

# THE OBSERVER

The Official Newspaper of Stern College for Women • Yeshiva University

November 21, 1990

Volume XXVI, Number 3

Kislev 5751

## LADY MACS TRIUMPH

by Deborah Aharon

In an inspiring display of athletic prowess, the SCW Lady Macs finally ended a humiliating two year, 19 game losing streak when they squeaked past Marymount College 58-51 at home, in the Central High arena on November 7.

Michelle Berezin's 16 first-half points led the way as the team came together from the tip-off and went on to take a 29-19 half-time lead. Marymount made a run late in the game, but they were unable to break Coach Wiener's newly designed full-court press. By the end of the second half, Naomi Weiner had taken an aggressive grip on the game, accumulating a total of 15 points following Berezin's first half lead. Top scorers also included Bonnie Beinenstock and Ora Nusbacher who did a lot of rebounding down low.

This historic victory could be attributed to Coach Wiener whose new offense was used in the game. Wiener's son, David, has also been quite instrumental in the Lady Macs' noted improvement. "In the past, we were never able to carry out the plays that were learned in practices, but now the increased drills as instructed by David have helped substantially," explained Berezin, the team's captain.

The Lady Macs' impressive

turn-around was due to many factors including the increased number of students on the team. The team now consists of 12 players as opposed to an average of seven in previous years. With more players available, Coach Wiener is now able to have a more constant rotation of team members. "It's much better now that we have time to rest between plays," commented a veteran of the team.

"The new students are also a huge plus," added Berezin. Only three students on the team have previously played for the Lady Macs. She feels that her team's enthusiasm is directly linked to the turn-over in players. "They brought fresh blood to the team," she mused. "The new students incorporate a new winning attitude

which could be a result of frequent victories in the high schools they are coming from."

Student morale in general is much higher than it has been over the past two years. "The players seem to be much more serious about their game," maintained Berezin.

Practice techniques have not changed dramatically, but in addition to the weekly drills, David Wiener has insisted on much more running and repetitive endurance-based practice. Although he does not carry an official title, Wiener was instrumental in "getting the women back into shape," said Berezin. "We'll do much better this year if we take all the energy, enthusiasm and optimism and apply it."



Lady Macs in action.

## YU Faculty Member Receives Highest Honor



Dr. Gaon receiving prize from Prince Don-Felipe.

by Chani Hook

Dr. Solomon Gaon, Director of the Jacob E. Safra Institute of Sephardic Studies at Yeshiva University and Chief Rabbi of the World Sephardi Federation, was awarded Spain's highest honor, The Prince of Asturias Concord Prize, by Prince Don-Felipe on behalf of the world's Sephardic Jews. This prize, equivalent to the Nobel Peace Prize, was presented on October 18 in Oviedo, Spain. Every year eight or ten different institutions and individuals receive this honor. This year the first of the prizes was awarded to the Sephardic Jews of the world. The Sephardic Committee asked Dr. Gaon to accept this prestigious award. The prize consists of about five million pesetas (approximately \$50,000), a diploma and a Miro sculpture. The money will be used for teaching Sephardic history and Judeo-Spanish in Spain and other countries. The Miro sculpture, along with the diploma and texts of speeches delivered at the acceptance are now on display in the Sephardic exhibition at the Yeshiva University museum.

With a delegation of Sephardic representatives from all over the world, Dr. Gaon travelled to Spain to accept the prize. Dr. Gaon described the meeting and entire ceremony as "a very emotional experience". The ceremony took place in the Great Theatre of Oviedo and included over 2,000 people. According to the Spanish press, among the crowd were many "leaders of the Spanish community."

The Spanish Foundation which sponsors these prizes wanted a new approach, regarding the meaning of the prize, taken this year. The honor was bestowed upon the Jewish community to express Spain's regret over the community's expulsion in 1492, and in recognition of their preservation of Spanish culture and language over the last five centuries. Even though the official edict of expulsion was repealed in the 1960's, this was a bold and welcome step on the part of the Spanish Government. The foundation called the Sephardim a "cherished

part of the great Hispanic family," and urged them to seek out their origins once more, "for the doors of their former homeland will always be open."

In his speech, Dr. Gaon said that he was glad that a whole nation publicly attempted to make amends for what it had done to the Jews in the past. He said that this apology is especially important today, with anti-semitism on the rise once again. Dr. Gaon emphasized that the apology was doubly important because the German foreign minister was present at the ceremony. "Germany still has a long way to go in admitting their wrongful and barbaric acts against the Jews during World War II," said Gaon.

Dr. Gaon was the spiritual leader of the Spanish/Portuguese Synagogue in London from 1944-1949. He was later appointed as Haham of the Commonwealth. Dr. Gaon served as Deputy President of Jews College of London, Vice President of the Anglo-Jewish Association, President of the Jewish Israeli Appeal and President of Montefiore College, London. In 1969, Dr. Gaon was awarded an Honorary Doctor of Divinity degree by Yeshiva University. He is an honorary lifetime governor at Hebrew University, and is on the Board of Directors at Bar Ilan and Ben Gurion Universities in Israel. Dr. Gaon serves on the executive Board of the American Society of Sephardic Studies and is Vice President of the Memorial Foundation for Jewish culture. Dr. Gaon is also a member of the conference of European Rabbis and of the Rabbinical Council of America.

He received his Bachelor's and Doctorate degrees from London University. He then went on to receive his Minister's Diploma and Rabbinic Ordination at Jews College of London.

Dr. Gaon presently holds the professorial chair in Sephardic Studies at Yeshiva University, and the Maxwell R. Maybaum Chair in Talmud and Sephardic Codes at the University's affiliated Rabbi Isaac Elchanan Theological Seminary.

## SCW HOSTS OPEN HOUSE

by Sarita Rosenhaus

Stern College attracted 280 parents and prospective students for the annual Open House on Sunday, November 18. According to Michael Kranzler, the Associate Director of Admissions, the purpose of the event is to "enable parents and students to get a glimpse of Stern and what their appetite."

The program began at 9:30 AM with registration and refreshments. Following a brief welcoming speech given by Kranzler, the crowd was addressed by three speakers. Dr. Ephraim Kanarfogel, chairman of the Judaic Studies department, described Judaic Studies at SCW. Dr. Karen Bacon, dean of SCW, spoke about liberal arts and sciences, and Dr. Michael Schiff, Dean of the Sy Syms School of Business, explained the business options offered at Sy Syms.

The group in attendance then divided into three sessions. In one, student council members spoke about student activities at SCW. Lisa Horowitz, Student Council President, spoke about her involvement in student council since sophomore year and the variety of clubs available at Stern. Rachel Mohl, Senior Editor of The Observer and Chairman of the Israel

Club, spoke about the opportunities a small college offers for student involvement and how that was a deciding factor in her choosing Stern. Chayale Weissman, president of T.A.C., spoke of the unique role Torah has within the college and Miki Jona, president of SSSBSC, told the audience how she transferred from a larger college where she was offered more courses and teachers because she "wanted to make a difference" in the college she attended. She went on to discuss the business school and its placement office. Nechama Goldman, editor-in-chief of the Observer, spoke about student publications pointing out, "The first thing to acknowledge is that Stern is not Barnard or Harvard nor does it pretend to be." She went on to point out that the obvious intellectual and physical advantages in an ivy league college often entail a certain amount of compromise. Concluding, she affirmed her happiness with her decision to attend Stern.

Simultaneously, another session catered directly to the parents of the prospective college student. Naomi Kapp, the career guidance counselor, led the third discussion about career choices. At noon, participants were invited to speak with representatives from each of

the different majors at Sy Syms and SCW. Lunch was then served in the Koch Auditorium, and parents and students viewed the video "Our Students Perspective," after which remaining questions were answered.

The program concluded with a speech by the Executive Vice President of Yeshiva University, Dr. Egon Brenner. Guided tours of the Stern College building were given by student hostesses. Orit Zevi, head of the student host program, commented that "the tours ran very smoothly thanks to the girls who volunteered to give up their time on Sunday."

Satisfied with the overall success of the program, Marc Mendelson, Associate Director of Admissions, said, "We were able to answer a lot of questions for prospective students and parents, and we had a chance to display Stern College in a positive light." Kranzler noted the enthusiastic feedback from parents. "One after the other, they were extremely impressed not only with the wide range of courses we offer, but also with the organization of the Open House program itself."

Stacey Siegel, a senior at HANC, concluded, "Now I'm 95% sure that I'm coming to Stern."

## Tzedakah in Recycling

Increased environmental awareness at SCW has prompted TAC and SSSBSC to initiate a can drive as a new Tzedakah program, combining recycling and fundraising for charity. Although the program started out slowly and there are still organizational edges to be smoothed out, TAC has succeeded in making students think twice before tossing a can into the garbage. More and more students are saving their aluminum for proper disposal. As YU takes another step forward in addressing environmental issues, The Observer extends a Yashar Kochachen to TAC and SSSBSC.

## Empty Nest Syndrome

With midterms soon over and finals just around the bend, it's time once again to face the eternal question of vacation plans. While relaxation and enjoyment are priorities, this intercession we have an additional concern. Due to the unfortunate state of unrest throughout the Middle East, the land of Israel is without her constant flock of tourists. Here are excerpts from a letter recently faxed by an alarmed and concerned tourist describing the sad emptiness he found:

"I am writing this letter from Jerusalem on the KJ/RAMAZ mission. I would like to share some immediate impressions with you. We can't find the people. Remember when you would go to Israel and meet the whole world in the hotel lobbies? You would walk the streets of Jerusalem and bump into new friends, old friends; people you haven't seen in years.

I can't find them. It's so empty. So sad. The Israelis are still here but where are we? We went to the Israel Museum and except for two classes of young Israeli school children there was no one but us. Then we went to Yad Vashem. A new group of Russian families were going through it with their eyes wide open. But that was it—no one else."

"Teddy Kollek came to the hotel and thanked us. Nechama Leibowitz taught us chumash but first thanked us. Wherever we go they thank us. How sad. We should be thanking them."

Tourism is one of the financial pillars that supports Israel. Beyond the tragic economic ramifications of this current isolation, the country's morale is suffering as well. Whereas our current choice of residential location distances us from our brothers, the upcoming vacation and the low fares can enable us to stand alongside them, albeit temporarily. As January nears, consider showing support with pockets, bodies, and hearts.

*This is a copy of a fax received from Jack Berman on November 13.*

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### Quote of the Month

*"The only thing worse than a mother-in-law is an editor-in-chief in search of articles."*  
Dr. Alan Burdowski, YU Faculty

## Keeping The Code

Dear Editor,

We recently received a letter from Dean Bacon that read as follows: "As the cold weather approaches I want to remind you that Stern College students may not wear slacks in the classroom building. I trust I can count on your cooperation." Year after year this letter is distributed and disregarded.

