting and sound equipment; we have to rent and install whatever we need each year. But aside from the tangible things, they also have three major things of great value: 1) They have a theater, which represents not only their own facility to use however and whenever they need it without constraints of the building being closed at certain hours on certain days but also the freedom and flexibility that we can never have being at the mercy of all other events at Stern which take place in Koeh Auditorium. 2) They have a full-time professor as their director whose sole commitment is to YCDS and their two productions a year, as

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#### YCDS Responds

##### To the Editor:

Shlomo Hameleleh wrote in *Kobeles* (3.7) "there is a time to be silent and a time to speak." There is great wisdom in knowing when to speak. In light of the rather inflammatory article written by Deena Yellin in the last issue of the OBSERVER, and the recent rumors of an

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# Opinion Editor's Note

by Deena Yellin

Rabbi Avi Weiss plays a significant and integral role in Soviet Jewry activism. There's hardly a cause in the Jewish community in which he doesn't involve himself. He is particularly noted for his devotion to the Soviet Jewry cause, which has made him a leader and role model for the plight of Russian Jews. In fact, his Soviet Jewry speech at Yeshiva College in March was the catalyst which inspired students to act and organize the recent YU rally to Washington.

However, several days before the rally, student organizers were presented with an ultimatum by various Roshei Yeshiva and some members of the administration: Unless Rabbi Weiss agreed not to attend the rally, there would be no University sponsored rally. The feeling among the Roshei Yeshiva was that his presence would only be detrimental to the rally and presumably, to the image the school wished to convey.

The whole incident was kept so shrouded in secrecy by the students and faculty involved in the decision that many were unaware

that Rabbi Weiss would not be going until they noticed his absence on the bus. It is significant to note that SCW students played a minor role in the decision as did SCW faculty. Several prominent members of SCW's faculty revealed that they knew nothing about the decision until the last minute. Dean Karen Bacon, who was told of the decision two days before the event, was not even consulted for her opinion, similarly the other SCW faculty members. Obviously, SCW's faculty should be consulted about a decision involving an SCW faculty member.

Much has been made of the fact that the Roshei Yeshiva "got together for a change to work on something." However, not all the Roshei Yeshiva played a role in the rally because no one asked for the input of SCW's rebbeim who are Roshei Yeshiva in their own right. Furthermore, something cannot be a University event if the entire University is not invited. Therefore, it is arguable that the event was indeed a University event.

It is difficult to understand why Rabbi Weiss has been

pegged as a dangerous individual. The safety of students is of primary importance to him, more so than the cause for which he is fighting. He is committed to peaceful protest. In fact, when he met with student organizers of the event he asked that students not subject themselves to arrest. It is to his credit that he encouraged students to attend the rally without him and continued to assist the student organizers in the planning of the rally after he knew he would not be attending. To ban someone of his stature and sincerity because of an image problem is extreme and unfair.

Had the Roshei Yeshiva wished to modify the tone of the rally, they could have explained the nature of the rally in which no civil disobedience would be permitted. Rabbi Weiss would surely have been in agreement with them. Furthermore, had the rebbeim still feared a "bad image" they could have requested that he not speak on behalf of the students. (Ironically, some of the students who spoke at the rally echoed the very words that Rabbi Weiss has written and spoken about Soviet

Jewry). The student organizers were pushed into a corner and instead of questioning the policy, surely felt that the ends justified the means, even if at Rabbi Weiss' expense.

Rabbi Weiss is one of the most popular rebbeim at SCW. He has taught at the College for 20 years and he has made an impact on thousands of students. It is incongruous that the University administration trusts Rabbi Weiss with students in the classroom but bans him from a University event. As a faculty member, he has every right to participate in all student and University events. Most importantly, at such a critical time for Soviet Jewry, YU should be worrying about the survival of Soviet Jews rather than about petty politics.

Rabbi Weiss has been a voice of moral conscience, reminding the Jewish community of its responsibilities to oppressed Jewry. This has taken the form of activism, often causing him to be denied entry from certain meetings and places. It is unthinkable and inexcusable that Yeshiva University should be one of them.

Below is one of numerous letters we have received from students of Rabbi Metzger regarding a past depiction of him in the Observer. It is obvious that he has a loyal following and he makes a strong impact on his students. Many of the letters emphasized his knowledge, warmth and acts of chessed.

To the Editor:

As a former student and present University colleague of Rabbi Metzger, I thought it appropriate to respond in writing to the recent articles dealing with his classes and teaching methodology.

Rabbi Metzger is a forceful lecturer who has addressed audiences both in the United States and abroad on a wide variety of topics related to Judaism. I first met Rabbi Metzger during the summer of 1986, where he was on the faculty of the Ivy League Torah Study program. That summer, students selected from Ivy League schools took courses with Rabbi Metzger. From the practical to the mystical, and everything in between, each topic was brought to "life" by Rabbi Metzger. He frequently drew from numerous sources, both religious and secular, in exciting and relevant topics. He always elicited student reaction and participation. His courses were challenging and thorough mastery required extensive preparation and concentration.  
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## A Tribute To The Kupfermans

by Stacy Jacobson

With Pesach in the air, there is a general sense of completion here at Brookdale Hall. Classes are winding down, the finals schedule is posted, and everyone is eagerly awaiting the approaching summer. The end of this year brings with it something else. After three years as Supervisor of Brookdale Hall, Ilene Kupferman and her family are saying goodbye.

The news of Ilene and Sheldon's resignation struck a personal cord within me. For the past three years, I have not only found Ilene to be a fantastic supervisor, but she and her family have also been special friends to me.

I first met Ilene and Sheldon in the fall of '87. I was an incoming freshman and didn't know anyone. Ilene was beginning her first year as Residence Hall Supervisor and needed a babysitter for her then 14 month old daughter, Elisheva. Though reluctant at first, I agreed. Little did I know that what began as a three hour job would evolve into a meaningful friendship between myself and the Kupfermans.

As I write this, memories of the past years come flooding back. There were late night "shmoozes" with Sheldon - notorious for seeking out a noosh and a shmooze with whomever happened to be in the Orange Lounge - 11:00 p.m. Haagen Dazs dates with Ilene during my freshman year, and walks and games with Sheva and Rachie.

In many ways the Kupfermans became my surrogate

family. Being an out-of-towner, I often went to Ilene and Sheldon for advice, a shmooze, a study break with the kids, and occasionally dinner. They always made me feel welcome in their home and I loved coming down and babysitting the kids.

This year I'm a Dorm Counselor and must say that Ilene has done a great job keeping this place organized. I give her a lot of credit for all the hard work and dedication she has put into her job. Although my schedule has been a lot more hectic this year than previous ones, I still try to make time to stop and say hi or play with Sheva and Rachie.

I often joke with Ilene and Sheldon about leaving Brookdale hall. I basically told them that because I don't adapt to change well, they could not leave until I graduate. Well, three out of four years isn't bad. I guess it really is time for change. Sheva and Rachie need friends their own age. So, they're off to Riverdale - it's only an express bus away. They'll have their own home, their own friends and maybe even a few trees. Three years on 34th street is definitely enough and while Brookdale Hall won't be the same without them, I have to admit it's time for them to move on.

I want to publicly thank the Kupfermans for all the things they did for me, personally, these past three years. I treasure our friendship. I wish them luck and happiness and thank them for everything. But above all, don't ever forget "Tacy!"

## BU Transfer Student's Outlook On SCW

by Sondra Lurie

Picture a large campus with beautiful buildings in a large, pollution free city that offers culture and entertainment. Imagine facilities that are sufficient for the amount of students at the university. How would you feel if you were able to choose time slots and days for each class? To most students at Stern College this sounds like a ideal college.

I know from experience that it takes more than that to make college life perfect. I spent my first semester of college at Boston University which is accurately described above. Although one would think that the above combination plus great parties and well known sports teams would make college perfect, it doesn't necessarily work that way.

There are some aspects of college life which one misses out on because the school is too large. Boston University has a population of over 16,000 students and the large size creates an impersonal atmosphere. The administration at BU considers each student to be an identification number. Since BU was so populated, I had a difficult time finding my niche, people with values similar to mine. I needed something more from my college experience.

Throughout last semester I knew many Stern College women and they all seemed happy and content with college. They were pleased with the Jewish environment and events, the dorm life, the classes, and the social life. I knew I wasn't. I felt a void Judaism. I hadn't

studied Torah. Navi or halacha in five years because I went to a public high school. Shabbos, which is supposed to be a special day of the week seemed to be just another day. Now, after transferring to SCW, it feels great to be studying Chumash, Hebrew and Halacha. It is also more comfortable to be in an environment in which people share the same beliefs and moral values rather than being in an environment in which Judaism is secondary.

Another positive aspect of SCW is the unique dorm life. At no other University can one enter an elevator and recognize almost everyone else inside or receive a warm greeting. At BU, the campus was so large that one's friends could be scattered throughout a mile radius. Here, all of one's friends are close nearby. It's a good feeling to have friends so close especially in a moment of need.

Dorm life is not the only form of social life here. There is interaction between YC and SCW students made possible by extra curricular activities. In all the activities, students share a common ground of Judaism something you can't find at any other university. Because SCW is so small each activity is that much more personal.

The class structure has a very personal touch as well. It is not common to have all of your professors know your name or at least recognize you enough to wave as you walk by in the hall. The administration of most universities recognize their students by identification number

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To The Editor:

The Sephardic Club can only hope that the author's intentions in the article of THE OBSERVER's Purim issue of 1990, were solely for the purpose of humor. Based on this assumption, we would like to point out that there is a fine line between "Holelut" (light-headedness) and Purim Shtetl. The article overstepped the limits of humor. Sincerely,  
The Board of the Sephardic Club '90

To the Editor:

The month of Adar, and Purim in particular, represent a time of happiness and high spirits for Jews. However, there is a time when one has to draw the line between harmless shtetl and distasteful mockery. We were appalled by the lack of sensitivity shown in the article written about Jeff Sokol in the Purim issue of the OBSERVER. We believe that the author of this article used the Purim section as an opportunity to malign a fellow human being. Purim should not be misconstrued in the guise of Purim simcha.

Expressing simcha Purim at the expense of others reverts us to being an am mefuzar unpouched. It should instead be an expression of support from one Jew to the next.

Laurie Gottlieb  
Peni Tuchman  
SCW '91

If you have an opinion or letter to The Editor write to The Observer, 245 Lexington Avenue, New York, New York 10016.

# Around The Campus — YU Food Plan Finalized

## Third Annual SCW Dinner Raises \$700,000

by Deena Yellin

The Board of Directors of Stern College for Women held its third annual dinner at the Pierre Hotel on March 28 raising over \$700,000 for the College. The dinner, which celebrated SCW's 36th anniversary, honored Bertha and Jacob Goldman, Adele and Jules Brody and Dr. Susan Schulman. Honorary dinner chairpeople were Mrs. Max (Chity) Stern and David Yagoda. Approximately 250 people were in attendance at the gala event.

Mr. Goldman is the chairman of Farmland Dairies in New Jersey, one of the leading processors of liquid dairy products. Mr. and Mrs. Goldman received Yeshiva University's *Heritage Award* in recognition of their endowment of a scholarship fund at SCW.

Dr. Schulman, a 1967 graduate of SCW, is a pediatrician in private practice in Boro Park. She was presented with the

*Colleges Alumna of the Year Award*. Mrs. Brody, a computer specialist with the New York City Department of Personnel, is an alumna of SCW and a member of its Board. Mr. Brody is a senior partner in the Manhattan law firm of Stull, Stull and Brody. They received the *College's Parents of the Year Award*.

During the dinner, SCW Sophomore Tzivia Brody, daughter of the Parent's Of The Year, who is currently studying at Michlala in Jerusalem, delivered a d'Var Torah. In addition she recited the Hamotzi blessing. Sandra Quin, Chairwoman of the Board of SCW Directors spoke and stressed that SCW has a positive influence on young women who will be leaders of the Jewish community in the 21st century. She emphasized that those who teach at SCW are inspiring role models whose profound love of learning enhances the spiritual growth of

the SCW students as it expands their intellectual horizons.

The guest speaker of the evening was Dean Karen Bacon of SCW. She began her speech by saying that "Stern College has been slow to project a public image." However, she added that now SCW's image is being projected far and wide in the best of light. She spoke about the nature of the student body at SCW, that it is composed of 640 students from all across the United States and from foreign countries as well.

She emphasized that "There is no stereotypical Stern student although there are certain things that bind them together." She spoke of one type of student who can often be found in the library bent over a Talmud, adding that "SCW students are very committed to Judaic Studies on a high intellectual level."

Bacon highlighted the interests of the students, mentioning

*Continued on page 12 col 4.*

by Deborah Aharon

A new meal plan proposed by Stern College's Food Services Committee was approved on Tuesday, March 27, when the Executive Council met with its Ad Hoc Committee chaired by Dean Rosenfeld. This plan marks the conclusion of a long arduous process in which both the Yeshiva University students and the Executive Council were involved.