Those who violate the dress code are showing a great lack of respect for our University, our Rabbanim, and Orthodox tradition. Judaism teaches one to respect one's Rabbanim. Since we are privileged to have a renowned staff of Torah scholars, we should adhere to this basic principle and respect it. Proper respect should manifest itself through the keeping of the dress code, and tznius in general. Here at Stern College our dress code dictates that, as Dean Bacon stated, slacks are forbidden to be worn by the students in the school building. This rule is crucial as we, the students of Stern College, represent Yeshiva University and at the same time Orthodox Judaism.

We understand that this rule may be difficult to endorse. However, perhaps as the security guards check for identification cards as students walk into the school building, someone else could also check for the proper attire...for it is not only our picture I.D. cards that identify us as Stern College students.

Elisa Green, SCW '91  
Miriam Silber, SCW '91

## Disappointed At SCW's Attendance

Dear Editor,

A rally was recently held protesting the United Nation's resolution declaring Zionism as Racism. Several students put their time and effort into making the rally as successful as possible. Several hundred flyers were printed and I personally delivered over two hundred of those flyers to Stern students. Signs had been posted three weeks before the protest.

Yet, with all of the work that went into this event, the turnout of students from both YC and SCW was a complete and total disgrace. If your excuse is midterms, it just does not cut it this time. The students running the rally had just as much work as you did, if not more.

Student participation is so important. Just because you attend a Jewish university, it does not exempt you from being active. This protest was for Israel. Where were all of you Zionists? This protest was to get the United Nations to wake up and take notice, to stop their anti-semitic attitudes.

Why was it that buses from Brandeis, University of Maryland, Johns Hopkins, Binghamton and several other colleges transported hundreds of student to the protest while YC and SCW students, some of whom live a mere five minutes away from Dag Hammarskjold Plaza, could not make it?

Shame on all of you who put Israel second. Shame on all of you who are apathetic and forgot your real responsibility- the Jewish people and their survival. We needed numbers, we needed a record turnout, we needed to get

noticed and, because of the apathy of students, the rally was not as successful as it should have been.  
Banji D. Latkin, SCW '92

## Security Guards Mistreated

Dear Editor,

As I sat on lobby duty last Thursday night, I cringed. The attitude of my fellow classmates towards the security guards was embarrassing. As is usual procedure, the guards were asking for I.D. as the students entered the building. The responses were shocking! Girls ran past them, refusing to take the I.D. check seriously. They said they were busy or would miss the elevator. Every time I heard another girl say, "My Gosh, don't you know me already" or "I can't believe how stupid this is that you're making us do this," I felt myself blushing for them. I was angry that SCW students were treating other people in such a derogatory manner.

The guards are here for our safety. It is their job to protect us and to be on top of everything. It ends up being a chillul hashem, especially since I have heard security people say such things as "you know at Barnard and Queens it's accepted and expected of us to ask for I.D." Why do girls at Stern feel they are above this?

I'm speaking to myself as well. True, we are always in a rush when we come into the dorm and yes it's a pain to have to look for I.D., but we don't realize that our rude comments are listened to and remembered by the guards. So next time you are asked for your I.D., display some hakarat hatov for all the people working here.

Atara Pasternak, SCW '91

by Nechama Goldman

A Chassidic woman beat her child to death in Williamsburg last week. The news was splashed across the front page of the Metropolitan section of the New York Times for two days. My reaction was horror, stunned disbelief and revulsion to the point of nausea. I am used to reading about child abuse in the paper but when it stems from the Orthodox community especially the right wing Jewish community, it is infuriating and painful. It is impossible to reconcile the Torah way of life with this kind of behavior yet this is coming from a community that holds itself as the true perpetrators of the Jewish faith, often to the exclusion of all other sectors of Orthodoxy. Although problems that exist on a large scale in the world inevitably surface even in Orthodox Judaism, if a community that has dedicated their whole life to Torah has such a corrupt element, there is something wrong.

Mrs. Riegler was convicted by the police in 1986 for child abuse. Her children were taken away from her and placed in neighborhood homes. She pleaded guilty and was put on probation. In 1988 her children were returned to her and on September 29, Yom Kippur, the day of ultimate and absolute repentance, Yaakov Riegler was taken to Maimonides Medical

Center in a coma. While Jews were fasting and praying, Mrs. Riegler beat her child to death.

Yet the community continues to deny there is a problem. "She is a family person. She has good children. She is a good mother. I'm not going to say there weren't problems. There were problems," said Rabbi Naiman, director of the Council of Jewish Organizations of Borough Park. He continued, "They are a loving family. The children did get some amount of love and affection, but not all they were supposed to be getting." This is a woman who abused her children, who killed her child and her rabbi is quoted in the New York Times as saying she is a good mother. Good mothers do not kill their children. Good Jews do not kill their children. "Thou shalt not kill" is explicitly stated both in the seven laws of Noah and the ten commandments.

Why then was her neighbor, a Mr. Lichtenstein, quoted in the New York Times as saying, "She's a religious person, the best person. She many times helped the neighbors with favors. She would walk the kids home from school." A woman who abuses her children is not a religious person. She is a sick woman in serious need of psychological help. What drives the religious community to defend their members even when they are bla-

tantly guilty?

Unfortunately, in the Orthodox community, there is a stigma attached to psychological deficiency. Instead of acknowledging years ago that this woman needed help, the problem was ignored, righteously buried away. The community was too busy observing "lashon harah", not speaking badly about another person, to hear a child's cry for help.

It is difficult to imagine that Riegler's husband had no idea that abuse was going on in his family; it is difficult to imagine that the neighbors did not hear the children crying or notice the bruises. Perhaps Riegler herself was an abused child whose parents did not receive help and so the tradition is perpetuated. The seeds of abuse were allowed to grow deep in the recesses of a community. To acknowledge such a problem that runs counter to their Torah is to tear down a facade.

When I walk through right wing communities, the men piously look beyond me. However, stories of infidelity and wife abuse occasionally filter through. Women who are unhappy married are often stuck in their marriages, because to admit to a failed marriage can result in a harsh life of loneliness. I know of several stories of people married off, their psychological impairments concealed

from their spouses until after marriage. Their parents were simply desperate to marry them off. So they married and had children and new people were then infected with pain and abuse. Unfortunately, Torah is not a shield from human frailties. It does not promise that its followers will always do what is right.

This issue, the editorial staff of the Observer unanimously decided to tackle the sensitive topic of eating disorders. All of us are aware that such problems exist at SCW as they do in Jewish high school and seminaries all over the world. Our concern led us to writing the article featured in this issue. It was an emotionally draining and upsetting experience for the writers. Confronting unhappiness is not pleasant. However, it is inappropriate for students or faculty to ignore the problem.

We were very surprised to find members of the administration uncomfortable when we broached the subject. This was not unique to SCW. We called up other Jewish institutions to find out what they were doing to alleviate their problem and found many people unwilling to talk to us. Unfortunately, girls with eating disorders are not going away. Last year, a Jewish girl died because of anorexia nervosa. The situation is only becoming exceedingly worse.

Students interviewed for the article, overwhelmed by the fact that much of their problem was enforced by the fact that no one was willing to send them for the help they needed. Parents did not want to admit there was a psychological issue to deal with, preferring instead to send their children to medical doctors. To admit to a psychological problem might implicate them as unfit parents and unfit Jews. Teachers who did not want to address the problem in class. One student remembered her high school principal coming over to her at graduation and mentioning to her that he knew she had an "eating problem". Another student, who finally went to see a psychologist was told never to mention her problem to anyone because it might ruin her "shiduch potential."

There are a lot of people hurting in the Orthodox communities. As one faculty member pointed out, "we all want to pretend Orthodox Jews are the paragons of virtue". As we well know, this is not the case. Anorexia and abused children and women are crying out for help. Their bodies are obvious manifestations of their pain and need. These secrets are then left to fester. Yet, it is only when wounds are allowed to breathe openly, when they are acknowledged as wounds, and treated as such, that they can begin to heal.

# Kahane: Let His Legacy Live

by Shoshana Levine

Who was Rabbi Meir Kahane? Who was the man who was one of the most charismatic Jewish leaders in history, with a complete commitment to Torah, who harbored unique insights into the modern Jewish problems, and yet was extensively vilified and deemed a ruthless killer of Arabs?

Meir Kahane was a man with a dream. His philosophy was simple. He strove to awaken American Jews into a recognition that they had buried while enjoying the freedoms of America. He wanted them to understand that the pain of each Jew anywhere, is the pain of all Jews everywhere. And his goal was to make Israel a safe Jewish national home.

He saw the need for a mass alia because he recognized the vicious anti-semitism lurking below the seemingly peaceful surface of Jewish existence in America. He established the Museum of the Potential Holocaust in Jerusalem to bring to peoples' attention living proof of that which he warned about. Modern day news clippings describing the increasingly rampant activities of the Skinheads, the Ku Klux Klan, White Supremacists and neo-Nazis,

and the rise of anti-semitic politicians, clutter the walls of the small two room museum.

And all to prevent us from



Rabbi Meir Kahane

making the fatal mistake of our ancestors in Germany fifty years ago of not recognizing the constant threat and imminent danger.

The present mass alia of Jews from Russia owes its origins to Meir Kahane's initiative. He was at the United Nations demonstrating for Soviet Jewish immigration long before it became the "in" thing to do.

He was a man who faced the wrath of all sides of Israel's po-

litical spectrum when he called for the deportation of Arabs from Israel. His deportation plan included reimbursing them for their homes not killing and destroying them.

But he was shouted down, expelled from the Knesset, banned from university hills and synagogues, and stripped of his American citizenship, for his revolutionary views. Yet time and time again, Arab attack after Arab attack, all proved the legitimacy of his position.

Meir Kahane was criticized and condemned for taking positions that most of us know in our innermost souls are justifiable and correct, but we just lack the courage to voice such extreme views. So most of us acquiesced to Kahane's condemnation to hide our own cowardice. We voiced the "acceptable" Western democratic views while being secretly pleased that someone was courageous enough to openly state these controversial opinions to the world.

The fact that Kahane was faced with such criticism and resentment is not surprising. This has been the fate of so many of our nevi'im throughout history who were maligned for speaking the word of G-d. Ironically, it is the people who are being warned,

the ones about whom the navi is concerned, who are usually the ones to condemn the strongest and voice their criticism louder than anyone else.

In a short time, Meir Kahane succeeded in influencing both the Israeli and the American Jewish scenes by creating an inspired sense of Jewish nationalism and an increased Jewish identity among world Jewry. Motivated only by a tremendous love of Am Yisroel and Eretz Yisroel, he acted as Pinchas did so long ago, with determination, regardless of the danger it posed on his life. His sincere commitment did not allow him to hold back from speaking the truth as he saw it, and he paid dearly for his unconditional devotion.

The death of Meir Kahane represents a great loss for Klal Yisroel. And there is nothing we can do to bring him back. It is our responsibility, however, to ensure that his death was not without meaning, and to prove that he was not preaching to deaf ears. We must resolve never to allow the Jews to become victims of prejudice and persecution, and continue to have his message echoing in our ears—Never Again.

## Cataclysmic Costs—Living in New York

by Marlene Helt

New York. The most exciting town, but also the most expensive. The cost of transportation, food, and housing can dig a deep hole in anyone's pocket.

Of course, some Stern students spend less money than others. There are those women who, because they take advantage of the SCW meal plan and go home every weekend, spend as little as ten dollars a week. Unfortunately, this is compared to others whose weekly expenses average \$100.00. "Out of towners" seem to spend an average of twenty to fifty dollars more than in-state residents.

What is it about New York that costs so much? The first expense that comes to mind is transportation. A New York City resident is usually dependent on public transportation. This hikes up the price of any day or evening event. A poll of YU students showed that an evening out in Manhattan can cost up to \$100.00, a fifth of which could be spent on transportation alone. Secondly, the "city that never sleeps" is also the city that seems to cost a great deal of money. New York is known for Broadway. However, the theatre, with all of its great shows only blocks away, costs \$45-\$75 a

Continued p.11, col. 4

## AROUND THE CAMPUS

# SCDS: Challenges Countered with Classics and Cameraderie

by Lori Turkel with Faith Haber

On a typical night of rehearsal for the Stern College Dramatic Society's latest production, Moliere's *Tartuffe*, the cast members can be found sitting in small groups practicing lines with each other. When questioned about rehearsals, senior Judy Stangen, who has the lead role in the play, commented that this type of camaraderie has been one of the major reasons that she has been part of SCDS for the past four years. "It starts out awkward, but we come out the best of friends...we all work together, we criticize each other, and help each other with lines." Sophomore Judi Goodman, who plays the part of Valere, agreed, saying that "you're dealing with a situation where you spend time with people for four or five hours a night, so you're bound to get close."

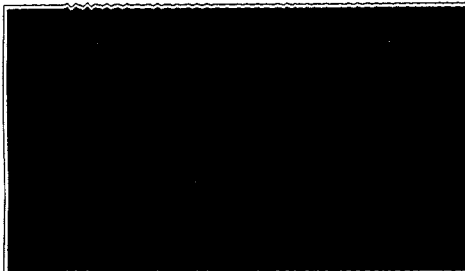
The play, according to SCW director, Rina Elisha, is one that carries a universal message and includes issues that are important to audiences in any century. *Tartuffe* centers around the theme of religious hypocrisy. The seemingly religious Tartuffe meets up with Orgon, a middle aged man who is undergoing a "mid-life crisis" and is afraid that he is slowly losing his authority and viability. Tartuffe, who is actually a con art-

ist, tricks Orgon into giving him all of his wealth by convincing Orgon that via the donation, he can become more holy. When Orgon finally realizes his naivete, it is too late.

One of the major difficulties faced in directing a play with an all female cast is that the male characters in the play are not always depicted in a way that is believable

Stern student has a chance to make herself a cultured, well-rounded person through working in the dramatics society and she should definitely take advantage of the opportunity!"

The cast of *Tartuffe* is made up of a diverse set of individuals. The cast ranges from political science majors (Judy Stangen), to pre-engineering students (Esther



to the audience. *Tartuffe*, therefore, is a play that is larger than life, in which period costumes such as wigs and masks are worn, all making it easier for the audience to digest.

According to Debbie Potash, President of SCDS, "the director wants students in Stern College to be exposed to things that they would otherwise not experience. A

Wolf) and future members of the business world. (Kayla Kaplan). In fact, none of the girls in the play are actually drama or speech majors.

All of actresses stressed the challenge of taking on a male role. Judy Stangen explained, "to be funny and male is not natural - it is extremely hard." Judi Goodman saw humor in portraying a male

character, saying "I never had to be in love with a female before!"

A major drawback and difficulty in rehearsal of the play comes from the lack of a permanent stage and theater on which to rehearse. As castmember Kayla Kaplan said, "we are a floating society, without a real home." Similarly, Esther Dermer who is both a member of the cast and the stage manager, stated that the auditorium in which rehearsals now take place, "is not a theater, and the acoustics are awful."

Nevertheless, the production is truly professional. The dedication of the cast and the director prevail despite undesirable circumstances. Furthermore, lighting and costume designers in charge of the production are experienced individuals who, in the words of director Rina Elisha, will "transform the auditorium into a theater." Jason Sturm, the lighting designer, has worked on Broadway shows, and Ted Lefeuire and Martha Bromelmeier, the costume designers, are both Carnegie Mellon graduates.

The first performance of *Tartuffe* will take place on Tuesday December 6, and will continue through December 11. Tickets are being sold in advance for \$6.50, and are available at the door for \$7.50.

## STUDENTS HELP RAISE \$35,000

by Amy Sorscher

More than 700 people attended the Chai Lifeline/Camp Simcha carnival held on Sunday evening, November 4. Many Stern and Yeshiva College students volunteered their time to help set up and man the booths. The event netted a profit of \$35,000.

The afternoon marked the first annual Young Leadership fundraiser. The carnival was held at the Columns in Soho. The event was the culmination of five months of planning by forty committee members, chaired by event coordinator, Phyllis Greenblatt.

There were twenty booths including, "shave the balloon", football and basketball throws, "sponge a person", roulette wheels, "record your own song", tic tac toe, candy grams and jelly bean guesses. Food booths sold hot dogs, cotton candy, popcorn and knishes. Most food and prizes were donated by local vendors.

The proceeds of the event will benefit Camp Simcha. Camp Simcha is the only kosher camp to offer terminally ill children three weeks of recreation along with the medical and emotional attention they require. Chai Lifeline also offers various support services for the children and their families all year round.

The Young Leadership division of Chai Lifeline was created to supplement fund raising so that the camp can continue to operate. For further information, please contact the Camp Simcha office at 212-255-1160.

## Stories by Schram

by Rena Flamholz

Professor Penninah Schram, a speech and drama teacher at Stern, has, along with Steven M. Rosman, written a new book of stories for Chanukah. The book, entitled *Eight Tales for Eight Nights*, is a compilation of traditional Jewish tales relating to the Chanukah holiday. The themes of these stories range from humor and love, to miracles and hope. Although the stories are in no specific order, they are meant to be read on successive nights.

Professor Schram, a renowned professional storyteller, explains that although customs may vary in different places, Chanukah is still celebrated in much the same way in every country. In a recent interview, Schram said how these stories are for people of all ages and are meant "to trigger the recall of events, experiences and feelings within the readers' memories."

The book also includes the story of the holiday's origin and traditional Chanukah songs and blessings.

## Teller Tells Tales



Rabbi Chanoch Teller

by Miriam Silber

Annually, the students of SCW host Rabbi Chanoch Teller as a guest speaker. This year the men up town attended the lecture for the first time. Due to the efforts of T.A.C.'s president, Chayale Weissman, and S.O.Y.'s president, Lawrence Burian, about 150 students came together on Monday November 12th in Belfer Hall to hear Rabbi Teller speak on "The Only Obstacle to Happiness."

The famous storyteller and author began his talk in his usual style,

with a touch of humor and a story. But then he took a serious turn by telling the audience that the obstacle to happiness is... themselves. He continued by saying that the reason why people always feel unhappy is because of their inability to distinguish between their needs and their wants. When people feel they are in need, they feel deprived, and consequently unhappy. Rabbi Teller contended that people tend to go through a "grass is always greener syndrome", and that the most important thing to do is to "establish points of contentment. Only internal liberation will make you happy." Rabbi Teller asserted, "Learn to achieve autonomy, and you won't be concerned with what 'they' say..."

Rabbi Teller then addressed the concept of that three-letter word... FUN. He emphasized the falsity contained in the "fun" concept. Rabbi Teller claimed that "fun" will not really make you happy, because there is no effort involved. Fun has to be divorced from happiness. He concluded that the things that make people most happy in this world are the things that do not come easily, like raising a family or having a meaningful relationship.

Rabbi Teller is known for his Jewish storytelling and numerous books. His most recent book is about his travels, and is called, *Hey, Taxi!*

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## AROUND THE CAMPUS

# Students Take Mystery Ride

by Janna Kass

On Thursday, November 8, at 8:30 p.m., SCWSC, YCSC, and JSS sponsored a murder mystery for the first time ever. Nine students participated in the event. "Stagehand", "writer", "godfather", "Jimmy Breslin", "chauffeur", "butler", "never trust any clues, and 'don't trust the person next to you' were among the clues given to the participants, and an eerie soundtrack set the mood of the evening as the "detectives" entered the hearse provided for their mystery journey. Upon entering the car, the students were warned by the driver that only superior detectives would escape a morbid end. After the warning, snacks were distributed to everyone. Thus armed with food, they set out to solve New York's famous murders.

The students passed famous landmarks, and learned interesting trivia about the "Big Apple". For instance, the oldest building in New York has yet to be completed, and the perfect murder weapon is the icicle, since the evidence can be easily erased.

The inside of the car was filled with typical implements linked to gruesome murders, including a bloody head and torn off limbs. In the rear of the hearse, a television flashed clips from New York City's famous murders. The murders included the death of a famous ballet dancer who ironically was performing in the show *Murder* at the Met, teenager Jennifer Levin, and rock musician John Lennon. Before viewing these murders, the detectives were told to guess either who was murdered or who committed the murder. They were shown a pair of John Lennon style glasses for instance, and needed to guess the identity of the victim.

Aside from learning about the famous murders of New York, the students witnessed New York City at its best. Police stopped the car not to arrest the "detectives" but to join in on the fun, and even a three car cab accident could not steal pedestrian attention away from the hearse.

One of the students concluded that the evening was "morbidly entertaining".

# Thousands Rally At UN

by Banji D. Letkin

In commemoration of the 15th anniversary of the United Nations resolution 3379, stating that Zionism is a form of racism, thousands of students rallied at the Zionism Freedom Square a.k.a. Dag Hammarskjöld Plaza. Sponsored by several organizations, including both YC's and SCW's Student Council, the rally, according to David Borowich, YC '91, was the beginning of a campaign to repeal the infamous resolution. "It is essential for Jews to stand up and let the world know that we will not stand for a U.N. double standard," stated Steven Felsenthal, YCSC president.

Uriel Savir, Israel's Consul General in New York, led chants of "Shame on you United Nations! As long as you equate our national movement with racism, shame on you!" Savir continued, "You will condemn Jerusalem, and we will strengthen our eternal capital".

"If Hitler walked into the U.N. today, he would receive a standing ovation," Rabbi Avi Weiss declared. Rabbi Weiss also held a moment of silence in memory of Rabbi Meir Kahane.