The finalized plan will not affect YU students who are presently in attendance. Instead, it will apply to incoming students who wish to dorm as of September 1990. The plan will require the student to buy into the plan with \$1000 starting in the freshman year. The funds may be paid on a semester basis and may carry over to the second semester of the same academic year. The plan will be implemented over a four year period so that by the end of the fourth year all students will be on the meal plan.

The announcement of the original plan caused much controversy among SCW students since it would force students to eat in the cafeteria. Many women prefer to dine in the numerous kosher restaurants in Manhattan rather than in the caf. Other students prefer the economical route of eating in the dormitory. Originally, the suggested plan was to be mandatory for all students and required a \$600 deposit at the start of each semester. Not only were students upset about the cost of the plan, but they expressed outrage at the fact that they had applied to the school with the assumption that there would be no mandatory food plan. "It is unjust to mislead people by forcing a mandatory food plan on them in their third year of college," said SCW Junior Marnie Fuchs. Though there was much deliberation over the freedom of choosing where to dine, the reality of the Food Services deficit necessitated some sort of compromise.

In order to discuss the plausible courses of action, the students had previously met with Elizabeth Botterman and Esther Strauss, the SCW chair-

people of the Food Services Committee, during Club Hour on March 21 to decide on alternatives to Food Services proposal. While the management stated its necessity for a food plan, the details were still open to suggestions. "We really need student support for this plan," emphasized Strauss at the time. "Food Services is being quite flexible in that they are willing to implement some other type of plan." By the end of Club Hour, the committee had collected various opinions and suggestions from the few students who were in attendance. The committee then formulated the ideas into one plan to be presented to the AD HOC Committee.

On March 23, the YU Food Services Committee, with the representatives from both SCW and YC, met with the AD HOC Committee of the Executive Council. The purpose of the meeting was to introduce current student opinion about the institution of the food plan. "If a plan is to exist then the cafeteria must cater to the requirements of a mandatory food plan," said Strauss.

The committee gave constructive ideas towards implementing a more convenient service. Specifically suggested were Sunday night meals and an upgraded Milners Mart so that a selection of prepared foods would be available at hours when the cafeteria is closed. "We were sure to emphasize that the plan could not interfere with students' regular eating habits," Botterman assured.

In addition to the previously mentioned issues, students were concerned that the cafeteria would have a monopoly on food quality if it pocketed money in advance. Botterman assures students that, "The quality will improve but we must have patience. The cafeteria has already undergone many changes since the beginning of the year."

When asked how he feels about the new plan, Dean Norman Rosenfeld responded, "I'm quite neutral on the whole thing. If the community is satisfied, then I'm satisfied."

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# Office Of Registrar Missing Student Data

by Chani Hook

This past week many SCW students received letters from the Office of the Registrar regarding missing SAT scores, high school transcripts and high school diplomas. Ms. Michal Liberman Assistant Registrar, said that these documents were not lost but were never received by the school. This year the office has begun to update their files and have found many incomplete applications.

Students wonder how they have been attending college without SAT scores or high school grades. "It is ridiculous that as an early admission freshman from Central, they should be bothering me about a high school diploma in my senior year. They know I came early admission's from Central," said Penina Ginsburg. Most upsetting is the five dollar fee that students have to pay to reorder their SAT scores when

it was the school's incompetence that was to blame. "Why should I have to pay for their negligence?" demanded one irate sophomore.

Ms. Liberman commented that the Office of Admissions usually handles the completion of the applications. In the past many students were accepted with incomplete files or unofficial copies of SAT scores and transcripts. In order to update the files, the Registrar's Office has done a thorough investigation and has found many problems in current student records. She said that this was not going to be done "in such a blitz" every year. Hopefully this year they will catch up on incomplete files so that only the odd case now and again will have to be looked into in the future.

Although the Office of Admissions is waiting for the appointment of a new director, they began this spring to make

sure that all incoming freshmen have complete files on record.

Orli Vagdani, a sophomore who took early admissions to Stern, received a letter stating that the school does not have a record of her high school diploma. They request that she apply for an equivalency diploma. Her high school had sent her a diploma after her freshman year which was in turn, sent to the Admissions Office. She commented that, "If they think I'm not a high school graduate, how was I accepted to college?"

A graduating senior, Gila Iskowitz asked, "On what basis did they accept me and grant me a scholarship without seeing my high school transcript and SAT scores?" She is "appalled at the mismanagement of this institution," but says that "at least things seem to be changing and future students won't be faced with the same inconvenience."

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# Torah Umada Update

by Elisheva Berezin

Professor Aviezer Ravitzky, a leading scholar in Jewish philosophy at Hebrew University, delivered the most recent installment in the Torah U'Madah lecture series on March 27 in Weissberg Commons, at the YC campus. The lecture focused on varying theological responses to the problems that Zionism poses to Judaism and halacha. Professor Ravitzky is not only a scholar who has taught at Y.U., Brown and Harvard, but he is also extremely involved in the Israeli political scene. He is, perhaps, best known as one of the proponents of giving up land for peace.

Professor Ravitzky began the lecture with some historical background on Zionism. He described the rise of the religious Zionists through Mizrahi Agudat Israel, a party that opposed Zionism but still wanted to work within the system of religious parties concerned with the state, and the Satmar and Neturei Carta who totally disassociated themselves from and denounced the Zionist movement.

The dilemma which necessitated a theological response to Zionism was the existential desire for a return to Israel regardless of whether or not it was a complete, Messianic redemption. This yearning was in contrast to the notion that only the arrival of Meshiach could allow for the State of Israel to exist. Those who denounced Zionism, like the Chatam Sofer, took the position that the Torah does not permit Jews to follow their existential desires. Therefore, one must wait for the ultimate, complete redemption. Further, the Lubavitcher Rebbe and others, added to the arguments anti-Zionism due to the secular nature of Zionism. Religious Zionists, however, view the State of Israel as the first step in an inexorable process heading towards the Meshiach and do not agree that Meshiach has to come before taking initiative to start rebuilding.

Both factions, Satmar and Neturei Carta and Mercaz

HaRav and Gush Emunim, view Zionism as an inevitable process towards redemption. Those in the Satmar camp foresee the Meshiach bringing an end to Zionism, while those like Mercaz HaRav view Zionism as the process that will succeed in leading Jews to complete repentance and redemption.

While Jews leaning towards Satmar ideology totally disassociate themselves from Israel as a political entity, in contrast, Religious Zionists have completely involved themselves in the political process. A group like Agudat Israel has traditionally only vocalized themselves in the political arena on religious issues. However, in the past few weeks the ultra-orthodox parties have caused the Israeli coalition government to fall and will cause a new one to rise. This, pointed out Ravitzky, is totally unprecedented in Israel's history and shows a growing political involvement on the part of the ultra-Orthodox parties.

Ravitzky also distinguished between the various religious political factions in Israel by dichotomizing the view of Israel in relationship to exile. Satmar views Israel as halachically illegitimate since there is no halachic concept of a partial return to Israel. For them, the State of Israel is inherently negative since we are in an active state of Galut. In contrast, for groups like Lubavitch, the state is neutral and can only acquire positive or negative attributes depending on whether or not it furthers religious causes. For them, the state has no religious value and therefore, even if one lives in Israel he is still in Galut because Galut is a theological rather than existentialist term. For Religious Zionist, while Israel is not an ideal, it represents a step towards the Messianic era.

The lecture shed light on many of the recent political developments in Israel and helped the audience to gain a better theological perspective on the various responses to Zionism.

# Safety Stressed At Stern

by Sharon Fischer

Detective Lucille Burrascano addressed SCW students on March 21 about safety on the streets of New York City. After being introduced by Frank Morris, Assistant Chief of Security at Yeshiva University, Detective Burrascano, who has worked with the Crime Prevention Division of the NYC police force for twenty years, began her talk with some common sense suggestions for safer life in NYC.

She stressed the importance of being alert and aware while walking in the city. This is the first step to take in of preventing an attack. She suggested that one should choose busy and well lit streets rather than quiet one and take care not to walk alone. If followed or afraid while walking alone, one should not hesitate to hail a cab or walk into a store. She stressed that when one feels there is no other option but to run and scream in the hope of gaining attention or putting the "follower" off, there should not be a worry about looking "silly" or feeling

self-conscious. As Burrascano put it, "You're better off looking like a loon than being hurt and feeling like one."

Another tip she gave students was to keep keys separate from a pocketbook, in the event that the bag is stolen. "This way," she said, "you will be able to enter your home and car without difficulty no matter what the circumstances are."

Burrascano explained that criminals look for victims that appear vulnerable, nervous or unaware. If an individual signals confidence through various forms of body language, then she is giving off the impression that she will not be victimized.

The conversation then turned towards the topic of the city's public transportation. Burrascano suggested that students avoid riding the less populated trains, especially at night. If that cannot be avoided, she then suggested riding in the conductor's car. One should stand, rather than sit because standing allows one to appear more alert and in control. If frightened by

a fellow passenger, one should get involved in a conversation with another passenger about anything from clothing sales to the weather because the potential offender always wishes to avoid a crowd scene.

Towards the end of the hour, Burrascano took questions from the students, many of whom asked for her opinion on fighting back with mace or keys. She strongly opposed these options, explaining that the attacker is usually stronger than the victim and such responses will automatically set the stage for both parties getting injured. Without professional training in self-defense, it is unlikely that keys or mace will be effective. Further, it will only cause the attacker to be further infuriated and strengthen his/her attack. Therefore, running away is probably better than a confrontation. Burrascano stressed that women, if aware of the dangers, can be in control and prevent confrontation.

# Keren HaEzer Fund Provides SCW Students With Financial Assistance

by Susan Bahn

There is a special charity fund at Yeshiva University which very few students are aware of. It is the YU - Esther Zuroff Keren HaEzer Fund. This fund was set up in April of 1987 in honor of Mrs. Zuroff's retirement beginning as a joint effort between the college, the Stern College Alumni Association and the student body at the time. It was established to help current undergraduate students with their personal financial needs, such as food, clothing and books.

According to Mrs. Zelda Braun, Director of Student Services at Stern College, there are students at SCW, both American and foreign, who are putting themselves through school and cannot afford basic necessities. "The fund itself tries in tzinyut (modesty) to network, to learn about people who are in need of help to lighten their

burden." This networking is done through the dormitory staff, student services staff and faculty.

The amount of money given to a student is determined by the recipients personal financial needs. The only condition on the students is that when they graduate and begin to earn a living, they remember the help they received from the fund when deciding where to donate their maaser money (one tenth of one's income that is given to charity).

Mrs. Braun stressed that this fund is often essential to a student's academic achievement. "If you can't make ends meet for food, you are not going to have much physical or mental energy left to study and be a good student."

While fundraising for the charity, Mrs Braun has found that most people have difficulty believing that there are needy

women at SCW. The truth is that there are a significant number of students with financial problems and "the goal of this fund is to help people in such a way that they maintain their own personal dignity. Anybody who has a need can receive assistance and everything is confidential."

There is an annual campaign once a year before Pesach to raise money for the fund. Letters are sent to alumni and past contributors. People also give money to the fund when they have a simcha (celebration) or a death and they want to make a contribution. The Yeshiva University Women's Organization Builder's Fund has supported this fund and SCW students have also begun to give their own maaser money to this student oriented tsedakah.

Claudine Sokol is a student who became personally involved

Continued on page 10 col 1.

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## Soviet Jewry



by Mindy Spear

"In Twenty years, When Your Children Ask You What You Did To Help Save Soviet Jewry What Will Your Answer Be?" "You Don't Need A Magic Staff to Lead them to the Promised Land." "It's a matter of Survival. Donate \$18 Today." "This Thursday We'll Give them a Purim They Will Live to Remember." Such signs can be seen around the Stern College and Yeshiva College campuses. Flyers, posters and letters inform students of the plight of their Soviet brethren, and request funds or attendance at a protest or rally to facilitate their salvation.

The small but growing Yeshiva University chapter of the Student Struggle for Soviet Jewry consists of concerned activists who are giving 100% to save Jewish lives. "SSSJ is more active this year than it has ever been," commented a senior at SCW. It is unfortunate that in light of glasnot, the Soviet Jewry situation still necessitates YU and American Jewry's involvement.

It is true that the stifling Russian Communism is dying out and freedom is increasing daily in the previously regimented Eastern Bloc. The majority of Jews who apply to leave the Soviet Union are able to obtain exit visas. However, due to Arab pressure, no direct flights to Israel exist, and the waiting list for indirect flights extends into 1991. Meanwhile, many of those who apply to

leave the Soviet Union automatically lose their jobs and cannot afford a flight to Israel, much less a home and food once they reach their homeland. In response to the emerging facts, students of Yeshiva University formed the Student Freedom Fund. An emergency fundraising committee requested \$18 from each YU students and faculty member. Letters went out and flyers and posters were posted on every bare wall and door. The collection system, organized by junior David Borowich and Reuven Harow, consisted of the appointments of floor delegates who approached every dormitory resident. There was a minority voice among committee members that claimed, "eighteen dollars is too much to ask of a student." However, ninety percent of the student body in the undergraduate colleges gave at least \$18 to the fund. The students raised over \$20,000 and funds are still coming in.

"Soviet Jews are afraid to walk on the streets of their own hometown," Carmella Raiz told 120 SCW students when she spoke at Stern College in February. Despite the potential danger, eight to ten Yeshiva University students are planning to travel to the Soviet Union in June with a program sponsored by SSSJ.

The program will provide formal and informal Jewish education and Shabbat programs for adults as well as for children throughout cities in Russia.

# An SCW Student's Response To The YU Rally

by Sharona Cunin

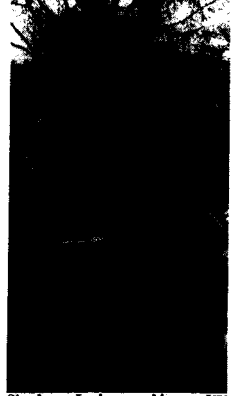
Washington... the mention of the capitol conjures up memories and images of landmark buildings, parks, and monuments. Recently however, many students took part in a unique experience in Washington. It is true that for many people a rally is something for other people to attend, and possibly unnecessary today when Communism is crumbling. I feel strongly that people do not appreciate the dangerous situation of Soviet Jewry today. The necessity for action is blinded by a powerful pair of rose-colored glasses. Further, the Yeshiva University sponsored rally to Washington on Taanit Esther was not only important as a political statement. Its impact sent waves rippling on many different religious and social levels.

This was the first time the administration of Yeshiva University officially sponsored a student rally for Soviet Jewry on such a large scale. In a sign of support and encouragement for student participation, the Rebbeim uptown cancelled all shi-

urim. In a show of an even stronger message of support, several of the Rebbeim from YC and SCW came to the rally and gave shiurim on the buses. On a superficial level, this was very appropriate because it was a fast day, and learning was therefore in order. On a deeper level, this original concept epitomized and emphasized the necessary strategies for accomplishing something, namely, the synthesis of politics and Torah, effort and devotion, and the physical with the spiritual.

This blend of G-dliness and human action was felt even more keenly towards the end of the day, when it came time to daven Mincha. It was an extraordinary feeling to see one thousand Jews swaying in unison, deep in prayer, in the same place where America's presidents are sworn in to serve the nation. The effect of what we were doing extended beyond ourselves. As the voice of the chazan echoed in the cold afternoon air, groups of people gravitated to where we were to watch us and take pictures.

Continued on page 12 col.5.



Shoshana Levine speaking at YU rally.

## Rally Organizers Overboard With Power

To the Editors:

I was extremely disappointed in the lack of moral integrity and maturity that was displayed by some of the organizers of the rally for Soviet Jewry held in Washington on March 8th. My disappointment was not about aiding the plight of Soviet Jews nor about the absolute necessity for public outcry. Rather, I was highly disillusioned with certain SSSJ activists and the methods they employed in calling their fellow students to action.

I firmly believe in the attempted channeling of government efforts to Soviet Jewry and in the importance of publicizing the crimes being perpetuated. Had we only been as vocal in World War II, perhaps millions of lives would have been saved. Despite my support for Soviet

Continued on page 7 col.5.

# A FIRE IS BURNING

by Rabbi Avi Weiss

The campaign for the freedom of Soviet Jew is entering a new phase. No longer is it just a struggle for human rights. Now it has become nothing less than a rescue mission.

This stark appraisal seems unbelievable in the light of the rise of the freedom movement in the Soviet Union and the erosion of the one-party system. Yet by all accounts, in the midst of this liberalization and renewal, Soviet Jews are living in grave danger.

In a Riga synagogue last May, I met terrified Latvian Jews. The evening before, on Soviet TV, there had been an interview with members of Pamyat, the USSR's most virulent anti-Semitic group. "A fire is burning," one Jew cried out with deep emotion. He pointed to the biblical passage from Psalms above the Holy Ark: "Blessed be the Lord Who has not delivered us as prey to their teeth."

Soviet Jews perceive themselves to be in imminent danger. Threats of pogroms with target dates have been issued. One calls

for attacks on May 5 - Karl Marx's birthday - in Leningrad. Pamyat members recently burst into a Russian writers' union gathering, beating up those they believed were defending Jews, and warned, "Next time, we'll return with machine guns."

Natan Sharansky, the former prisoner of conscience, has said that 1 million Jews are now seeking to leave the USSR. According to Israeli Deputy Foreign Minister Benjamin Netanyahu, 300,000 Soviet Jews have received exit visas to Israel. They're ready to go. The only problem, Soviet officials claim, is that there are no available airplane seats out of the Soviet Union until 1991 for them. The slogan of the emigration movement is no longer "let my people leave." Given the volatile political situation in the USSR, every day of waiting may be a day too late for the Jews.

The United States could play a key role in the rescue effort. David Wyman, in "The Abandonment of the Jews," documents how Washington failed to rescue European Jews during

the Holocaust. Fifty years ago, American shores remained closed to the Jewish refugees of the ill-fated German ship St. Louis. Today, the United States has another chance to save Jews. It can begin an emergency airlift to fly Soviet Jews en masse to Israel, or it can send ships to Odessa and Leningrad to bring the Jews there. Or the United States can insist in the strongest and most uncertain terms that the Soviets live up to their agreement with Israel for direct flights from five Soviet cities to Ben Gurion Airport and that the Kremlin allow more than the mere six Israeli officials who are at present processing the hundreds of thousand of exit applications.

Some Soviet Jewish activists in Israel maintain that America is dragging its foot in this matter, in its insistence that Israel first comply with the U.S. election plan for Judea and Samaria, and with Washington's overall Israel-Arab peace proposal. During the Holocaust, the United States offered political and economic excuses to explain its

refusal to save remnants of European Jewry. The excuses remain unacceptable. When lives are at stake, the priority is to save them; nothing else matters. And now, as Soviet Jews are threatened, America has a moral imperative to intervene.

Nor should the United States be intimidated by the Arab countries-including Syria and Iraq, with their abysmal human rights records - which are demanding that immigration of Soviet Jews to Israel be thwarted, claiming that the immigrants will be relocated in the disputed territories. Nonsense. The Israeli government has unequivocally stated that only 1 percent of Soviet Jews have chosen to settle in Judea and Samaria. The issue is not the West Bank or Soviet Jews. If a half-million Jews from Argentina, France or America decided to move to Dizengoff Square in the center of Tel Aviv, Arab countries would also be up in arms. The effort to deny freedom to Soviet Jews is nothing less than a challenge to the

very raison d'être of Israel as a place of refuge for all Jews.

In 1939, the Arab Mufti pressured Britain to introduce a policy that cut off Palestine as the last escape route for Jews fleeing from Hitler. Again, the Arab nations are insisting that persecuted Jews be denied refuge in Israel.

Israel must also do its share. Alternative routes to Israel through European cities by air, rail, sea, road, or whatever must be accommodated. And on no level should parly agendas prevail. The overriding objective must be to save lives.

As a child, I remember my parents lamenting what had befallen the Jewish people during the Second world War. "Es brant, Yfdelech, der sh'tell Brent," they would sing: "It's burning Jews, the village is burning."

There was a time when all we did was sing about it. Now we can and we must do something about it.

# Kupfermans To Move Out Of Brookdale Hall Rally For Ethiopian Jews



The Kupferman family

by Nechama Goldman

After three years of living in Brookdale Hall, Ilene and Sheldon Kupferman and their two daughters will be leaving Stern College. On May 27 they will vacate the dormitory along with the students. Their place of residence will be Riverdale. Although they will be leaving Stern College's campus, Ilene will still be working until the end of June "doing as much as possible" to make the transition a little easier for whoever will take her place.

"It is time to move on," Ilene said, "for many different reasons." Sheldon pointed out that mid-town Manhattan is not the most religious or social environment for a young couple with children. "It is a little isolated on 34th Street and the children, especially Elisheva, are at a point where they need other children to run around with," said Ilene. The Kupfermans' look forward to living in a residential Jewish community where they will have social opportunities and their children, Elisheva and Rachel, will have peers with whom to play.

Ilene is currently enrolled at Bank Street College of Education. She is working towards her Master's Degree as a child life specialist which entails working with sick children and their families in a hospital setting. While finishing graduate school, she plans to begin field work in

a hospital. Sheldon will be working as a chief dental resident at Bronx Lebanon Hospital Medical Center. Elisheva and Rachel will be attending nursery at the Hebrew Institute of Riverdale's Gan miriam.

Ilene's job of general overseer of the dormitory revolved mainly around "keeping the peace" among the 560 women residing in Brookdale Hall. In addition to administrative duties and paper work, Ilene has been available to solve basic problems, offer "common sense" counseling and act as big sister and friend. She feels that the core group of people she worked with, Zeldia Braun, Director of Student Services, and Dr. Nancy Brayer Block, School Psychologist are very in tune to the students and their needs. Looking back, Ilene emphatically stated that the greatest challenge she faced was assigning students to rooms. "There are 560 students to be placed and only a portion of those request roommates."

In the last two years she has received comparatively few complaints from dissatisfied roommates. Further, she finds that it is very satisfying to see strangers become roommates, learn to live together and become friends. Ilene feels that she is responsible for a lot of the friendships that have sprung out of "potluck rooms".

Sheldon, as the only man

living in a woman's dormitory laughingly said that "living here was very interesting." Before he moved to Stern, he had only been to Brookdale Hall once (even though he attended MTA and YC) so it was a novel experience. Although lack of male companionship could be frustrating, it "made for some great conversations". He feels comfortable with the students, often acting in the capacity of big brother or father. Students have frequently eaten at the Kupfermans' Shabbat table and Sheldon said that he enjoys talking to college students, "getting them to open up and think."

In the capacity of Shabbat Programming Director, Sheldon tried to make shabbat more enjoyable at Stern by working with Food Services to improve food quality and getting student leaders to work on programming. Although at first he tried to have programs every week, sponsored by different clubs in the school, he quickly found out that not all clubs take their responsibilities seriously. However, by working with the clubs who were "into it" and willing to put in time and co-ordinate with him, the ability was there to have stronger programs. Sheldon feels that this year the programming is stronger than ever. In the past, the program's were basically Sheldon's ideas and club leader's basically just helped carry them out. This year he has taken a different route and acted more as a resource person and an intermediary to ensure that things run smoothly.

Although living with 560 women can be noisy, especially at 2:00 a.m. Thursday night, one advantage was that Ilene and Sheldon always had someone to talk to. For Ilene and Sheldon there were also a wide variety of babysitters from which to choose. Stacy Jacobson, an SCW junior from Atlanta Georgia, continued on page 10 col 2.

By Debbie Hamburg

On March 27-28, eight SCW and YC students attended a lobby in Washington D.C. organized by Brandeis University students on behalf of Ethiopian Jewry. The goal of the two day lobby/informational conference was for the participants to speak with representatives and senators to ask them to join the Congressional Caucus for Ethiopian Jewry and to offer military aid to Ethiopia in exchange for the release of its Jews.

Before the actual lobbying, the students were briefed on the current situation of Jews in Ethiopia by Barbara Ribakove of the North American Conference on Ethiopian Jewry. Even though 16,000 Jews were airlifted from the Ethiopian/Sudanese border to Israel in "Operation Moses," approximately 15,000-20,000 remained behind. The non-Jewish Ethiopians still refer to the Jews with the derogatory appellation, "Falashas," meaning outsiders or foreigners.

The Jews, within their communities, refer to themselves Beta Israel (the House of Israel). Ninety percent of Beta Israel lives in the Gondar province in Northern Ethiopia. They live under primitive conditions and suffer from disease, due to lack of adequate preventive care and medical facilities. Along with all Ethiopians, they suffer from

civil war, famine, draught and severe poverty. With the advent of a military Marxist regime in 1974, came an additional problem for the Beta Israel, religious persecution. The Ethiopian government, in violation of the United Nation's Universal Declaration of Human Rights, denies Jews the right to leave the country and reunite with relatives in Israel.

When Lieutenant Colonel Mengistu Haile Mariam seized power, he severed diplomatic relations with the U.S and Israel. Mengistu favored strong ties with the Soviet Union, which supplied Ethiopia with military aid until Gorbachev came to power. Gorbachev's reforms under Perestroika included the discontinuation of aid to Ethiopia. Mengistu is consequently seeking new allies and eventually will probably turn to the U.S. for aid.