Although thousands of students attended the rally, Lisa Horowitz, SCWSC president said, "I was very disappointed at the turnout from Stern College. I was criticized by several people outside of the

university about our lack of attendance." She continued, "The rally was well publicized in our school over two weeks before the event. Students really had no excuse. While we only have a fifteen minute walk to the U.N., 70 students from Binghamton managed to travel hours to make the statement condemning the U.N.'s

resolution, "Zionism is Racism." She concluded, "It is especially important during these trying times, that we make an extra effort to show our support for Israel and make our voices heard."

The rally ended with a march to the Israeli mission to the U.N., where the Hatikva was sung.



Rabbi Avi Weiss addressing students at rally.

## Increased Popularity for Parsha Shiur

by Shana Feiner

Brookdale Hall, though usually deemed a "social scene" as any dorm setting would be, in addition to featuring an atmosphere conducive to idle chatter, also serves as a house of learning and Torah practice. Productive socializing takes place every week and is perhaps best epitomized via the new and revived parsha shiurim. The shiurim, held in the Brookdale Hall Beit Medrash (2C), convene weekly at nine-thirty P.M. - even during midterm week. The parsha shiur, however, is unique in that it is prepared and delivered by a student, and discussed among all those present.

The parsha shiur, initiated last year by Lisa Horowitz, current president of the Stern College student council, is now chaired by Gabrielle Fisch, Junior class senator. Preparations include assuring a "lecturer" and abundant refreshments, yet the output is far greater and much more nourishing. This shiur is also unique in that it is the only co-sponsored T.A.C. / Student Council activity. Fisch, a member of the student council, together with TAC Vice President Sharon Fischer coordinate the weekly discourse.

Many of those who attended the shiurim in the past commented on the tremendous increase in attendance this year. Every seat in the Beit Medrash is always taken, leaving approximately twenty other girls to occupy carpet and wall space. "I was nervous to ask people to deliver the shiur, but so many people have asked to do it. I'm booked through this semester," says Gabrielle.

Topics have included natural and supernatural occurrences in Tanach, emunah, self-improvement, and essential differences between good and evil. "It's the easiest thing to do," exclaimed Fischer, "and so much can be gained from each shiur."

The nature of the shiur, as a joint T.A.C./Student Council event is both one of learning "leshem shamayim" and of enjoying friends' company in a relaxed learning environment.

It enhances the usually tense learning atmosphere of the dorm and additionally provides students with opportunities to prepare a independent analysis of topics in the weekly parsha.

## Biology Professor Discusses His Research

by Tzila Lehrer

On Tuesday, November 6, Dr. Allen Burdowski, Assistant Professor of Biology at SCW, gave a lecture about his tumor research. The lecture, entitled, "Mammary Tumors and Their Destruction", was the first event this year sponsored by Sigma Delta Rho. Approximately 30 YU students attended which was more than the club anticipated.

Dr. Burdowski and his colleagues research breast cancer in mice. They used the "Bitner Strain," a thirty-five year old strain of mice in which the females develop a spontaneous breast cancer which is fatal. The spontaneous tumor may be caused by an RNA virus (retrovirus) which is passed to the young animal only through its mother's milk. The RNA virus in the milk enters into the host cells' genes, inserts itself, and then grows and divides with the cells. Because this virus only caused breast cancer after insertion into the gene, the cancer is caused by a piece of genetic material in the animals' genes and unknown factors turn it on.

Occasionally, the tumors undergo spontaneous disintegration. This observation puzzled Dr. Burdowski and his colleagues. They wondered about (1) what caused the spontaneous destruction, (2) if the destruction could be replicated in a laboratory, and (3) why the tumor developed in the first place if the body has a

mechanism to destroy it. They took the blood from a mouse with breast cancer, separated out the red cells, and injected the plasma back into the mouse. In every animal to which this was done, the tumor was destroyed. However, if they took the factor itself from one mouse and injected it into another mouse, nothing would happen. At this point, they worked on purifying the factor and finally came up with a product which they named ATF (Autotumolytic Factor) which could destroy tumors when injected into any tumor infected mouse. Somehow this factor stimulates the immune system as if it was a BRM (Biological Response Modifier) because it stimulates the immune system to fight off malignancy.

Dr. Burdowski and his colleagues also found ATF in dogs and cats (and later in sharks and humans) and purified the factor biochemically. When this ATF was injected into mice with breast cancer, the tumors were destroyed.

Since ATF has also been found in humans, Dr. Burdowski is presently doing a clinical study with the Elmhurst Hospital in Queens. He and his colleagues are screening forty patients with a whole range of different cancers. The researchers have also sent away the purified ATF for amino acid analysis so that they will hopefully be able to clone

ATF in a few years.

ATF works according to the following mechanism: If one adds ATF directly to a tumor cell, there is no effect but if one adds lymphocytes from the spleen of the infected animal to the ATF, and then injects this mixture into the tumor, the malignant cells will be destroyed.

ATF destroys the cells by stimulating the immune system. However, one may ask how the tumor cells originally escape immune surveillance? Dr. Burdowski has been working on an answer for the past three years. He has isolated another factor in the blood of mice which he calls ATFIF (Autotumolyticfactor Inhibiting Factor). If one adds ATFIF to ATF and injects this mixture (with lymphocytes), the tumor is not destroyed. It stops lysis on the malignant cells and allows the tumor to develop. This factor is found in advanced cancer patients and it allows their tumor to grow. (The more the tumor has progressed, the more potent the factor. If the factor can be controlled, then perhaps one can the tumor. Therefore, Dr. Burdowski is working on ATFIF and its purification. He is also looking for why the ATF and ATFIF must be mixed with lymphocytes in order to be effective.

The hope among researchers is that these newly discovered factors will be found to be helpful in the early detection and treatment of breast cancer humans.

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# Piecing Together

Where is Yeshiva University going as the 20th century comes to a close? The world is becoming more polarized, as greater frictions and laxer moral standards cause more diverse communities to appear on the world scene. Certainly in America there are representatives of every cause fighting to be heard. This polarization has not left the Jewish community, specifically the Jewish religious community untouched. Jews are notorious for disagreeing, and today, with the strains a modern technology puts on a religion, the differences are even more pronounced.

Where is Y.U. going? Who is preparing the stage for the next generation of leaders? How strong is the structure of Y.U.? These are questions that are constantly coming up. Interviews were conducted with fifteen leaders who are either in the system or have passed through it. Their answers reveal strong personalities attempting both to confront and conceal issues that are rocking the Orthodox world. Furthermore, their diversity indicates how difficult policy making is when everyone has a different belief, idea and approach to the corpus called halakha.

In light of these tensions, who or what is it that holds Y.U. together? What are the vibrations echoing from within this microcosm that houses blueprints for the entire Jewish community?

The leaders of Y.U. are di-

vided. They are of a different generation than the student body, many of them growing up before the State of Israel came into being, when Y.U. and its high schools were lone institutions in a world of strangers.

Forty-two years ago, the State of Israel was born throwing Jewish communities world wide into turmoil over what the role of the Jewish state should be. The Orthodox community is split in its acknowledgement of a state run by a secular government. Despite conflict, today a huge percent of Y.U. students spend a year in Israel. Ten percent of alumni make aliyah and Israel is addressed at most school functions. Israel has had a huge impact on the shape of Y.U. today.

Aside from the political ramifications of Israel as a national Jewish State, the learning at Y.U. has been affected by Israeli yeshivot. The fact that more and more Y.U. students are spending at least one year in various yeshivot throughout Israel contributes to the gradual shift in the university as a whole.

What is Centrist Orthodoxy? A catch phrase coined by the president of the school, what does it mean and who believes in it? Is it a phrase that calls for discussion and analysis? "But that's been done before," students say. How can this issue be overcome when Dr. Lamm is still withstanding attack for his hashkafa and members of his faculty refuse to acknowledge Centrist Orthodoxy as a viable institution in the Orthodox world?

Their differing views. In a climate in which you have all this strife, Y.U., an institution neither to the left nor to the right, is subject to criticism from all sides." **Rabbi Michael Rosensweig**

"If you believe that Torah can live without the Jewish people [the right would be leaving out the majority of the Jewish people] then you would not regret leaving modern orthodoxy behind. If you believe that the Jewish people can live without the Torah then certainly you will not mind losing modern orthodoxy. But if you believe that the

"We are the yardstick of women's Jewish education, not like Y.C. that must inevitably measure up to other more right-wing yeshivot." **Dean Karen Bacon**

While all the polemics are taking place, and the position of Yeshiva University is being debated within the entire spectrum of the orthodox community, one may wonder: how does Stern fit in?

A seemingly innocuous institution geared toward advancing women's learning in both the secular and Judaic fields, Stern has been the subject of much controversy. Whereas it does have students who prefer a more right-wing traditional way of learning Torah, SCW has been at the forefront of

revolutionizing Torah learning for Orthodox women.

Although Stern is officially a subcategory of the university at large, are the two colleges, Stern and Yeshiva viewed as separate entities and therefore judged by different standards? If they are indeed connected under one heading, how do they affect one another? Does the mere existence of Stern College as a part of Y.U. influence outside opinion of Y.U.? Does a women's division within the university affect its yeshiva image?

Torah and the Jewish people cannot live without each other than you'd need modern orthodoxy...so why wait for it to die out...save it now!" **Rabbi Yitz Greenberg**

"People are looking to orthodoxy for guidance but centrism is attempting to be in the center of orthodoxy instead of the center of the Jewish people." **Rabbi Yitz Greenberg**

"Modern orthodoxy is the only way we will come to be a self-sufficient nation." **Rabbi Yitz Greenberg**

out of this camp of Orthodoxy." **Rabbi Norman Lamm**

"Torah U-Mada, as Dr. Lamm defines it, is a position of centrism orthodoxy. However, I don't think the time has come to wave a flag as a separate group within the orthodox community. That would do more harm. We can all define ourselves as orthodox with varying degrees of actual commitment and different halachic standards." **Rabbi Yosef Blau**

"YU never had a single hashkafa. That was always considered to be the strength of the yeshiva, that everyone was different." **Rabbi Hershel Schachter**

"Different people use the term Centrist Orthodoxy with different connotations. Some people feel they are finding a new religion. We feel people can be religious and orthodox and work for a living also as opposed to living in a kollel. We are not pushing anything new." **Rabbi Hershel Schachter**

"The State of Israel has affected students greatly. Students are learning a lot more seriously than ever. There is a big crowd of people learning into the middle of the night. This is probably due to the fact they learn that way in Israel." **Rabbi Hershel Schachter**

"Each of us represents a different facet and all of us represent the Orthodox and I don't recognize the right of anyone to read anyone else

"We have in YU a kind of microcosm of the Orthodox world. We have students who are more to the right and more to the left living in one institution. The kind of ability to cooperate and coordinate with each other despite our somewhat different insight, this in itself I'm eager to prove to the world." **Rabbi Norman Lamm**

"Those of us in the center occupy an area, not a line. We are not a line group but by the very nature of our commitment, we allow for a plurality of opinion." **Rabbi Norman Lamm**

"There is a future role for YU as it continues to challenge Orthodoxy to contend with particular ideological positions." **Rabbi Berman**

"The Rav did not issue definitions, he just lived Centrist Orthodoxy." **Rabbi Kanarfogel**

"Centrist Orthodoxy is Orthodoxy with a particular set of ideological ideas that distinguish it from right wing orthodoxy." **Rabbi Berman**

leviate the criticism that they study madah by claiming that they are doing so for the sole purpose of having a parnasa. Stern students, however, who are engaged in learning Torah SheBe'al Peh, are immediate suspects." **Dean Karen Bacon**

"The ultra-orthodox views Stern's education as questionably halachic, and really revolutionary. From their perspective the institution of Stern is threatening." **Dean Hecht**

"Every Stern student need not be exposed to intensive Talmudic study. However, you cannot do Torah study on a high level without Torah SheBe'al Peh. Therefore the option for Talmudic study for women does exist." **Rabbi Kanarfogel**

When our ancestors arrived on the shores of America around the turn of the century, it was a spiritual wasteland. Life in Europe had been geared toward meeting all the needs of Judaism. Leaders had always been available to guide the "faithful Jewish masses." However, upon their arrival in America, they immediately found themselves immersed in a completely different world. The only structural Judaism was Reform; the Orthodox community was in a state of mass confusion. Until this point, Orthodox Judaism had been, by definition, European. How were these Jews supposed to consider themselves in regard to their Judaism now that they were settling in to America? Would settling be as simple as transplanting their European world to new territory? Or would they have to redefine, to a great extent, their Judaism and the way they practiced it?