The participants of the lobby were addressed by Congressman Gary Ackerman (NY) who told the group of his plans to "continue [Congressman] Mickey Leland's dream" to help Ethiopians and to arrange another trip to Ethiopia to review and alleviate the current situation.

In the meantime, students are urged to write letters to their Congressman and raise money to help Beta Israel rejoin their relatives and build new lives in Israel.

## In Praise Of Rabbi Metzger

Continued from page 3 col 5.

My contact with Rabbi Metzger did not end in August of 1986. Rabbi Metzger has kept in fairly frequent contact with a number of the program's participants. He has been responsible for motivating numerous individuals to explore their Jewish heritage.

Presently I am teaching at Cardozo in a program ("Bet Tzedek"), which through court advocacy assists elderly and disabled Jews throughout New York City. Often times, I have clients who are in need of social counselling or dire financial assistance. I have learned from experience that in today's Jewish society, institutions and organizations are thoroughly wrapped up in their own bureaucratic ineffectiveness, making it difficult for those in need to receive assistance. It is apparent that among Rabbi Metzger's motives, is the conscious intent to heighten compassion, sensitivity and responsiveness to those suffering from emotional and financial deprivation.

My association with Rabbi Metzger has been both intellectually and personally enriching. I am confident that he has influenced many others in a similar manner.

Yisroel Schulman  
Benjamin N. Cardozo School of Law

Despite these flaws, Stern College is offering me the opportunity to have a well rounded career of a college student. For this reason, I'm looking forward to my next three years.

## Soviet Jewry

Continued from page 6 col 5.

Jewry, however, I was unable to attend the rally. My decision not to make the trip to Washington was immediately challenged by those in charge. "What are your reasons for not going? Are you not feeling well? Don't you care?" The harassment continued on from there and became increasingly hostile and offensive.

Twelve o'clock the night before the scheduled departure, a friend of mine, who was also unable to attend the rally, received a particularly unnerving phone call that led me to question the values and integrity of those organizing the rally. I am not casting dispersions on all those involved, just the few that I came in contact with. The outrageously insensitive "student leader" accused my friend of being apathetic, selfish, and uncaring. The student went on to say that she was a poor product of the school she had attended in Israel, and that her experiences there failed to teach her the proper moral values. I respond to the aforementioned statement by asking, "Where did you go to school? Didn't they teach you the concept of 'love thy neighbor like thyself'?"

For future endeavors, I hope that those responsible will realize that if we want to fight for our brethren abroad, then making enemies at home will only mock our success. The ends in no way justify the means.

Anna Fink  
SCW '92

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## Transfer Students' View

Continued from page 3 col 4.

rather than by names. At SCW, many students are recognized by name. This shows that the SCW administration cares about the individual student rather than considering them a their number.

Although I am very happy with the change, I'm not oblivious to some needed improvements at SCW. The first should be the facilities: Five women per room is a little crowded. It makes privacy a rare commodity and causes roommates to get on each others nerves. Also, the physical education department could use some serious expansion, not to mention more facilities. Another area which requires change is the time slots for courses. At BU, each course was offered several times during the day and on different days. Students may or not be morning people and that's why it's important to offer an option. It could play a big part as to whether a student succeeds in a course or not.

# ELECTION '90

## Rachel Mohl

by Elizabeth Botterman

Rachel Mohl is currently a candidate for Student Council President at Stern College for Women. A twenty year old junior, Ms. Mohl graduated from the Yeshiva of Flatbush in 1987 and spent a year in Israel learning at Brovender's. She has a double major in political science and Judaic Studies and her career plans are to possibly study law and eventually move to Israel.

Ms. Mohl has been involved in a large number of different activities at SCW over the past two years: chairwoman of Yasneh-Olami, co-ordinator of the Zionist Shabbaton in Riverdale, advisor on Yeshiva High School Seminars and Yachad, participant in Project Sages, and contributing writer to the OBSERVER, are only a sampling of her endless activities. These extra-curricular activities and leadership positions have sharpened her organizational and programming skills. She has gained experience and has established connections while working with students and administration on both midtown and uptown campuses.

Ms. Mohl has also been instrumental in the implementation of the guard escort service between the school and the

dormitory. This newly formed service was initiated by a letter to the Editor that Ms. Mohl sent in to the OBSERVER, and then established after her various suggestions towards remedying the issue. Also as a result of one of her suggestions, there is now a rabbinic authority in the library that is available to aid students in their learning. As candidate for SCW President, her main concern for the future is to further unite the student body. She feels that both Cindy Schlanger (current SCWSC President) and Chayale Weissman (current TAC President) did an excellent job of opening lines of communication between the two boards. Ms. Mohl would like to continue along the same lines, maintaining good relations between the governing boards at SCW as well as with the student council uptown.

She believes that planning events and activities are a given in the role of president but she feels that there is much more to be accomplished by the head of student government. She feels strongly that the Student Council president can act as a liaison between the student body and administration. Her idea, if elected, is to be available, for set hours during the week in the dormitory, for students to come

and voice suggestions and complaints. She hopes to hold more joint meetings between class boards and presidents of the different clubs to gain input. She would like to see the student Senate function as a representative body of the students.

Ms. Mohl sees herself as an open minded individual who is walking a "middle of the road" course between the more and less religious students in the school. She is friendly with students from varied social and religious levels and feels that her

experiences working on different committees with different types of people have taught her to relate to diversity in religion, background, and needs. She aims to incorporate more religious activities that will appeal to students who are not interested in only chagigot and shiurim.

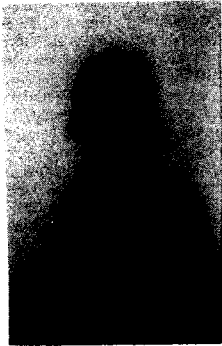
In regard to academic improvements, Ms. Mohl would like to see more student input in course and faculty evaluations. Specifically, she feels that it is possible to formulate some sort of forum where students would be able to voice opinions about courses without the danger of halachic problems of loshon harah. She also seeks to expand the career guidance department. She feels that there is a need for a more diverse staff that can answer questions in a wider array of career fields. Further, there is a need for the department's services to be more publicized. A concern of hers, due to her participation in the Beit Midrash program, is improving the atmosphere for "learning." She feels that more space and sefarim are necessary in order to enhance the Judaic Studies program.

The foreign students at SCW are also one of Ms. Mohl's concerns. She would like to

facilitate an easier integration for them. It is hard coming from a different country and culture, usually without family. She can see initiating some sort of peer advisor program specifically geared to assigning a group of "native" Americans to pair up with students from Iran or France to "show them the ropes."

Ms. Mohl feels that the major challenges she may face as SCW President are not insurmountable. She hopes to work on the self-esteem of the students and place SCW high on the agenda of University officials by bringing students' opinions and suggestions to them. Having worked in the past with the administration, she knows that it is possible to obtain satisfactory results. Specifically, SCW must receive some badly needed attention in regard to dormitory overcrowding and lack of athletic facilities.

Ms. Mohl states that, if elected, she envisions a year of innovation and improvement for SCW. She sees herself as an activist and a candidate who "can really get things done." She concluded that "being Student Council President would give me the opportunity to learn from others and to give to others."



## A Campaign Overview

By Susan Bahn

Soon after flyers were distributed announcing elections for next year, President of Stern College Student Council Cindy Schlanger, found herself "bombarded with petitions" for students wanting to run for various offices in SCW's Student Council, TAC and SSSB.

Now that election season is upon us, it is important to understand the workings of the various Student Councils at SCW. Campaigning rules for the Stern College Student Council and the Sy Syms School of Business board are very liberal. Candidates can basically do as they please although there is a suggested \$100 limit. Most candidates hang up posters and flyers, go from room to room talking to students, stand around in the lobby and do whatever they can to make themselves known to the students. However, in the past, some candidates went so far as to distribute pizza and other "goodies" to voters. This year, both candidates for SCWSC President are spending very little money and are basing their campaigns on creativity rather than artistic ability or bribery.

For the Torah Activities Council (TAC), there is no campaigning allowed. Pictures of the candidate accompanied by a short paragraph describing their goals for TAC are posted the day of elections.

Although the three councils are separate and usually work as separate entities, Schlanger said that this year there has been "a lot of blurring of the lines" between these three student organizations. They have worked together on Shabbatonim and activities. An example of this cooperation is the Student Struggle for Soviet Jewry (SSSJ) which is sponsored by SCWSC and TAC.

The responsibilities of the Student Council jobs vary from position to position. The major responsibility of the president of the Senior Class is planning the senior dinner, which traditionally is held the night before graduation. The other class presidents have a lot of room to maneuver and can plan what activities they want although there are some traditional activities. The rest of the board basically "takes the lead" and works with the president.

According to Schlanger, the President of the Executive Board is "basically responsible for everything" including some 30 clubs. The Vice-President is in charge of the Calendar Committee. Officially, the recording secretary is responsible for taking minutes at meetings and the corresponding secretary is responsible for writing letters. In reality, the two usually work together. Both secretaries take care of publicity which includes designing, hanging and distributing

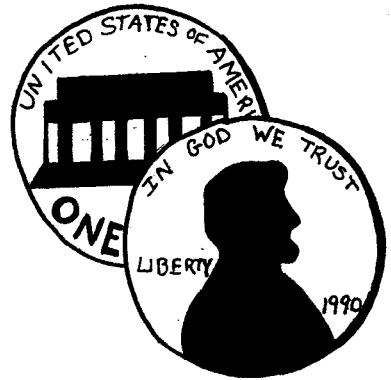
flyers for SCWSC events along with assisting the class boards with their publicity. The treasurer is obviously responsible for the finances. Obviously, it is essential that although the tasks are different, no one "gets hung up on titles," rather, they all must work together as a unit.

TAC is responsible for enhancing the Jewish atmosphere at SCW. Their activities range from visiting the sick, SSSJ, collecting tzedakah to the Israeli Affairs Committee. In addition, TAC organizes several chagigot at SCW throughout the year, such as the annual Chanuka and Purim chagigot.

The board of SSSB acts as a liaison between the students and faculty. The SSSB Board members are responsible for planning business related activities and putting out a newsletter.

Voting procedures are by private ballot. All students in the school vote except for graduating seniors, who should obviously not play a part in choosing who will lead the College after they leave.

In order to run for SCWSC president, a student must be entering her senior year. Vice presidential candidates must be entering their Junior or Senior year and the same applies to the Treasurer. The Secretaries can be entering their Sophomore, Junior or Senior years.



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# The SCW Presidential Race

## Lisa Horowitz

by Deena Yellin

Lisa Horowitz brings to her candidacy for Student Council President a good deal of experience, creativity and most of all, enthusiasm. Ms. Horowitz, a twenty year old psychology major considering a double major in Judaic Studies, has served as Junior Class President, Vice President of the Psychology Club and as Secretary of the Sophomore Class.

One of her most significant accomplishments has been the institution of a weekly parsha shiur this year which is jointly sponsored by the Junior Class and TAC (Torah Activities Council). Horowitz feels that the shiur should serve as a model for future programs because "It's very important that Student Council and TAC work together." She believes that it is unfortunate that the two groups have become separate entities because this "splits up the student body." She emphasizes that if the students work together the student body will be more unified and will therefore attract greater student participation in school events.

Horowitz also emphasizes the importance of working effectively with the board of Yeshiva College's Student Council. Problems she has confronted the problem of financial constraints. She explains that the Student Council at YC is able to spend

more money because they have more basic resources. Their sum of student activity fees is greater because they have a higher enrollment. Since Student Council is responsible for funding so many programs, she stresses that "We have to make more money and we have to spend wisely."

This year, the Junior Class sponsored many innovative events, including a CPR course, ice skating, a shabbaton, comedy night, plays, the circus and the overwhelmingly successful evening of billiards which was jointly sponsored by the Junior and Senior classes.

Another implementation this year under the leadership of Horowitz was the formation of an aerobics class at SCW. She thought of the idea because "a lot of people want to join health clubs but don't want to pay exorbitant prices for clubs in the city. In addition it's available to those students who won't go to co-ed clubs." The weekly class, taught by an instructor who she found with the assistance of Dr. Shevlin, head of the Physical Education Department at SCW, has been very well attended.

Ms. Horowitz stresses the importance of students acting to improve the problems they see in the school. She adds that it is unfortunate that, while many people do not hesitate to com-

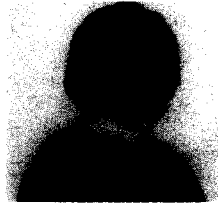
plain, few students try to improve the situation. Based on her record of activism at SCW, Horowitz has undoubtedly proven her commitment to this belief. For example, dissatisfied with last year's Yom Hashoah program for SCW and YC, Horowitz has joined the organizing committee for this year's Yom Hashoah program.

The Executive Board, comprised of SCWSC President, Vice President, Treasurer and Secretaries, has the task of

Conflicts can be avoided. "I want to be able to work with the student body to make the school better," said Horowitz, adding that she genuinely enjoys working with people.

Regarding the prospect of representing the College as Student Council President, she confesses, "It's an overwhelming job." Horowitz sees the position as one which requires much creativity as well as a good deal of former experience. Some of the issues that Ms. Horowitz feels she will have to face as SCWSC President are managing the finances of Student Council, overseeing all the clubs and societies, and improving academics. Besides strengthening things that are already in existence at SCW, she hopes to implement several innovative projects. One of her goals for next year is to form a student committee to work on improving the academics at SCW.

"I'm a person who's involved in student activities. I love doing this and I want to be involved in the school." Ms. Horowitz points out that the position of SCWSC president "requires someone with strong shoulders who's going to carry the school." However, she adds that the job should not lie solely on the president's shoulders but should be a combination of "everyone working together for the benefit of the College."



"managing everything that goes on in the College", said Ms. Horowitz, explaining that when she was on the Sophomore Class board, "The YC president would tell the SCW president what to do and I would find out about events when the flyers went up." Emphasizing that this is not how the Student Council should be run, Ms. Horowitz maintains that everyone, including each of the classes, has to work together.

## Weissman Runs For A Second Term With TAC

by Sharona Cunin

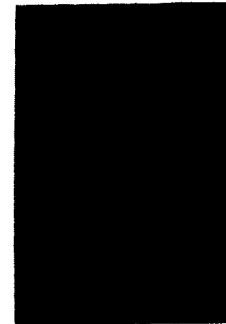
Chayale Weissman, a Judaic Studies and Economics major from Monsey, New York, is running unopposed for her second term as Torah Activities Council President at Stern College. Ms. Weissman attended the Yeshiva University High School, and became active in TAC in her first year at SCW.

During the course of this past year as TAC President, Ms. Weissman, with the help of her TAC board, has helped to expand several existing committees and programs, and has initiated new ones as well. One of the most successful committees this year has been the Tzedaka committee, which has been active in creatively collecting money for many worthy organizations and projects. TAC has also organized successful clothing drives primarily for distribution in Israel to needy families.

Over the year Ms. Weissman and her board have been busy organizing the purchase of many new seforim for the Beit Midrash, reorganizing and restocking the Torah tapes library and sponsoring a weekly Parshat Hashavua shiur given by the students themselves.

In the future, Ms. Weissman stated, she hopes to organize more lectures on various topics

that pertain to Orthodox women in the 90's. She would also like to strengthen SCW students' connection and participation in community service. She further intends to start a publication by the students which will deal with current intellectual Jewish issues. "I hope that I contributed to enhancing student life at SCW this past year," Ms. Weissman said, "and with the help of my experience, TAC will be able to organize more activities and provide more services and programs to meet the students' needs."



## Jona-Wants To Make An Impact On SSSB



by Tzippy Lavi

Hailing from Milwaukee, Wisconsin, Miki Jona, a twenty year old finance major, is the lone candidate for Sy Syms Student Council President. Jona transferred from the University of Wisconsin at Madison to SCW after her freshman year because she wanted more religious atmosphere and a smaller college. Since then, Jona has been very active in SCW serving as Secretary of SSSB, president of the Hebrew Honor's Society, and working on a student Open House and together with Dr. Richard Nochimson organizing a business writing seminar.

What prompted Jona to run for President was the support of her peers in SSSB who encouraged her to run for the position. In addition, Jona confessed that before announcing her candidacy she gave the decision much thought. She contends that "Since Sy Syms is a relatively new school, the students have the chance to make an impact and can give input into what goes on in the school." She wanted to contribute and impact upon the college and therefore agreed to run.

Jona's goal for next year is to involve more underclassmen in the College's activities and societies. Furthermore, as the representative of SSSB she sees the importance of representing not just the seniors but the entire school. She confessed that as a sophomore she felt that Student Council seemed to focus more on graduating seniors and attaining jobs for them. "But I want to involve everyone," she said. Jona stressed that she views student more involvement as a problem and she hopes to sponsor events that would draw large numbers of participants. She pointed out that, while the administration provides the academics for the college, "we (Student Council) are here for the whole college experience. We want to offer things that students don't ordinarily get in the classroom."

Since she served as Secretary of SSSB, she was very involved in what went on this year and feels that she has gained a lot of experience from working on the SSSB board. She maintained that the board this year did an excellent job and said, "I'm really enthusiastic about next year." She commented "No matter who will be on the board, I'm excited about working with them and I think we have a good year in store for us."

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# Review: The CAUCASIAN CHALK CIRCLE A Departure From The Usual

By Naomi Leiser

The CAUCASIAN CHALK CIRCLE. Stern College Dramatics Society's most recent production, debuted Thursday March 29 at Koch auditorium, to mixed reviews. The play, an ironic commentary on the ills of society and its government, speaks of and to an era far removed from our own.

Bertold Brecht, a twentieth century German playwright, lived through the drama of inter-war and World War II Germany. Twentieth century Germany was the center of political and ideological warfare; the birthplace of Marx, father of Marxist political philosophy. Germany also became home to National Socialism, one of the most extreme forms of twentieth century fascism, and Christian Socialism a moderate form of socialism still popular today. Little in Germany escaped polarization by the political; in fact, German art and artists are often noted for their high degree of political involvement. It is within this context that Brecht's plays must be understood.

Today, we live in a society that is most often accused of being devoid of ideology. Thus,

our understanding of Brecht is hampered by an inability not just to relate to the social and political climate of his time, but also to relate to the very notion of political activism.

The SCDS production aptly conveyed much of the irony of the play and successfully exploited the rich dialogue and frequent use of double entendres. The lines, often lyrical, were delivered with the light playfulness the author had obviously intended.

Towards the middle, the rapid, airy pace of the play was disturbed by a few actresses whose lines were delivered less glibly than others, and without the sense of irony so central to the very meaning of the play.

Sheera Thurm, the story teller, gave a remarkable performance. She succeeded not only in clarifying and developing the story line but also in revealing the underlying seriousness of the play, especially with lines like, "When the house of a great one collapses many little ones are slain. Those who had no share in the good fortunes of the mighty often share in their misfortunes."

Chayala Gottesman, a senior acting in her final SCDS production, demonstrated her talent in a range of roles. Her performance of Arsen Kerzbeke, the sarcastic opportunistic prince, was paralleled only by her portrayal of Lavrenti, the doltish but well meaning brother of Grusha. Any actresses' ability would be taxed by the necessity of reappearing in three such varied and important roles in such quick succession. Chayala rose to the occasion and provided convincing performances of all. Her prince was her most successful role, insincerity screamed from the prince's every word and gesture, even as "he" mouthed the deferential inanities "his" position required.

Debbie Potashe's Natella Abashwili, the governor's wife,

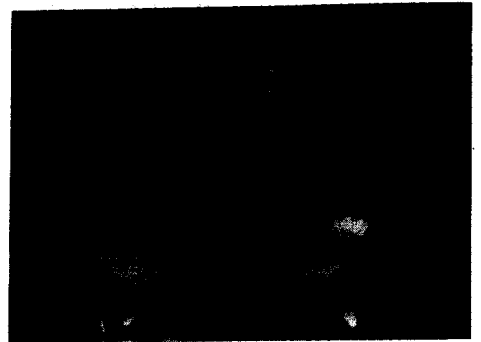
was one of the more entertaining and successful characters. She conveyed the superficiality and haughtiness of the character with more than just a touch of humor. Kayla Kaplan acted the part of Simon with a degree of reserve and dignity befitting the role, and Judy Stangen's Azdac achieved a combination of cynical materialism and intellectual idealism.

A number of factors interfered with the success of the performances. The most obvious obstacle - and the most difficult one to overcome - was created by the cast being entirely female.

Understandably unavoidable, the feminine voices and gestures tended to interfere with believability although the masks helped compensate for the lack of masculine appearances. A second problem was that each actress had to play a number of roles, making it difficult to distinguish one role from the second. While some of the actresses succeeded in altering their voices, others did not.

Elishava Wohlgelemer was particularly successful at distinguishing her different roles. Her performance of the monk was especially funny, completely different from that of Aniko, the brother's rich spoiled wife, and her third role as adjutant to Natella Abashwili. The large cast consisted of fifteen women who played close to fifty roles. The performance was not flawless for a number of cues were missed and some lines were forgotten. However, the cast rose to the occasion, overcame handicaps like gender, and presented an extremely funny Caucasian Chalk Circle.

The stage set was creative and innovative, avoiding many of the problems the lack of proper facilities might have created. One platform was moved around the stage and used as a bridge, step and judge's chair. A single background of wooden slats and pieces of cloth



remained throughout the entire play, and props, consisting mostly of wooden boxes and the single wooden platform, were periodically moved around.

The costumes and masks were extremely successful. Since Brecht's play was not about character development, many of the roles were superficial and stereotypical. The masks helped create the stereotyped characters by simultaneously displaying their personalities yet serving as a barrier to a deeper understanding of them.

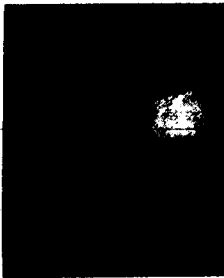
The costumes were well chosen and creative. They helped create an aura of the Asiatic which befitted the play. Their uniqueness also contributed to the sense of fantasy, of unbelieveability.

The greatest flaw of the production lay in its lack of focus. The fable-like plot of the play was not sufficient to hold one's interest, nor were the characters complex or interesting enough. The political overtones were either removed or greatly de-emphasized. Consequently, the audience was left grasping for a focus point. What character and plot development there was was damaged by some of the cutting. The play was admittedly very long; however, perhaps they could have been more

careful in what lines they cut. It was not clear to the audience how much time had elapsed between Grusha's marriage and Simon's re-appearance, nor was it clear how or when the child had grown up.

Though Grusha was noble to have saved the child from certain death, it was not clear from the play what, if any, attention had been given to the growing child. This affected the final scene in the court room. The scene lacked drama and failed to involve the audience positively. While most of us were rooting for the star crossed lovers and the elderly peasant couple requesting a divorce, there was no sense of climax. Certain political comments remained, such as the judge sitting on the book of statutes, although many others were lost. For example, Grusha's claim to have "brought him up to work" a statement with is and obvious references to the Communist party, Georgia, where the play was set, is a Soviet Republic and home of Stalin.

SCDS's Caucasian Chalk Circle was a success. A departure from the traditional womens issues plays they often choose, the Drama Society showed itself capable of presenting plays of a very different sort.



## Tzedakah Fund

Continued from page 5 col. 5.

with this project after learning that a student she had given food to as a friendly gesture, in reality could only afford to buy pasta. She learned about the fund because she went to speak to Mrs. Braun about her experience. Ms. Sokol gave her own masher money to the tzedakah and encouraged all of her friends to do likewise.

Over her summer vacation last year, she went home and raised approximately \$600 for the fund. Ms. Sokol feels "that it is tragic that such a situation should occur in such a rich school. There are some girls walking around in Chanel outfits while other girls can't afford new clothes." She concluded by saying, "Charity begins at home and for us students, Stern College is home."

Anyone wishing to make a donation to this fund should send checks made out to "YU E.Z. Keren HaEzer Fund" to the Office of Student Services.

## Student's View

Continued from page 6 col. 5.

As I gazed up at the stately dome of the Capitol building, I was momentarily filled with a

## Kupferman's Leaving

gia and a dorm counselor, started babysitting for Ilene and Sheldon during her freshman year. As a result, Stacy has become very close to the Kupfermans. From babysitter to Elishava, she became Ilene's Haagen Daaz partner at a crucial time in Ilene's life, when she was pregnant with Rachel. Ilene and Sheldon have become

sense of amazement and appreciation for the multitude of events this building has witnessed and the great power it contains. For one of the first times in my life, I had a comprehension of the great freedom that we have in this country. This is something which I think most people in my generation, including myself, take for granted. I was also struck by the thought that if Jews in Russia would take part in a similar event, although legal today, they would be in more danger than ever.

I believe the message of Ta'anit Esther in Washington is

Continued from page 7 col. 3.

to her a "surrogate family" since hers are so far away. Stacy has become close enough with them to talk about problems, pop in for dinner and even take Elishava shopping.

As dorm counselor, she finds Ilene easy to work with. "She's done a good job. Most girls feel that she'll give them more than just the time of day."

clear; we should follow in the path of Queen Esther and emulate her reaction to a national threat that was very similar to the threat facing Soviet Jewry today. Esther instructed the Jews to join her in fasting and prayer, and then attempted the political, human approach by going to King Achashverosh. We too should attack today's threat to the Jews in a similar two-pronged approach, we should utilize our learning of Torah and prayer to G-d in combination with the political activism and opportunities that this country affords us with.