The immigrant was faced with trial after trial immediately following his absorption; more often than not, he succumbed to the pressures of assimilation. Shabbat was the first thing to go. Everyone needed jobs, and most jobs stipulated that their employees work on Saturday without exception. The religious dilemma continued to intensify. Scholarly leaders were not found in the New World for the most part. They had stayed in Europe because America was

an "impure land". The observant leaders, then, became those who practiced more out of habit than out of any intellectual commitment or understanding. The most disastrous problem was the emphasis on secular education in America and the disheartening lack of qualified teachers to match that intensity in teaching Judaism and Torah.

The few dedicated, religion-conscious people who did make it to America were alarmed. Every day it was becoming clearer to them that America's professed freedom of religion also meant freedom from religion. The lack of Jewish education was perhaps most upsetting because it bespoke the unknown future of American Orthodox Jewry. If something was not done quickly about educating their youngsters in the Jewish tradition, then they were seeing the end of traditional Judaism in America in their own time. These dedicated men banded together and collectively conceived of the idea of Yeshivat Eitz Chaim in 1886. The purpose of their school as stated in their charter was "to give free instruction to poor Hebrew Children in the Hebrew language and the Hebrew Law - Talmud, Bible and Shulchan Aruch during the whole day from nine in the morning until four in the afternoon. Also

Continued on pg. 9 col. 3.

Interviewed for this center spread were:

**Dean Karen Bacon:** Dean of Stern College for Women.  
**Rabbi Saul Berman:** Former rabbi at Lincoln Square Synagogue and faculty member at SCW.

**Rabbi Louis Bernstein:** Former president of Rabbinical Council of America, pulpit rabbi of Young Israel of Windsor Park, and faculty member at YC.

**Rabbi Yosef Blau:** Mashgiach Ruchani of Yeshiva College.  
**Rabbi Yitzchak Greenberg:** Former history professor at YC and former rabbi of Riverdale Jewish Center, current director of Clal.

**Mr. Sam Hartstien:** Director of YU Public Relations for the past fifty years.

**Dean Michael Hecht:** Dean of Yeshiva College and faculty member at SCW.

**Rabbi Dr. Ephraim Kanarfogel:** Chairman of Rebecca Ivy Department of Jewish Studies, SCW.  
**Rabbi Dr. Norman Lamm:** President and Rosh Yeshiva of Yeshiva University.

**Rabbi Michael Rosensweig:** Rosh Yeshiva at Mazer Yeshiva Program.  
**Rabbi Hershel Schachter:** Rosh Kollel of Marcus and Adina Katz Kollel and Rosh Yeshiva at MYP.

**Contributing to this center spread were:** Deborah Aharon, Leah Bruckheimer, Nachama Goldman, Shoshana Levine, Rachel Schenker, and Yael Zeiger.

# YU'S Position

"Torah U'Mada means what it did years ago—college with Torah in the same building. Most students take it in the same way. Some people feel it's a new brand of orthodoxy. They are groping to figure what it means. Eventually, they will realize it didn't mean anything but what it always did." **Rabbi Hershel Schachter**

"Both in the religious and secular faculty are elements that don't identify with the Yeshiva's hashkafa. There were always Roshei Yeshiva whose loyalty was elsewhere. YU was always big enough to incorporate them." **Rabbi Louis Bernstein**

"Rambam had the same problems Dr. Lamm has." **Rabbi Louis Bernstein**

"YU moved in that (right) direction a long time ago. The Roshei Yeshiva I knew were not as hardlined." **Mr. Sam Hartstien**

"The institution stands where it always did except for intensification of learning..." **Rabbi Louis Bernstein**

"YU has been teaching and preaching Torah for the last 100 years—that is the bottom line." **Mr. Sam Hartstien**

"We agree that there is a universal dimension to yehדות. We do believe mada has value although Torah always maintains its primacy." **Rabbi Norman Lamm**

Torah U'Mada—the school's motto. How does the school contend with faculty who downplay and discourage secular studies? Rebbeim uptown are known for speaking out against art and English, suggesting that their students ignore Mada and concentrate only on Torah. Even more disturbing is the polarization that then occurs in the student body as they absorb the strong opinions and judgemental tendencies of the rebbe or teacher they take. Many times the Torah aspect is viewed problematically as well. Faculty who feel strongly that women should not learn Gemara are causing a

rip in the fabric, undermining Stern's mission, which offers serious Talmudic studies thereby causing social tension between students on both campuses.

Do students really graduate with a synthesis of Torah U'Mada? Joint programs and the business school have created curriculums that are concentrated so that the amount of learning falls short at times both in Torah and in classic Mada. Students who are Judaic Studies majors often neglect their Mada education. With corners being cut, it is possible to achieve the true synthesis of Torah U'Mada?

"People who teach uptown and believe secular studies are treif really shouldn't teach here. If there is no place at all in his or her life for secular studies then what is he doing here?" **Rabbi Norman Lamm**

"We present the views of those who limit Torah U'Mada because that is the risk we take as an institution open to the world and I am proud of that risk." **Rabbi Norman Lamm**

"The introduction of Torah U'Mada lectures has raised the level of intellectual discourses on campus. Torah U'Mada is much more on the agenda. It certainly has raised people's intellectual and ideological insights." **Rabbi Norman Lamm**

"The Chassidic world probably does not even know that we exist." **Dean Hecht**

Over the past hundred years, Yeshiva University has emerged as an institution which must contend with both secular culture and religion. The university tries to grapple with the problems found within Judaism, and specifically within Orthodoxy. Lately, the extreme exhibited by the right-wing of Judaism has instigated greater polarization in Judaism based on varying ideological beliefs and levels of observance.

The "black" yeshivot often conclude that at one time Y.U. was more acceptable than it is today. There was a time that people needed a Jewish education, and by concentrating outside studies at Y.U. they felt that they were not leaving the Jewish world. But they don't tabulate how many exceptions to the rule YU has." **Dean Hecht**

But is YU accepted as a yeshiva? Is the learning going on

"Torah U'Mada means that you can be fully committed to an ancient faith to make Torah learning of primary importance in your life, and yet at the same time exist in the contemporary society and not reject it. This goal is far more difficult to accomplish than to establish Torah as primary in a ghetto-like existence." **Dean Hecht**

"Students must be less afraid to make a personal choice. They have to believe in their truths and values, regardless of external criticisms." **Rabbi Kanarfogel**

"YU is increasingly coming to be viewed as excessively divergent by right wing orthodoxy." **Rabbi Berman**

at YU respected outside in the right wing communities? Is YU even an acknowledged competitor? With passions running high in the right wing world and more extreme factions emerging all of the time, Y.U. is being left in an isolated world. The right within YU pulls one way, the left, the other, but how does this affect YU's acceptance? The more extreme right wing Orthodoxy becomes, the less acceptable the middle of the road becomes. Although at one time the right wing community may have thought of YU as competition ideologically, politically, and halachically, it is possible that given today's polarization, they no longer regard it as being within their camp at all. Is YU an institution going to be written out of the "camp" allowing for only a few outstanding individuals to bridge the gap between the two worlds? Will YU be forced to move to the right in order to deal with outside pressure and continue to attract the student body in the Jewish communities today?



# Psychology Department Requires Renovations

by Tikvah Ben Zvi

The Fall 1990 semester recorded one hundred fourteen psychology majors. This makes the psychology major one of the largest at Stern College. Despite the popularity of the major, many students are dissatisfied with the psychology department because of the limited number of professors hired to teach and the limited number of classes available to take. That many departments are limited at Stern is excusable in light of the small number of students that major in each department. Since psychology is such a large major within the student body, it is more frustrating for the students and faculty.

The most common complaint among SCW students about the psychology department concerns the limited number of professors who teach. There are two full time professors, Dr. Perlman and Dr. Joshua Bacon, and two adjunct professors, Dr. Kathleen Rice and Dr. Miller.

One SCW senior realized the gravity of the problem when she was applying to graduate schools. The graduate schools wanted three recommendations. She could ask one of the full time professors who had worked with her to sort out her major's requirements for one of the references. The other full time

professor and the two part time professors did not know who she was.

Another problem this senior faced was the fact that as interesting as her lectures had been, she had not acquired the practical information necessary for the GRE's. She was forced to acquire all the information for the test by studying independently.

Other students felt the limited number of professors was a hindrance, because of the possibility of "having a personality clash" with one of them or not benefiting from a certain professor's style of teaching. One student for example, felt that Dr. Perlman's anecdotes were ineffective as a means of learning for her. Another student felt that Dr. Bacon was too "abstract" and theoretical for her. Yet both students must continue taking the professors simply because there are no other choices available.

Most students had few complaints with the style of teaching of either full time professor. In fact one student was enthused about Dr. Bacon's challenging courses and found Dr. Perlman's personal anecdotes highly educational. These students simply wanted a greater variety of professors. No matter how enjoyable a class may be, one could certainly benefit from a variety of techniques that different

professors employ.

One student added that she wanted more full time professors with whom students could relate to as personal faculty advisors, but most students felt that the crucial objective was to gain a greater variety of professors, whether they would be full or part time.

A restricted variety of courses is also a problem facing many psychology majors who are interested in specializing in specific areas. This semester eleven courses were offered in the psychology department. Although this may seem like a comparatively large amount of courses to be offered in one department, but one senior pointed out that the same three electives are offered each semester in addition to the basic introductory courses that any psychology major has already taken. This senior said she would like to see more of a variety in the number of electives offered.