## YU Lobby

Russia. Due to an administrative decision within the University, Rabbi Weiss was asked not to attend the rally.

David Levin, a Co-Chairman for SSSJ at Yeshiva College, thought up the idea of having a rally in Washington, D.C., protesting on behalf of the Russian Jews trapped in the Soviet Union. The rally was tentatively scheduled for Thursday March 5, Taanit Esther.

According to David Levin, Dean Nulman was enthusiastic about a YU sponsored rally, but the rebbeim took a little longer to convince. Some rebbeim felt that the rally should take place in New York, rather than Washington, D.C., and some felt that it should not take place at all. In the end it was agreed to move shur onto the buses so that the rally would not interfere with learning.

At SCW, Shoshana Levine said talking to the Deans and Rebbeim yielded positive

Continued from page 1 col. 5.

response and support over the rally. "Dean Bacon and Dean Orlean were both encouraging and Rabbi Kanarfogel, Rabbi Flaum and Rabbi Kahn were all very supportive of the idea," said Levine.

Permission granted, the idea began to turn into a reality. The students, led by Jerry Hawk, Co-Chairman of SSSJ and others, had one week to work out the details and organize the rally.

Buses were ordered to transport the YU student body to Washington, D.C. Yeshiva University and the President's Circle, composed of Y.U. alumni, funded the trip.

"Our accomplishments were twofold," said Jerry Hawk. "First, we sent a strong message to Congress to tell them that students are concerned about what happens to Soviet Jews and second, that the Jewish students are leading the Jewish community by example."

## Students Lobby For Jewish Issues In Washington

by **Banji D. Latkin**

On Wednesday, March 21, a very small contingency of Yeshiva University students went to Washington, D.C., to attend the National Leadership Mission. The mission was sponsored by the Institute of Public Affairs, a branch of the American Associations of Orthodox Unions.

"The mission was in planning for quite some time but because of the rally on the Fast of Esther, many students felt that there was no need to go to Washington a second time, especially during midterms," commented one lobbyist. Etan Tokayer, who went on the mission, felt "it was one important way to serve K'lai Yisroel, especially when the fate of Soviet Jewry lies hanging in the balance." He added, "we can no longer leave the issues in the hands of non observant Jewish establishments." "It was unfortunate that more students did not attend the rally," commented Lauryn Schnack, assistant coordinator of the mission. "There are so many problems affecting Jews all over the world, students should have realized how much they could have helped if they had participated in the lobby." As Senator Arlen Specter, a Republican from Pennsylvania, told the lobbyists, "your messages are heard and actions are taken."

The YU delegates began their day with a lunch which was attended by several United States senators. Senators Arlen Specter, Frank Lautenberg, Daniel Moynihan and others expressed their support for Israel and their political stand on the matter in the Middle East to a 300 plus audience. In regard to President George Bush's recent proposal to split Jerusalem, a YC sophomore was emphatically reassured by Frank Lautenberg, a Democrat from New Jersey, that "Jerusalem is the capitol of Israel, and so it shall stay!"

After lunch, the group, composed of students from different regions in America, dispersed to meet with congressmen from their respective states. The students had been briefed on how they were to speak with the congressmen and what major issues they were to raise. Direct flights to Israel from Russia, the problems in East Jerusalem, and the PLO were three major topics on the agenda. According to Edward Stelzer, the trip's coordinator, "Our group had constituents from ten different states...carrying out messages to the federal political machine."

Some students felt that they did not accomplish anything in Washington. One SCW student felt "the people I spoke with did not educate me." Mr. Stelzer was reassured that "the senators were pro the issues not only because it's what we wanted to hear, but because it's what they really feel." He also felt that students do not realize the power they have as college students. "The senators look at us as potential voters, they want to agree with us."

"Even though we spoke with pro-Israel representatives, more would have been accomplished if we reached out to those who were not on our side," stated Sharona Cunin, a SCW junior. In response, Mr. Stelzer pointed out that representatives who were not entirely pro-Israel had been spoken to, "but you can only tell them how you feel and hope they see things your way."

"The lobby was successful; everyone who went learned something and (for the most part) felt they did a tremendous service to the American Jewish Orthodox community." Mr. Stelzer also wanted students to know that if they really want to be effective in Washington, they should start sending letters to their Congressmen about their feelings towards American policy in the Middle East.

## Weiss

Continued from page 4 col 5.

Tendler, felt that in order for the event to have their stamp of approval, it had to meet certain criteria. One of them was that it be a quiet rally rather than a protest, meaning that there could be no civil disobedience. Even the signs and placards had to convey a particular message in keeping with the Yeshiva's image. Furthermore, in an effort to demonstrate the unity of the University on this issue, little was to be said to the press except that, "We want to get the Soviet Jews out of the USSR."

At a final meeting, a group composed of a number of YC student leaders, as well as the organizers of the event and three SCW students, were addressed by YC graduate David Lukins of Senator Moynihan's office, who is active in working for an release of Soviet Jewry.

Apparently, Lukins was asked by Rabbi Miller to meet with the students. He attempted unsuccessfully to dissuade students from holding the rally. He was concerned about the effects of bad publicity on the negotiations concerning transporting Jews from Russia. In addition, Lukins feared that a loud, demonstrative rally might result in ch'ilul hashem. When the students refused to budge, Lukins stressed that the rally should be conducted in a quiet and peaceful manner. Lukins revealed to the OBSERVER that he did not think that banning Rabbi Weiss was the solution to the problem; Lukins believed that the rally should not be held altogether. He explained that there were risks involved in protesting and it would be best

not to use that approach. It is significant to note that Lukins has always been opposed to public protest and only believes in quiet diplomacy.

A representative from SCW revealed that Rabbi Weiss's name was raised at the meeting and there was concern that if he participated, the rally would be less moderate than the administration wanted. It was felt that because Rabbi Weiss has a reputation for getting arrested at protests, his attendance would have a negative impact on the rally.

According to Rabbi Blau, what occurred "was an unfortunate misunderstanding." He explained that for the rally to gain support from the Roshei Yeshiva, it had to meet certain criteria. They had come to the consensus that certain approaches were not appropriate in fighting for Soviet Jewry. "It should not be done in an attacking manner."

Dean of Students Ephram Nulman blamed the students for the decision, stressing that the rally was a student event. "The students chose a certain way of doing things that they felt would be in the best interest of the Soviet Jewry cause," he said. "Their feeling was they would choose an approach which was not Rabbi Weiss' approach." Nulman felt that the rally was one of the most successful things done at Yeshiva because the Roshei Yeshiva worked together.

When asked why it was not requested that Rabbi Weiss simply participate quietly in the rally rather than ban him, Nulman responded, "It's not our place to tell any faculty member how to conduct themselves; it is our place to ask students to carry

on in a certain manner which is different from the way Rabbi Weiss does things."

SCW faculty members played no role in the decision. Dean Karen Bacon and Rabbi Ephraim Kanarfogel both revealed they had not been asked for an opinion on the issue and were unaware of the discussions concerning Rabbi Weiss' attendance until it was too late.

Rabbi Weiss admitted that although he was deeply hurt by the decision, he would prefer not to attend the event than cause it to be canceled. He added that this is a time of urgency for Soviet Jews and stressed that Jews should do as much as possible to plead for their cause. Rabbi Weiss was concerned that students would be disappointed by his failure to attend a rally he has so strongly urged them to attend. He stated, "How am I supposed to encourage students to participate in a rally that I can't attend?"

The issue may also be detrimental for him politically. He is currently embroiled in a lawsuit against Cardinal Jozef Glomp, who has accused Rabbi Weiss and his fellow protesters of intending to kill the nuns during their protests at the Auschwitz convent. Glomp's lawyers may use YU's ban of Rabbi Weiss as "evidence" that he is a destructive person.

Dean Bacon remarked that, "Rabbi Weiss has been a respected member of the Judaic Studies faculty at SCW for many years. During this time his commitment to students' educational growth has been his paramount concern."

As of yet, Rabbi Weiss has not received an apology from the University.

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**Tuesday, May 8, 1990**

Registration for current Sophomores 9:00-4:30 by appointment

**Thursday, May 10, 1990**

Registration for current Freshmen 9:00-4:00 by appointment

**Friday, August 3, 1990**

Financial clearance deadline (tuition and fee payment due)



# About Women

by Nechama Goldmann

The SCW cafeteria is the best place in the school to find out gossip, politics, test scores and the true feelings students have about faculty, classes and student activities. Recent conversations in the SCW cafeteria brought to my attention some specific complaints students had in regard to the recent Purim issue of the OBSERVER.

The common feeling was that too many articles made fun of YC. Specifically, in the Purim issue, the map with "You Are Here-Why?" depicting SCW as a tiny dot surrounded by a huge YC campus bothered one transfer student. She felt that HAMEVASER's takeoff of the same idea was more accurate and funnier because they were making a joke to the affect that, with all of the yeshivas to choose from, why choose YU? She asked what statement were we trying to make by asking why students attend SCW? What other comparable yeshivot are there for women to attend? Why do the students seem to be so bitter about SCW compared to YC?

Part of what she said hit on an issue I have felt strongly about for some time. Namely, SCW students have an attitude problem. Time and time again I have heard people answer the casual question of "what school do you go to?" with "I go to Stern...but I could've gone to Barnard." or "I'm at Stern but I take really hard courses, I'm president of three different societies, I write for the OBSERVER etc." This amazes me. First of all, I find myself

doing the same thing. I anticipate and assume the reactions people will have when hearing I attend SCW and immediately feel the need to make sure they know that I am not a "typical Stern girl." I remember feeling ecstatic because an intellectual YC graduate told me that I was not a "typical Stern girl". This seemed to me to be the highest of compliments.

I called up my father to tell him the wonderful news. He laughed at me. "Nechama, do you honestly think that anyone feels they are 'the typical Stern girl'?" Everyone likes to pull themselves out of the norm. "But Dad, he meant that I was different than the 560 other girls I go to school with." My father answered, "You are different dear. However, everyone feels they're unique, special and wonderful. All 560 of you are individuals but somehow stereotypes do exist."

My father had a point. I forced myself to evaluate the stereotype of the "typical SCW student" and further, ask myself why I wanted to avoid it. Second, I also wanted to try and put SCW into an overall perspective.

The problem seemed to me several fold. However, how was I to approach "why am I at Stern" without becoming too defensive or too critical? Granted, I am happy here and find that I am able to take full advantage of a "fulfilling" college experience. Nevertheless, why do I feel that I have to overcompensate for the school by taking 23 credits, functioning as editor of two publications and

working part-time? Why, when I go to other colleges do I especially experience the need to defend my choice of SCW?

When looking at SCW, it is first important to recognize that there is a small student body. There are fewer stereotypes and more students to fit into those stereotypes than at schools like Barnard where there is a greater number of students, a greater number of stereotypes and less people to fit into a set clique. Thus, everyone appears to be more individualized.

There is a great line from a scene in a Monty Python movie, "Life of Brian", where a man stands up before a crowd and says "you are all individuals" and the crowd of people repeats to him, "we are all individuals" and a little voice pipes up in the back "I'm not."

Essentially, the majority of mankind are conformists even while thinking themselves individuals. However, very few people are willing to recognize themselves as conformists. By the same token, very few people are willing to stand up as true individuals against the society they belong to.

A great fear at SCW is that students will automatically be associated with marriage, Macy's, joke courses, and JAP's. This is enhanced by the fact that students here often get engaged, shop at Macy's, take joke courses and discuss manicures and diamond rings in the elevator. Closer inspection reveals that this is only part of SCW and often only touches the surface of the school. Again, the small student body emphasizes

or calls greater attention to certain personality types.

In comparison, other colleges are not that different. They too have "gut" courses, they are just harder to find. It is possible to take a joke course in an Ivy League college but in general, the overall academic attitude tends to be more intense and intellectual because that is wholly the environment Ivy League institutions wish to provide. Their students are screened carefully for this reason. SCW is not on that calibre. The stress of the school is not purely intellectual and therefore, no matter how frustrating it can be, the student body and some of the courses are often more professionally oriented than academically oriented. Nevertheless, students who choose to go to SCW need not constantly remind everyone that they are intellectuals even though they attend SCW.

Second, it is true that there are few engagement parties in other college dormitories. Nevertheless, it is important to note that while marriage is not the "in thing" in secular colleges, students have the option of live-in relationships to channel the intensity of heightened emotions, a route most students at YU do not care to explore. Furthermore, the religion at other intellectual institutions is "do your own thing, explore different lifestyles and be free." This is not an attitude promoted by Centrist Orthodox Judaism.

Basically, it is time to stop making Stern into something it is not and excusing it for being what it is. What I am trying to

point out is that the need many students have to defend their choice of Stern or putting down other schools is uncalled for. It is ridiculous to those who have to listen to it and it only damages school morale. If you choose to learn in a particular institution it would be conducive for the school and the student body to face the reality of your choice.