Another student's complaint was that she was forced to enroll in classes in which she had no interest simply because other classes were closed. For example, she had no desire to take a Personality class, but she was forced to do so because all the other courses were full. If there were a greater variety of classes, she would not have to sit through

classes that she did not enjoy.

Dr. Perlman was highly receptive to the comments students made and agreed that psychology majors "major in Perlman and Bacon." Further, he understood that "you're stuck if you don't like either teacher."

Perlman said that one year, faculty members from Yeshiva College came to teach at Stern, and members from the Stern faculty went uptown. The experiment was a disaster. There was a revolving number of teachers each semester, and students felt neglected.

Perlman revealed that the psychology department is indeed looking for a third full time faculty member. The task is not easy because of the present economic restraints. However, he and Dr. Bacon are building a case for it. Enrollment is steadily increasing and so are the number of students majoring in psychology. These are certainly positive factors in convincing the administration to hire another full time professor.

Perlman also suggested that students take summer school courses. This would solve both the problem of lack of professors and the problem of limited number of classes.

Dr. Bacon acknowledged that the psychology department could certainly benefit from a greater

variety of courses and professors, but stated that one of the drawbacks in attending a small college is the lack of variety. One cannot avoid this problem. However, Bacon pointed out that the drawbacks can be turned into advantages if the students take initiative.

Furthermore, Bacon said that it is absolutely a professor's responsibility to spark a student's interest in a subject. By the same token, however, it is the student's responsibility to actively work in the subject in which she is interested. If a class is not offered at Stern, the student interested in such information should find another way to gain the knowledge: become involved in research, do an internship, create an active Psychology club. Bacon continued that presently six or seven students are doing research at Einstein or City University. Not only are they taking the initiative to learn on their own, but they are also making themselves more attractive to graduate schools.

"What makes a department a department are the students, not the faculty," Bacon asserted. He added that if the students remember that and strive to make their academic career exciting, they will not feel hampered by lack of choices.

## About Women

by Chani Hook

Big girls do cry. Some people think crying is a sign of weakness or one's inability to handle a situation. Many say that crying is characteristic of women, "the weaker sex". Most boys today are brought up being taught not to cry.

I cry. I've even been called a crybaby in my time. I have been told not to cry in front of people, especially in front of my friends, lest they think I'm immature. If my talent for crying was to be measured on a scale of one to ten, I think that I would come out with a score pretty close to a perfect ten.

Granted, crying can be embarrassing sometimes. Last semester, I approached a teacher about an exam grade. I thought I was as cool as ice. I had all of my facts down pat. My case lasted about three seconds. Before I knew it, the faucet was dripping, or should I say flooding. Crying is a release from a tense situation. It can happen at any time.

Tears are a form of communication. They show that you are not afraid to express your true feelings and emotions. Crying is good, even healthy. Adults, especially men, are afraid to cry outwardly. This can be very destructive.

Crying is okay, if it is not done to get what you want which is immature and babyish. Sometimes you feel so frustrated that your message is not getting through, that you feel you have no other choice but to cry.

I also cry at movies. Sometimes, I get so involved with the characters and the storyline, that I feel I'm going through the same experiences. I feel compelled to cry and empathize my empathy with the characters who are dying,

losing their families or going through other trials and tribulations on the giant screen. Friends of mine share these feelings but often feel inhibited about crying in a public movie theatre. After all, men would never express their emotions so outwardly, and I think that consequently, most women feel "stupid" doing so.

Women are generally more emotional than men. We feel freer expressing ourselves, even if it makes others feel uncomfortable. Once, I was having a conversation with one of my male cousins. It was about a sensitive topic and in the middle of the conversation I, naturally, began to cry. He had no idea what to do. Should he put his arm around my shoulder? Should he say, "Don't worry, it will be okay"? Should he say nothing and just let me flood the living room carpet with my tears? It was obvious that all of these thoughts went through his head. I just sat there, my nose dripping, mascara running down my face, shoulders shaking and the tears falling. I finally helped him out and got a grip on myself. I took a few deep breaths and was then able to go on talking. (with a few sniffles here and there)

People should try not to feel so uncomfortable when someone else is crying. Most people will do almost anything to stop someone from crying. My little cousin once put my lipstick all over her face and pretended to be a clown just to try to make me smile. Why do people feel the necessity to stifle someone's expression of emotion?

I have no doubt in my mind that most people, whether male or female would like to be able to cry at certain times, but feel they can't. I guarantee that in 90% of those

situations I would turn on the water-works no matter what. While sometimes I feel embarrassed after I cry, other times I feel relaxed, calm and sometimes even accomplished. After taking a few deep breaths, I can smile again.

When put into an upsetting situation, some people listen to loud music, some go for a long run and some cry. I cry. Many women do. As for the ones who don't, I recommend that they learn, since I feel that it is the best way to deal with most of your feelings. I often find myself saying, "don't cry, you're an adult." Then I realize that's all the more reason to "let it go". Being an adult can be frightening and frustrating, and we also need outlets to get through life.

So go ahead. Have a good cry. Don't be ashamed. It's a natural and healthy reaction. I know you want to, so let go of it. Lots of people cry. Even big girls.

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## The Reality of Eating Disorders

by Joanne Kipust and Nechama Goldman

Dianne Katz, an SCW student, went to Israel for the year with warnings from family members not to gain weight. Fearing their disapproval, she spent her days dieting and exercising. She looked in the mirror at every opportunity in order to do the "pinch test" for millimeters of fat.

Katz lost thirty pounds and walked around feeling fat and ugly. Her skin had a grayish tinge to it, her hair became thin and matted and she had lines around her mouth and eyes. There was no resemblance between the girl who had left for Israel and the one who returned.

Anorexia nervosa is an eating disorder that involves self-starvation. Victims lose life threatening amounts of weight because they deny themselves the pleasure of eating even when their hunger leads to pain. Bulimia, a closely related illness, involves bingeing on high-calorie foods and then purging all the food eaten in that binge. While most agree that eating disorders are largely psychological, there is evidence that a hormonal imbalance may contribute to these syndromes.

As many as 15% of the males and females who are diagnosed as having anorexia nervosa will die from that disorder this year. Female anorexics outnumber their male counterparts 15 to 1. Eating disorders are also most common among white upper class women.

One in every five college age women is engaging in some form of bulimic behavior.

Harvard psychiatrist Andrew Brotman, M.D., says that the behavior takes hold in as many as 500,000 college age women. "It becomes a major disability," he says. "Their lives revolve around it, and it interferes with their social and occupational functioning." Bulimia also exacts a physical toll, causing severe tooth decay, mood

swings, dehydration, electrolyte imbalances and at times, stomach ruptures and cardiac arrest.

"Anorexia doesn't have to do with food," said Rachel Rosen. "Fear is an underlying cause. For me it was a certain fear of facing the adult world. Fear of the total unknown and career decisions coupled with feelings of loneliness. I wanted my little girl's body back so I wouldn't have to acknowledge that I was growing up. By becoming anorexic, I eliminated all physical signs of womanhood."

Katz felt controlled by a dictator she had created within herself. After eating a fattening food or even a sandwich she was tormented until she was able to burn off the calories. The end result was that she was swimming almost a mile a day and eating only about four or five hundred calories. A healthy woman needs at least somewhere between 1500 -1800 calories a day.

The drive for thinness also stems from a preoccupation with appearance and attractiveness. In a country like America where "thin is in" and everyone is talking about diets, food and exercise, insecure men and women begin to associate success and beauty with their weight.

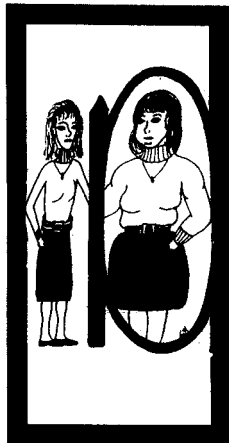
"I had to be perfect," said Bonnie Cohen, another SCW student.

"It's obsessive. Food became the main focus - you don't eat more than a certain small amount of food every day even if you're dizzy with hunger." Cohen started eating a tablespoon of cottage cheese for breakfast and a rice cake with a piece of cheese for lunch. Eventually she stopped eating dinner completely. By the time her family noticed that something was wrong, she was only 100 lbs. For a girl who is 5'5", she was severely underweight. However, her parents were unable to recognize the true problem. They sent her to a nutritionist who told her to drink milkshakes every day to gain weight.

What the nutritionist and her parents failed to recognize is that

you cannot tell an anorexic she has to gain weight because she is too thin. She cannot recognize her thinness. In the mirror all she sees is fat. The disorder is not really the food itself but the self-image of the person engaging in the obsessive behavior. In twelfth grade, Cohen's parents forced her to make a deal with them: she had to maintain her weight at 108 lbs. (5'5 1/2 frame) in order to be allowed to spend a year in Israel.

Cohen maintained the weight required and went to Israel where she promptly lost it. She recalls that



there were at least five other girls with eating disorders in her school that year. One of them was forced to go home early because she was in such poor physical condition.

Unfortunately, Israel is where many eating disorders begin. Since many women return from their year in Israel having gained anywhere from 10 to 30 lbs, students are self-conscious and worried before they go. Sara Bayne, an SCW graduate remembers that in her year there were at least two anorexic students. The situation was serious enough to warrant their bringing in someone to speak to the girls about the issue.

Another contributing factor in an eating disorder is the need to feel in control. Many anorexics and bulimics are plagued by insecurities. "I wanted to lose weight," said Stephanie Ross, an SCW transfer student. "I think part of it was my popularity but mostly it was my self-perception of what popularity should be." In her mind, popularity and acceptance were associated with food. Ross restricted herself to eating only on Shabbos and Sunday. The rest of the week she drank water constantly but basically ate no food.

Sherly Gold, a SCW student, lived with a childhood friend suffering from anorexia during their year in Israel. The two shared a competitive streak which Gold believed led to the problem. "She stopped eating. It was her way of being unique," said Gold. "My roommate looked like a Holocaust survivor." At age seventeen, Gold had to shoulder the terrible responsibility of her best friend's, Yaffa's illness and deterioration. Those who cared about Yaffa refused to listen and accused Gold of distorting the truth. Gold watched someone she loved turn into someone she hated as her friend became selfish, controlling and defensive. "She projected all of her hatred towards herself onto me," said Gold. "There was no hope for reconciliation." Gold remembered the day her roommate left Israel. "She turned to me and said 'I did it. I did what no else could do. Don't you see what a victory this is? Everyone else gained weight but I didn't.' I had to stop myself from screaming. She was so proud of herself." Gold is reminded of those memories when she sees other anorexics. She is terrified for them and the lives they are affecting.

Each victim mentioned her obsession with constant movement. Activities ranged from walking around the block during the six minute breaks in between class to aerobics to chewing gum. Patients with these eating disorders are constantly moving because they feel the need to con-

stantly burn fat cells.

The immediate and striking clinical symptom is emaciation. In the beginning, it can be concealed by clothing. Physical development is affected if the disease sets in early enough. Other symptoms include excessive dieting, obsessive concern with weight and weighing oneself, as well as the elimination of certain foods from the diet. Physical manifestations of severe weight loss are scaly skin, thinning hair and the growth of body hair to compensate for the lack of fat. The body needs to keep itself warm and when too much weight is lost it has no way to generate that heat. Often finger nails turn blue. In women, the reproductive cycle is affected and they lose their menstrual periods. However, these symptoms are alleviated with weight gain.

Sharing their experiences was a primary concern for each victim. "I was anorexic for a year," said Cohen. "It's something that I still find hard to talk about but it hurts me very deeply to see other girls at Stern looking as skeletal as I did. Unfortunately, eating disorders are a stigma in the Orthodox Jewish community. Rarely does anyone want to admit that they exist but they are an issue that must be addressed, especially in a woman's college where social and academic pressures are high."

One of SCW's faculty mentioned that every semester he notices one or two students who obviously suffer from anorexia. Often, after he delivers a lecture on eating disorders in relation to the course he teaches, one or two students will come up afterwards to ask questions for their "friends". He pointed out that the Orthodox community tries to hide that there is a problem and unfortunately, it often takes a catastrophe to convince people that action has to be taken. Further, he said that while the first step is acceptance of the disorder, there has to be a wider acceptance and support group for victims of eating disorder. This can help to alleviate the stigma and thus, the social pressure an eating disorder can bring.

*Continued to p.12, col.1*

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## YU History

*Continued from p.7, col.1*

from four in the afternoon, two hours shall be devoted to teaching the native language, English, and one hour to teaching Hebrew - Loshon Hakodosh and Jargon to read and write" (Constitution of the Society Machzkei Jeshibath Etz Chaim, Article II, section 1). In this way, they hoped to eliminate the problems that their children were encountering in the city's public school system. Thus started the first Yeshiva Day School.

There was still a greater void to be filled in America. There was a need for an Orthodox rabbinical school on American soil in the tradition of the Jews of Russia and Poland. Visionaries understood this need - both for the love of Torah that leads to learning it constantly and for future spiritual leaders. They envisioned a movement - "the ideal to restore the knowledge of the Torah to American Jewry, to arouse vital interest in such study, and to bring about a higher level of spiritual leadership and of Jewish education in general."

From this dream and vision, the Rabbi Isaac Elchanan Theological Seminary was born in 1897. According to a press release, the purpose of the new school was to "enroll [young men] who can study a page of Talmud with Tosafot." The Certificate of Incorporation which formally presented the purpose of RIETS added an additional objective. "The particular objects for which the corporation was formed are to promote the study of the Talmud and to assist in educating and preparing students of the Hebrew faith for the Hebrew Orthodox Ministry." The discrepancy between the two different releases highlights the general European thought prevalent at that time, namely, that the distinction between study for its own sake and study for the purpose of entering the rabbinate was hardly distinguishable. Once again the decision had to be made whether this was merely a European Yeshiva on foreign ground, or whether this entire movement was new and completely different.

Interestingly, Yeshiva University changed itself. It started off with Yeshivat Etz Chaim and RIETS which merged together to form YU - Orthodoxy's only university serving the broadest possible Jewish constituency under Orthodoxy's banner. Year by year it narrowed itself down by attracting a more religiously homogenous range of students. This narrowing of Yeshiva's community bespoke a more general and profound winnowing of American Orthodoxy.

So where does YU fit in today? It is truly a puzzle. It is necessary to go back to the roots of YU and what role it initially filled and whose demands it answered at its inception. It must also be kept in mind that YU has to be understood in two different roles - both as the originator and the perpetrator. It is one thing to have original idea and to instigate it. But it is quite another thing to ensure the continuation of the original demand - especially if the demand no longer exists.



# Thousands Mourn Kahane's Death Human Rights Activist Speaks Out At YU

by Banji D. Latkin

Twenty thousand mourners attended Rabbi Meir Kahane's funeral in Jerusalem on Mount Menuchot. Rabbi Meir Kahane, founder of the Kach political party in Israel, was shot and killed by El Sayyid A. Nosair on November 6 at the Marriott East Side Hotel. The assassination occurred just after Rabbi Kahane finished delivering a lecture to the newly formed Zionists Emergency Evacuation Rescue Organization. According to eyewitnesses, Nosair, an Egyptian emigre, approached the podium and fired twice. The first bullet struck Kahane fatally in the neck.

Rabbi Meir Kahane received Semicha from Mirrer Yeshiva in Brooklyn and attended Brooklyn Law school after which he became a rabbi in Howard Beach, Queens.

He formed the Jewish Defense League in 1968. Kahane's aim was to protect Jews who lived in a racially charged section of Brooklyn. He trained rabbinical students in martial arts and organized escort services for teachers and elderly Holocaust survivors. The phrase "Never Again" was coined by Kahane, who also amplified the plight of Soviet Jews.

Rabbi Kahane emigrated to Israel in 1973. In 1974, he created the Kach party. His philosophy was, "no guilt, no apologies and to hell with the rest of the world." He

wanted all of the Arabs deported from Israel. "I don't want to kill Arabs. I just want them to live happily - elsewhere." He was elected to the Israeli parliament in 1984 but in 1988 the Israeli Central Election Committee banned the party from K'nesset, claiming that its anti-Arab was racist.

Funeral services were held in both Jerusalem and New York. The New York service took place at the Young Israel of Ocean Parkway. A block of Ocean Parkway, a major Brooklyn thoroughfare, was closed to accommodate the several thousand mourners who attended the funeral. Eulogies were broadcasted over a series of loudspeakers.

Rabbi Moshe Tendler, an MYP Rosh Yeshiva and professor of Biology, presided over the service and delivered the principal eulogy. "President Bush," he said, "please read my lips. The assassin came from the Temple Mount. Your silence in defense of Jewish blood made it possible for this assassin to spill the blood of Rabbi Kahane."

Other prominent leaders of the Jewish community participated in the service, including Rabbi Bomzer of YU, Abraham Foxman, chairman of the Anti-Defamation League, and Rabbi Angel, president of the Rabbinical Council of America. Angel asserted that "the assassin, in the minds of many, will have justified Kahane's ideology."

Though the funeral in Brooklyn

was relatively calm, violence at Jerusalem services was reported. Mourners booed government representatives including Tehiyah's Yuval N'eeman and Geula Cohen, and Absorption Minister Yitzhak Peretz. They yelled out, "where were you when Kahane died?" Eulogizers included Sephardic Rabbi Mordechai Eliyahu who said, "Kahane contributed \$34,000 to charity just last Rosh HaShana. There was a side to him that many did not know." Rabbi Nachman Kahane, brother of the deceased, also spoke.

Shouts of "Death to the Arabs!" were heard during the eulogy. One mounted policeman was struck in the forehead by a stone that mourners began throwing at the Media building. Police on horseback then charged the crowd. Nineteen members of the Kach party were arrested and Peace Now members called on Police Minister, Roni Milo, to confiscate weapons belonging to Kach members.

In the Knesset, a stormy debate ensued over the Kahane murder, but all were united in condemning the political assassination. Arab officials were warned that members of Kahane's Kach party might attempt to exact revenge. Several Arabs were beaten on the day of the funeral and two Arabs were killed, allegedly, in response to Kahane's death.

by Dina Koch

Mr. Kutab, a Palestinian human rights activist from Alhaq, addressed a Yeshiva University audience on November 5. He began by criticizing Israel and its policy in regard to the Arab situation, enraging students with his blatant pro-Arab comments. After he concluded by answering questions from the audience, he revealed something extremely surprising to his audience.

This "Mr. Kutab" was merely a guise used by David Olesker, the director of the Institute for Countering Anti-Israel Propaganda, who was speaking at a program sponsored by NYSIPAC. After disclosing his true identity, Olesker pointed out that the pro-Israel activist feels that he has the "best response" - the answer which will disprove everything the Palestinian might say. However, what he does not realize is that neither the Palestinian nor anyone else listening cares what his response is. If a person becomes emotional and heated in his response, he is portrayed as irrational and his argument is disregarded. However, by recognizing his audience, knowing as much as possible about the issue, and remaining calm, the pro-Israel activist is transformed into an educated, respectable person. Even though in both situations he

may be relaying the same message, the audience is more willing to listen to someone well-informed and rational. "Image is essential," Olesker reiterated throughout the evening.

Secondly, Olesker suggested limiting the questions aimed at Kutab. Allowing him to answer questions gives him additional opportunities to voice his opinion. Had the discussion actually been aired on the radio, the listening public would have heard the pro-Palestinian viewpoint every time a question is asked. In the framework of a talk show, the speakers are interested in having the "last say" and having his opinion remain in the minds of the listeners.

Olesker then addressed the people who are "the listeners" - those who care enough to turn on the radio show, but do not call in despite their indignation or disagreement with the speaker. He explained that active participation in talk shows utilizes valuable air time that can shed a better light on Israel's precarious political situation, simultaneously stealing the Palestinian's airtime.

The last group Olesker singled out was the YU student body who did not even attend the program. They are Jews who are committed to their religion, but not wholly

*Continued on p.11 col. 4*

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# SPORTS

## Meet The Coaches

by Yehudit Moscovitz

The Stern College Basketball Team has three coaches this year. Bill and David Weiner and Mr. Avrum Stein. They are working together to strengthen the team and move it toward a more successful season.

Mr. Bill Weiner went to Brooklyn College and majored in physical education. Today he is the senior coach of the Stern basketball team. Mr. Weiner added that unquestionably this year's team is better than last year's because they are unified and work together. When asked why he coaches, he replied, "I was asked and I enjoy spending time coaching."



SCW Basketball Team.

Mr. David Weiner attended Brooklyn College and like his father, he majored in physical education. Today David teaches physical education in Hewlett Woodmere Public School. He is also the director of Camp Avnet. This is David's first year coaching at Stern. While he is aware of Stern's losing streak, he no longer worries about it. "They no longer have a losing streak," he says.

Avrum Stein has returned to coach at SCW for his third year.

Stein also attended Brooklyn College, but he majored in accounting. Mr. Weiner was Stein's basketball coach, and today they work together coaching the Stern basketball team. He says it is a real challenge. Stein feels that the girls strengths are that they work hard, they are unselfish as a team, and they know how to handle the ball so that it is easier to run fast breaks and make easy baskets. In conclusion, Stein adds that "as long as the girls are willing to work hard...it doesn't bother me if they don't win although they do deserve the boost." As a side note he points out that the team could use more fans. "Maybe now that they are

## SCW Tennis Team Volleys to Victory

The Stern College Tennis Team defeated Baruch College on October 25. Stern team members won all of the single matches and two of the three doubles matches. Tournaments consist of six single and three double matches. The team that wins five of the matches wins the tournament.