Trying to prove that we're better than YC or Barnard reflects an immature inferiority complex that we should have outgrown when we left high school. The attacks I've endured because I often call Yeshiva College "YU" really boils down to nitpicking semantics. It is irrelevant what YC is called. What matters is what SCW thinks. Bitterness over politics, YCDS/SCDS, the athletic facilities etc. is not going to alleviate tension. No matter how aggravating SCW can be, the only way we, as a student body, will gain respect is by beginning to have it within the institution. This is not only a lesson the women at SCW have to learn. Women everywhere have to learn that the only way they will gain respect from men and from other women, is by gaining respect for themselves.

The bottom line is that it is difficult to swallow hard and face what SCW is and what her flaws and strengths are. However, only by accepting reality, doing away with enormous defense mechanisms, and building positively with what we presently have, can SCW hope to grow into the institution we ultimately strive for it to become.

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## SCW Dinner

Continued from page 3 col.3.

the Chamber music group composed of SCW students and the Dramatics Society which does such impressive work despite limited facilities. She added that many students work in internships and laboratory research outside of the College. "We have a student body open in mind looking to move and grow," she said.

She spoke of student achievements as well. One SCW student who applied to Harvard Medical School and was accepted, revealed to Dean Bacon that one of the questions asked of her at the interview was "What was the best thing that happened to you in the past few years?" Without hesitating, the SCW senior responded that it was her decision to attend Stern College explaining that had she chosen to attend another college she would not have had as well rounded an education.

"At SCW you touch on the controversial." Dean Bacon said, explaining that the students are encouraged to question and develop their minds. The Dean mentioned another student who is working toward her master's degree in computers and Judaic Studies. Although she was offered a prestigious position at Bell Labs the student chose instead to attend Bernard Revel Graduate School. One SCW student deferred her

acceptance to Harvard Law School in order to study Judaic Studies for a year. "The students are making first rate decisions" said Dean Bacon. "We don't just produce individuals but groups of people who make a contribution," she went on to say that SCW exists at a time when women's colleges are out of vogue and as a result, people have an apologetic view of it. Dean Bacon admitted that women in the past were deprived of such an education. She added, "As I look around the room at women achievers, we no longer need that attitude."

Bacon maintained that what is special about SCW are the graduates: They are sure of themselves Jewishly and are active participants in the unfolding of the history of our people. In addition, SCW students are sure of themselves professionally with high expectations for achievement.

She explained that SCW students are active in the community. On a typical day at SCW, students are involved in community service, tutoring disadvantaged students, visiting the elderly on the lower east side and running to donate blood. She stressed that at SCW there is a strong sense of communal responsibility and that, "If there is any shortcoming it's that we're not larger."

# CLUB CANADA

by Shoshana Levine

Almost two weeks into Nissan and we're still in the Purim mode! Actually, Debby Aharon still is, hence her relinquishment of her Canada Club Column to a mere American for this one post-Purim issue—a risky thing to do. To fully appreciate the following article (all in jest naturally) kindly refer to an original Aharon Article in the December issue of the OBSERVER.

Canadian, eh? I once knew someone from Canada who lived in Toronto, maybe you know him. Dan...his name was Dan something and his sister was some brown haired girl named Marnie. Say what? You're from Toronto? What do you mean "where do they live with respect to Bathurst Street?"

If you fail to see the humor (that's "or" not "our") in the above statement, there is no need to condemn yourself because the unfortunate truth is that a majority of the Torontonians population is so caught up in their Toronto ghetto, that they are completely ignorant about the existence of any area in Canada outside of the three mile long Bathurst Street. And they call New Yorkers narrow minded and sheltered!?

For any of you who have ever bothered glancing at "Aharon's Corner" or have actually even read any of the Canadian articles that appear in every couple of

issues of the Yeshiva University undergraduate newspapers, you may have picked up on the defensive inclination of these literary masterpieces. The Canadian Club succeeded in ranking on every aspect of American life. Claiming to represent the entire Canadian population, these exclusive club members have made snide comments regarding American sports, holidays, language, and attitudes. Perhaps this is one of the reasons for the Club's popular nickname, SIC (Socially Inept Canadians.) Their defensiveness and ridicule are clearly a method of over-compensating for the Canadians' lack of a real identity.

Think about it. How would you feel about being a part of a nation whose major claim to fame is the fact that they have a queen and lots of land? It's too bad that nine out ten Canadians couldn't even name the queen, or at least what number her majesty is now. After all, the majority of "their majesties" seem to be named after the same New Jersey city! It's also too bad that there aren't enough people to fill up the vast land that is hastily becoming the perfect subject for T.S. Eliot's "Wasteland."

I have heard Canadians claim to "give new dimensions to the maple leaf." If any of you Canadians reading this can perhaps spare a few moments to write a letter enlightening us on

the secret meaning behind the phrase, I would be very grateful.

And they say we're elitists! Canadians are strictly forbidden to marry outside of their race, and are brought up with the notion that an American spouse would bring disgrace and dishonor to the entire Canadian family.

Let's talk food. In Toronto (or is that "Toronto?" One "T" or two?) the major hangout is the ever-so-popular deli known as Marky's, located in the center of Bathurst Street naturally. Since this is not a Canadian restaurant review, use your imagination as to how it compares with our beloved pride and joy, Bernstein's, (noting of course that Marky's fails to distribute complimentary after dinner mints.) When not in a meat mood, Torontonians do have another option—My Zaidy's Pizza. We're already up to our second Jerusalem, while they are still living in the past. This clearly shows just one example of our dominant progressiveness and superiority. We won't even begin to discuss the kosher food situation in places outside of the Toronto Ghetto.

Patriotism is the one thing in which Canadians are superior to other peoples. Then again, it could simply be their super egos shining through. Anyone who has ever lived in Canada for a given period of time (regardless of how long) automatically

obtains the title "Canadian," and once knighted, there is no way of ever ridding oneself of that stigma. (Unless of course one is caught spying on Canada, but considering there is nothing available there on which to spy, the possibility is highly unlikely.) Their motto "Once a Canadian, always a Canadian" has been steadfastly upheld throughout their history. Though non-Canadians can never become fullfledged Canadians, it is possible for an outsider to be awarded an honorary title, the highest honor that can be bestowed upon an "alien." This can only be obtained, however, in the event that the "alien" has special ties to the Mother Country. (And of course protestia can't hurt.)

Babe, a junior at SCW, who originally hails from Canada and lived there for the first two years of her life, commented that "there's been a void in my life since I left my country." When asked off the record if she indeed feels strong ties to her rich heritage, she simply answered, "No...I lied. But it sounded nice eh?"

Throughout history there has been a slight concern for the generally low academic level of Canadians. Canadian students have been known to score lower than Americans on most standardized exams. They are quick to blame this troubling statistic on their discomfort with the

obscure American dialogue. They have no excuse however, for the fact is that they are all usually left back after twelfth grade, and must therefore spend an extra year in grade thirteen. After years of uncertainty as to the reason behind their academic inferiority, this past January it has been clinically tested by Doctors Rosenthal and Levin that the extremely low temperatures freeze their brains, thereby limiting their brain capacities.

One important thing to keep in mind however, is the high level of sensitivity among Canadians. Aside from being extremely defensive toward any possibly negative comment, they tend to become extremely emotional and melodramatic in their rebuttal. One New Yorker described a typical Canadian as a "crouching lion ready to pounce on anyone who she may view as a possible threat." So the next time you are itching to make a Canadian joke, in a native's presence, try to resist the urge regardless of how hysterical the joke may be. If that is too difficult a task, then say it, but have in mind that your life may be in danger, and you will have lost any chances of ever obtaining the honorary Canadian title. Take it from someone who had one...and lost it.

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# Letters Continued On The Threshold Of Moshiach

## To the Editor:

The Lubavitcher Rebbe shlita said, "tav shin nun- tehe shnat nissim" (this year will be a year of miracles.)

We are presently in Galut where there is "hester panim" (G-d hiding His face) as opposed to "giluy shechina" (revelation of G-d) as it says in Yechezkiel 39:23, "I hid my face from them and gave them into the hands of their adversaries." Hashem operates through "tevah" (nature) in that miracles are performed in a hidden manner rather than in an obvious one. Each individual can only perceive and appreciate certain miracles according to his or her own level. However, there are many incidents that have occurred within the past year that, if pondered upon, can easily be seen by all as part of the ultimate plan of Hashem. According to the Chofetz Chaim (zatzal) "We are situated now before the advent of the Messiah... events of the world follow hard on one another with ever growing speed like a train racing to its destination with the end in sight." ("The Chafetz Chaim" volume two pg. 623.)

One major occurrence that recently took place was the falling of the Berlin Wall. The dividing wall between East and West Germany has fallen, gradually bringing the two sides of Germany together again. And who would ever have dreamed that Russia would become a democracy after being a communist country for so many years? After years and years of praying and rallying, thousands of Russian Jews have been given permission to leave Russia, yet, at the same time, there is an increase in anti-semitism; groups such as Pamyat have declared a pogrom for the date of May fifth.

"U-Mevi goel livnei benei hem lema-an shmo be-ahava." This bracha is the first one in the "shmonah esreh." According to the Chafetz Chaim, this refers to the Moshiach. If you calculate the numerical value of "livnei benei hem lema-an shmo be-ahava," you will see that the "gematria" is 750, which is equal to Tav Shin Nun. We are presently in the year of Tav Shin Nun. Are we prepared for Moshiach to come? Our Chachamim say (Shabbat 31a) that when a Jew goes up to "shamayim," and is judged, he is asked by Hashem, "Tzipita le-yeshua?" Did you wait in hope for [the] rescuing help [of the Messianic redemption?]. Waiting in this context does not refer to singing "We want Moshiach now" or saying every day in "shacharis." "I believe with complete faith in the coming of the Messiah..." ("The Thirteen Principles of Faith.") Waiting refers to actively preparing for Moshiach.

The Chofetz Chaim said, "Everything is for our good. The Messiah must come and he will, but the matter depends on all of us, as the Talmud sages said "...the matter depends on nothing but repentance and good deeds." (Sanhedrin 97a.) Have we done repentance? Are we doing repentance? In order for "geulah" (redemption) to come, we must do "teshuva" especially for "the sin" that was responsible for the destruction of the "Beis Hamikdash Hasheni" (second temple.) This sin is "sinaas chinam" (baseless hatred) which engenders and still engenders a lack of unity amongst us, the Children of Israel. "Achdus" (unity) is the key factor in redemption. The Chofetz Chaim said that it is the lack of unity amongst us Jews that is the word of the "satan" (devil) trying by every possible means to impede the Messianic Redemption.

We must wake up from our slumber now, more than ever before. Hashem is testing us and giving us an opportunity to unify and amend our past ways. There are Jews throughout the world being persecuted and killed in places like Russia and Syria, and even America (believe it or not.) Recent reports have shown the increase, especially in Germany of neo-Nazi (Yimach-shemam) and pro-nationalist socialist groups. East Germany and West Germany are slowly cooperating with each other, each day coming closer and closer to reunification. Hashem is telling us that either we unify and do teshuva NOW, or someone else will unify, G-d forbid.

The bringing of Moshiach is a very difficult task. It's very hard to do teshuva. Where do I start? Well, I think the first thing that we must work on is strengthening our "emunah" (belief) that Moshiach will come, to the point where we have a deep feeling and yearning for Moshiach. This feeling will help us do teshuva and will make it much easier. We should engrass ourselves in "Limud Torah," "mitzvot," and good deeds, which will consequently unify us. We must each individually strive to fulfill our potential and help "Klal Yisroel" to our fullest ability. We must work on "ahavas Yisroel" to the point of feeling our fellow brethren's suffering on the other side of the world, and acting upon it.

"Be-nisan nigla-u avoseinu, u-be-nisan atidim anu le-higa-el." Nisan is the potential month for Moshiach. It is time to act NOW if we haven't already. "Im lo achshav, ei-matai?" And if not now, when? (Pirkei Avos 1:14) "Leeshana ha-ze be-yerushalaim habenuya." Be-zrat Hashem.

SCW '91

## SCDS Conflict

Continued from page 2 col. 5.

opposed to our director who has many other productions each year outside Stern and barely has time to direct our one production each year. Don't get me wrong: our director is fantastic but she's not totally ours. 3) Finally, and most importantly, because of their consistency, because of their insistence with their director and his dedication to the society, YCDS has established a reputation over the years which commands respect. The students know that he means business and they also know that participation in a YCDS production is a serious undertaking. They know that if they aren't serious about devoting 25 hours a day as well as their right hands to the production, they will be replaced by someone who is. And the administration listens to what their director has to say and tends to do their darndest to help him and his troupe out. On the other hand, our director has only been with us for about four years and as much as she's accomplished in that short time, it cannot

compare to the 25 years that YCDS's director has behind him.