The facilities for the SCW team have improved considerably since last year. In the past, students have had to travel to New Jersey to practice. Now they practice at the Sutton East Tennis Center in Manhattan. Team captain Mindy Ackerman said: "Thanks to the Athletic Department at Yeshiva University we no longer have to travel to New Jersey for practice. This makes practice more accessible to everyone interested. Quality players who otherwise would have been unable to play on the team are now able to."

Returning this year are team captains Mindy Ackerman and Michelle Kahane as well as Bonnie Bienenstock. New team members include Eli Kagan, Joy Weinstein, Helen Shirazi, and Michelle Berezin. Former Stern student Suri Brody is their coach.

The team is wrapping up its season. It has played several other colleges including N.J.Tech, Stevens Tech., and Centenary College. Baruch was its first victory.

## Olesker

committed to this cause. "We must break down the barriers of apathy!" Olesker challenged. "We're [even] apathetic about apathy." The basic underlying problem in the structure of the American Jewish community is passivity. "Checkbook Judaism," as he called it, is practiced by those Jews who "pay" people to be religious and politically involved for them.

Olesker believes that if Jews can be involved in Civil Rights, which inevitably they are, then somehow, Jews can be convinced to become involved in Jewish rights.

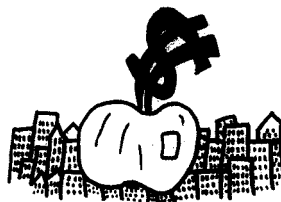
What does it mean to win a political debate? Haskel Nussbaum, a YC student attending the program, said, "Winning is making the best possible impression on people who are undecided." Olesker emphasized the importance of being knowledgeable and rational when speaking. Verbal confrontation is one of the most powerful and effective tools in "winning".

*Continued from pg. 10 col. 5.*  
However, if this tool is not properly utilized, it can undermine everything already accomplished.

"We've become victims of our own success," Olesker stated. "While Jews have a stronghold in Congress, they are still set precariously on top of a hill. It might be a good position, but it is a fragile one at this point."

"To be honest," Olesker confided, "Congressmen do not care about pro-Israel issues. They merely act on the opinion of their constituents. If Jews bask in the glory on top of the hill, pro-Arab and Palestinian groups are going to snatch away the undecided majority, leaving a decided majority - on the wrong side."

"In order to avoid this, we must become involved," says Shoshana Speal, president of Stern's chapter of NYSIPAC. "If everyone at YU gets just one more person to make a stand for Israel, then we will no longer be apathetic, and in turn will get others involved."



## Big Apple Spending

*Continued from pg. 3 col. 5.*

ticket. As such, it has to be saved for special events. Further, a movie in New York costs \$7.50 while in Bala Cynwyd it only costs \$5.00. (Then again, who wants to be in Bala Cynwyd?) What about a comedy club? Although \$7.00 at the door is not a lot for an evening, they force you to buy two drinks at three dollars a drink.

In addition to entertainment, many Stern College women said that their money is spent mostly on food. Everyone is aware that Manhattan's food markets are not known for cheap produce. Do you know any place in America (besides maybe Alaska in Winter) that charges over a dollar for a grapefruit? Consequently, these yuppie delicatessens do not always sell grapefruit amongst their array of sushi and cucumber rolls. Between high rent and specialty foods, the

prices in supermarkets and 24 hour places are exorbitant.

Lastly, as a result of New York's high rental fees, Stern College women do not really have the option of off campus housing. The rent of a minute studio apartment in a somewhat "safe" area, is way beyond most students' budgets. Even the current off campus housing program through Stern College must be subsidized by the college. It is very common to find four Stern alumni living crammed into one Upper West Side studio apartment.

Now that it has been established that New York can be hard on its residents' bank accounts, one must ponder the underlying question: is New York City worth the price? It must be, otherwise why would we all be here?

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## Rabbi Alter Metzger—Multi-talented Teacher And Translator

by Elisheva Berezin

To many SCW students Rabbi Alter Metzger is a familiar sight, not only has he been teaching in the Jewish Studies Department for years, but Rabbi Metzger also fulfills the fulfillment of the mitzvah of tzedakah at Stern, as he is always be found with an ever-ready envelope. While many students know that he is a follower of the Lubavitcher Rebbe, this is but one aspect of Rabbi Metzger's multi-faceted personality. In fact, Rabbi Metzger's background includes a unique amalgamation of philosophies and influences, including the schools of Musar, Chabad, Rav Kook, and Rav Soloveitchik.

"Many streams flow into a person's life," explained the YC graduate and psychology major, in describing how he came to be influenced by so many differing schools of thought. While in YU, Rabbi Metzger came into contact with teachers espousing both Chabad and ideals of the Musar movement, and he integrated these philosophies into his own. The school of Musar to which Rabbi Metzger ascribes is entitled the "Musar of Light," and emphasizes man's loftiness and grandeur due to having been created by God. According to Rabbi Metzger, there is a "symbiotic flow" between

Musar and Chasidut.

Later on, while reading Orot HaFeshuva by Rav Kook (a book that he later translated), Rabbi Metzger realized that Rav Kook's philosophy contained many motifs of Chabad which were worth espousing. "Through this integration one gets a greater appreciation and meaning, and understanding of life."

After receiving Semicha from YU, Rabbi Metzger, who also holds degrees in education and guidance from Columbia University, entered the field of Jewish education. He began his career at YU High School for Girls in 1960. He switched to JSS in 1965, and came to SCW in 1966. To Rabbi Metzger being involved in Jewish education means being "meaningfully creative, having an impact on people's lives, and perpetuating Jewish identity."

As a teacher, Rabbi Metzger stresses the importance of being objective, yet exposing people towards achieving a heightened sense of awareness of Judaism. Another important element of his classroom teaching style is the use of humor. "Within a classroom there should be a warmth of interaction and exchange between teacher and student. A classroom should not be conducted within a rigid structure." As a teacher of

Judaic Studies, Rabbi Metzger feels his goal is to "try to accomplish a conceptual and analytic frame of reference for Judaism, and to provide his students for rationales and sources for Halacha."

SCW is not Rabbi Metzger's only outlet for educating. For the last five summers he has been involved in the Ivy League Summer



Rabbi Alter Metzger

Program designed to expose college students with varying degrees of background to Judaism. Rabbi Metzger was also involved in the simultaneous translation of last year's Siyum Daf Yomi in Madison Square Garden, and is on the simultaneous translation team for the fabregens [meetings] of the Lubavitcher Rebbe. Rabbi Metzger has also spoken to Jews in Russia

and England, and for the past twenty years has written a column for "Di Yiddeshe Heim," a Chabad publication for women.

Rabbi Metzger has much to say in praise of SCW: "SCW is not just an educational cafeteria; there is a collective commitment to the Stern community by faculty members, who all have a strong sense of purpose." However, he also sees room for improvement, explaining that there ought to be a greater stress on creativity, and less emphasis on academic accomplishments in one's area of specialization. Rabbi Metzger would like to see more students utilizing their creative talents to share the Torah experience. "Students here should be involved in intellectual Kiruv to impact on the Jewish community." In general, Rabbi Metzger is pleased by the way in which "Judaism has become more deeply meaningful at SCW, and in the fact that there is a greater existential involvement in Judaism."

Although Rabbi Metzger would prefer that "profound Torah expertise" be relegated to men, he stressed the importance of personal intellectual growth among women. "The focus of women in the home does not mean domestic services. A woman can have both an explicit and implicit impact on her home; she can insure that her home is

permeated both intellectually and emotionally with Judaism." Chinuch HaBanot [education of women] has multi-dimensional implications, including personal growth and family influences. A woman can contribute to the perpetuation of the Jewish family in a "rich irradiating sense" explained Rabbi Metzger. The Lubavitcher Rebbe, he commented, always places a large emphasis on maximal self-realization in general, and in terms of Judaism. One's intellectual experience affects one's personal identity, and a woman rich in intellectual experience will enrich herself, her home, and the education of her children.

In discussing the advice that he has for his SCW students, Rabbi Metzger related a story about the Baal Shem Tov. When passing by a synagogue the Besht remarked, "the shul is full of Torah and Tefillah," implying that the prayers were not ascending to God because of a lack of Ahavat and Yirat HaShem. A Torah life is all-pervasive said Rabbi Metzger. "Women, due to a uniqueness of personality can express this." His message to students at SCW is that they should not restrict Torah, but should make it an essential, all permeating part of their lives, and spread its ideals to their families and the Jewish community at large.

## Eating Disorders

Continued from pg. 9, Col. 5.

The first step in treatment is being open to accepting help. Gold's roommate admitted that a problem existed however, she did not seek professional guidance.

Katz, on the other hand, went to see a psychologist who specialized in eating disorders once a week for three months. "It helped me clarify and overcome my insecurities," she said. "But it took a lot of work from my end to be able to accept help. The psychologist kept telling me that I had no more fat cells to burn up. Instead, my body was beginning to eat away at my muscle mass and instead of being fit, I would wither away. When I came back from Israel, I was five pounds

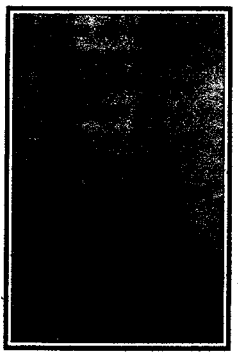
away from being hospitalized."

Gold mentioned that her experiences with Yaffa have made her very sensitive to students with eating disorders and she knows at least three women and two men within the university who are suffering from eating disorders. Cohen directed three or four students from SCW to the school psychologist last year but does not know what happened with them. Last year, in one of the Jewish high schools, a student died from anorexia nervosa. A SCW graduate knew of two other anorexics who were seen by a nutritionist brought in by the school. The problem exists in the Orthodox

community but it often is not talked about.

Other small colleges address the issue as well. Touro College, in Mid-town Manhattan, offers an Eating Disorders course designed to cover the causes, description and treatment of obesity, bulimia and anorexia nervosa. In Downtown Manhattan, Pace University provides an eating awareness and problems group along with general counseling. Large universities like Columbia, Harvard and Princeton have flyers plastered in all of the dormitories and on bulletin boards with eating disorder hotlines and counseling groups available on campus.

Victims of eating disorder diseases cry, "The word food becomes painful." Their friends whisper, "They think their bodies need perfection, they don't realize it is their lives that are a mess." Women who have travelled the road to recovery share their personal battle in an effort to save someone else. "When I first started getting over it, it hurt a lot because I knew there was something wrong with me. I saw where a lack of self-esteem took me," said Katz. "But now I've left that part of me behind. Sometimes I can't even remember who I was then. But then the unhappiness I feel when I do remember, startles and frightens me."



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