When it comes to the dates of the plays at both campuses, YCDS has a tradition of performing the same week each year. SCDS has a tradition of performing whenever they can get squeezed into the calendar between all the events occurring in their "theater." Technically, YCDS and SCDS should act as brother and sister societies. In this case, however, YCDS is about 20 years older than their kid sister. They are already out in the world and are their own person. SCDS is still living with Mom and Dad under strict curfews and rules. We can't even so much as put tape on the floor for outlining the set without having to beg for mercy from someone who threatens to rip it up. We wouldn't dare ask to be able to have our set built and installed too early for fear of being grounded. Basically YCDS, and Yeshiva College in general, is the favorite child. They have everything they could want and everything we yearn for. Which of course breeds jealousy and resentment on our

part. And the fact that we have to go through proper channels to reserve our dates and they can simply bypass those channels and still get what they want just adds another thing for us to be jealous about.

The time has come, though, when SCDS has started to demand equal treatment. This obviously takes everyone by surprise, especially YCDS who are so used to monopolizing the dramatics at Yeshiva University without conflict. The calendar committee has been around for years. It is not something brand new. Just like YCDS can get used to working in a new theater, they can get used to filing the proper paperwork for student events just the same as every other club and society must do.

Under the guidance of our director, SCDS is growing up and fast. SCDS is not going to stand for being treated as a stepchild anymore. Rules are for everyone, not just those who choose to follow them.

Penina Blazer  
President SCDS '88-'89  
SCW '89

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Naftaly Dahari

## YCDS Responds

Continued from page 2 col. 5.

unofficial boycott of our show by certain segments of the SCW student body, we feel that now is the time to speak.

Before we address our main concern, we would like to clear the air regarding "the biggest conflict of the year." Ideally, the YCDS plays should be at different times. Nobody can argue that. However, the time we have to work on our second show is very clearly limited. We are bordered on one side by the end of our first show and on the other side by the Omer. This year we were left with a period of between nine and ten weeks; we needed every single day to work on our show. SCDS is apparently also severely constricted in setting the dates of their show. Now only must they finish their show before the Omer, but since they perform in the Koch auditorium, which "is used for so many other events," [they] were unable to schedule the production for any time but March twenty-ninth to April third." The combination of the above factors made the overlapping of the two productions unavoidable.

Yellin writes about a conversation between the Presidents of the two dramatic societies, Kenny Rochlin and Elana Bank, that took place early in the year. According to Bank, Rochlin told her

guys that he wasn't sure of the dates for the Spring production, so she went ahead and reserved the dates she wanted. Rochlin claims that while he did tell Bank

that he wasn't sure of the exact dates, he also told her that traditionally YCDS performs during the last week before Pesach. One could make the ridiculous assertion that someone is lying in a malicious attempt to deceive the YU student body, faculty, alumni etc. However, a reasonable person who follows the rabbinic dictum to judge people favorably (Avos 1:6) will assume that there was a misunderstanding. It is entirely plausible both that Elana misunderstood Kenny's reference to YCDS tradition and that Kenny didn't express himself clearly enough.

We apologize for any role we might have played in this misunderstanding. Although Yellin uses the phrase "the biggest conflict of the school year" and refers to the overlapping of the two shows as "consistent with the...injustice of which SCDS has often been a victim", we question the extent of the "damage". Most midterms are finished well in advance of either of the shows and students who want to see both performances are able to. However, if we put anyone into the uncomfortable position of having to decide between the two shows, we are sorry. We certainly encourage everyone to see SCDS perform a wonderful play.

Hopefully having cleared up an unfortunate situation, we turn your attention to an issue that concerns us deeply. It seems that the OBSERVER has taken upon itself the role of fight promoter in the "Dramatic Societies' Showdown". We have kept quiet up to now because we hoped that our silence would indicate to the OBSERVER that

we were unwilling to step into the ring. However, the OBSERVER did not take the hint and we are now forced to enter their ring if only to demonstrate that we will not fight.

We would like to state unequivocally that from our perspective there is absolutely no rivalry, showdown, or animosity between our societies. We have endless respect for their ability to put together a show with the limited facilities granted them by the University. We completely dissociate ourselves from whatever feelings of rivalry there may have been between YCDS and SCDS boards of the past.

Any existing animosity between the two dramatic societies is solely the fabrication of the OBSERVER. Unfortunately, it is easy for Jews in our time to find "real" issues to fight about. We deplore the OBSERVER's attempt to add to that list, no matter how insignificant their "contribution" is. Deena Yellin writes in her Editor's Note that "the students of SCW and YC should be working together, no against each other. Mutual respect and consideration should be the hallmarks of their relationships...the clubs and societies (can then) accomplish more by working with one another". Yellin's noble attempt at conciliation in her Editor's Note is in sharp contrast to the inflammatory and instigatory nature of her front page article. Obviously, we prefer the note. We, the YCDS Executive Board, extend our hand to SCDS in a gesture of friendship and cooperation. Let's both say to each other, "Break a Leg!"

# Judaism Linked To Psychology In SCW Lecture

by Sharona Cunin

On Monday, March 19, Rabbi Dr. Reuven Bulka lectured at Stern College on the topic "Do Judaism and Psychology Have the Same Agenda?" Rabbi Bulka shared with the audience the existence of many similarities between Judaism and psychology, and connected various psychological and Judaic perspectives on several practical issues.

Rabbi Bulka began his talk by stating a general difference between psychology and religion: psychology deals with the functioning of a person, and religion deals with man's purpose, and gives a sense of meaning and direction. However, there are cases, Rabbi Bulka noted, where the two overlap. This means then, that religion, including Judaism, in many ways can and should work simultaneously with psychology.

One principle in Judaism is the concept that G-d's presence does not dwell where there is no happiness. This can be understood on a psychological level in that a person should do their utmost to fight depression. Rabbi Bulka mentioned that we should try to emphasize what we have, rather than what we do not have. It is interesting to note, he continued, that the National

Institute of Mental Health has estimated that one-fifth of the general U.S. population is depressed.

Another example of the relevance of Judaism and psychology relates to statistics gathered by Danielle Yankelevetz, author of "The Right to be Sad." In a national poll, it was found that most people today emphasize their need to be alone, although seventy percent of the people at the same time admitted that they had no close friends. Even more significant is the fact that over ninety percent of the people said that there was at least one point in their lives where they had been (or still are) lonely. Rabbi Bulka pointed out that Pirke Avot (chapter 1, mishna 14) speaks about these issues and stresses the balance between being with one's self but at the same time, not becoming totally isolated - "If I am not for myself then who am I, but if I am only for myself then what am I?"

One other example that Rabbi Bulka gave where a psychological statement is made in Judaic literature, is the statement in the Gemara that a person who prays for someone else, his prayers (what he desires) are answered first. One possible explanation of this statement can be in the psychological realm. When a person lifts

himself out of his own egocentric depression to help someone else, it can be an "answer" to his own "prayers," by being the first step towards overcoming his depression.

Rabbi Bulka is the founder and editor of The Journal of Psychology and Judaism, and is the rabbi of Congregation Machzikei Ha-Das in Ottawa, Canada. He has also written and edited numerous books, and is an internationally renowned speaker. The lecture was sponsored by the psychology club, in conjunction with the Max Stern and Belkin Scholars Program, which is headed by Dr. David Shatz. This is the first time in recent years that Rabbi Bulka has spoken in Stern College.



Rabbi Reuven Bulka.

# Liberty And Justice For All

by Felicia Bench

Rory Lancman, Vice President of New York Democrats, recently came to speak at Stern College to inform students what the Democratic platform is all about. He explained that Democrats have a commitment to human dignity. They believe that people as individuals, have certain inalienable rights. Not only does the Democratic party have sympathy and tolerance for the ideas and beliefs of the different facets of mankind, but they feel that every individual has the opportunity to excel. Most importantly, the Democratic party stresses compassion for the underprivileged. In short their priorities lie with helping the homeless, AIDS victims, education, healthcare and equal opportunity for women. As Dukakis said, "Good jobs for good wages."

On a personal level, what does this mean for the Jews? The values that the Democratic party holds dear are inherent in Judaism. Our Jewish heritage is a history of fighting for religious tolerance from those who are more powerful than us. Nowadays, with economic prosperity, Jews tend to forget that we are a minority. Antisemitism has just as strong an undercurrent in the American psyche as racism. Even though we are

doing well financially, we should not forget that as a minority we should get involved in politics in order to maintain our status. As we all know, Israel is extremely dependant on the United States. Therefore, it is imperative that we get ourselves involved with any party so as to exert influence on the government not only for our well being, but for the benefit of our nation.

Democrats commit themselves more to Israel than Republicans. Now that the threat of the Soviet Union has diminished, the cause for Republicans to be concerned with Israel has, in turn, lessened. Naturally this has to do with political expediency. However, Democratic commitment is genuine. More advantageous than trips to rally in Washington, would be to become well acquainted with a Congressman. We can thus be involved as insiders on a serious and substantial level. When it comes down to a crucial issue, it will be easier to pressure them to bend to the will of the Jewish community. As a minority we need to be in positions of influence. We, as a people, have the opportunity to be a part of the government, to help create new laws and insure justice for everyone.

# TO ALL CANDIDATES FOR GRADUATION

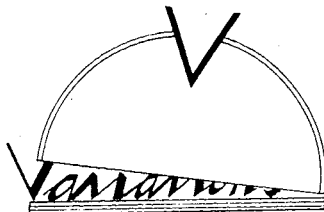
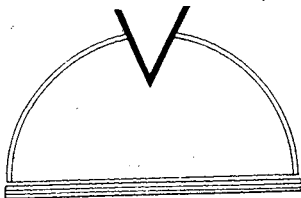
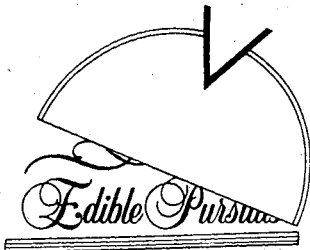
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**SPORTS TRIVIA**

by M.P. Levine and Y.K. Aharon

Answers to the quiz should be submitted as soon as possible to Debby Aharon room 4F. The first Stern College student to correctly answer the quiz will receive a prize and will be mentioned in the next issue of **The Observer**.

1. Who hit the tie-breaking homerun for the Yankees in the 1976 championship game?
2. How many times did Ted Williams hit over 400?
3. What was George Brett's "batty" problem?
4. What is the record for the most "hatricks" in a season?
5. What does Magic Johnson have in common with Bill Russell and Billy Thompson?
6. Who hit the "shot heard around the world" in 1961?
7. Which jockey retired as the jockey with the most wins of all time?
8. Which basket-ball player gathered it all up on the courts?
9. Which Yankee Manager was demartinized?
10. What's the nickname of Eddy's Johnson?



Karate Club sponsors self-defense demonstration. On Right: Sara Devora Comen-Schwartz Karate Instructor (Brown Belt). On Left: Kimberly Sanborn-Karate Club Member.

*The Observer would like to wish  
the faculty and the entire  
student body a  
Chag Kasher V'Sameach*

**Wiesel**

Continued from page 1 col 2.

pletely outside my realm." Wiesel insisted that before posing a question, the students must tell him a little about themselves and suggest a subject for the following night's discussion.

After the first question, the ice was broken. Many interesting questions were asked on a variety of contemporary Jewish issues. Specifically, questions about the Holocaust, the current situation in Germany, and Wiesel's recent trip to the Soviet Union were raised. Suggestions for the next seminar included various topics in Midrash Aggadah, Nach, Chasidische stories, stories of Rav Nachman (a favorite subject of Wiesel's) and a comparative study of these with various literary works, for example, the Castle. Sure enough, the following night, Wiesel managed to incorporate every topic that had been suggested into his discussion. The overall feeling among the participants was extremely positive. "The intimacy of the program was what made them so enjoyable," one Max Stern Scholar said. "He [Wiesel] wanted to learn about each one of us. He was genuinely interested in what we wanted to say." Another student commented on the uniqueness of this event. "It was a golden opportunity to ask any question I have about anything to one of the major spokesmen for contemporary Jewry. And in addition, I got to have dinner with a world famous novelist. It's not the type of opportunity one has very often," she added.

Just as the Yeshiva University students were greatly impressed with Wiesel as a scholar and a truly sincere person, he was equally inspired by them. He expressed his admiration to Dr. Jeff Gurock, the YU assistant to the president and coordinator of the week long program, saying that he has taught extensively in universities around the world and the students at YU are of extremely high calibre and unique in comparison. He was impressed with their intellect, their derech eretz, and their intense commitment to Yiddishkeit.



Wiesel, Schianger, and Lamm.

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