

THE OBSERVER

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Tevet 5751

Student Requests Induce Results

by Rachel Mohl

In response to student request, the Office of the Dean has arranged for the Stern College building to remain open later each night. Beginning in the Spring semester, various facilities at SCW will be available for use until 1 A.M.

After an editorial was published in the October issue of THE OBSERVER asking for greater access to study and work space at late hours, student leaders met with University administration to discuss the problem. Dean of Students Efram Nulman, Mr. Jeffrey Rosengarten, Director of Supporting Services, Administration and Personnel, and Mrs. Zeldia Braun, Director of SCW's Office of Student Services, listened to the Presidents of SCWSC, SSSBSC, TAC and the editor of THE OBSERVER. These women explained the need to extend building hours to provide students and clubs both the time and space to complete their work. "We felt that it was unfair to expect students to study in the dormitory. Closing the school building without giving students an alternative place to work was causing a lot of frustration," said Lisa Horowitz, SCWSC president. "Due to the collaborative efforts of administrators and students a solution was found," said Mrs. Braun. The new sched-

ule allows for use of the cafeteria and third floor classrooms, including the computer room, after the current closing time of midnight, on Monday, Tuesday and Wednesday nights. "The cafeteria is an excellent place for students to review in groups," explained Dean Bacon. The classrooms will be used for quiet work space.

This semester, additional areas are being designated for study during reading week and finals. The cafeteria and classrooms on the fourth and fifth floors will be open until 1:45 A.M., when the library closes.

When questioned about the use of the cafeteria after hours, Mr. Stuart Reichman said Food Services had not been contacted. He would not comment, he replied, until he knew more details.

Security coverage must be extended in order to keep the school building open longer. Although the cost for security personnel for an additional hour three times a week amounts to \$1,000 per semester, the administration realizes it must accommodate the growing student body of Stern, even at high cost to the University.

Plans are also under way to increase library hours next semester at both YU campuses. It is still undecided whether closing time will be at 1 or 2 A.M.



YU students (L to R) Ronit Ben Naeh, Michal Yalon and Miko Daman watch Mayor Kollek lick the icing from his birthday cake off of his fingers.

Stern's Needs Addressed At Chanukah Dinner

by Shoshana Levine

Stern College was a major focus of concern at the sixty-sixth annual Yeshiva University Chanukah dinner which took place at the Waldorf-Astoria on December 16. At the dinner, the largest fundraising event of the year, YU President Dr. Norman Lamm stressed the need to reach the University's five-year \$400 million campaign goal. Much of this money, Dr. Lamm promised, would be allotted to Stern College for the purchase of a new dormitory.

Both David Yagoda, Chairman of the Board at Stern, and Sy Syms, treasurer of YU, concurred with Dr. Lamm about the urgent need for increased dormitory space for Stern students. "We simply do not have enough dormitory space for Stern," Syms stressed. Yagoda promised to "personally and strongly support SCW's search for a new dorm."

After discussing specific areas in the University that needed money, Dr. Lamm appealed for funds to be allocated toward YU's increased involvement in the plight of Soviet Jews. The University's newly established mission to Russia, a project of YUSSR (Yeshiva and University Students for the Spiritual Revival of the Soviet Union), he mentioned, is in dire need of funds to perpetrate their missions and achieve their goals.

Guest speakers at the YU dinner were Jerusalem Mayor Teddy Kollek and US Senator Joseph Lieberman. They each addressed the audience of eight hundred supporters of Yeshiva University.

Kollek, who received an honorary degree of Doctor of Humane Letters from the University, addressed the convocation preaching the importance of a synthesis of religious and secular Judaism and the necessity for tolerance. Despite the various polemics there have been at times, he stressed that "Zionism is far from being a rejection of the Jewish tradition."

Denouncing legislative coercion, Kollek emphasized the importance of education, explaining that after the legislation forbidding the eating of pork in Jerusalem was passed, people became heroes fighting for human rights and freedom of religion by eating pork publicly in the streets. He contrasted the situation to that of Yom Kippur when the entire city "comes to a standstill and a serene quiet pervades."

This spiritual Yom Kippur atmosphere, Kollek explained "is achieved not through legislation, but through the spontaneous appreciation of all residents of Jerusalem for the holiness of the day."

Kollek begged his audience, addressing specifically "the leaders of modern Judaism," to come to Jerusalem to teach and thus help the secular majority find their way to the Jewish tradition through education.

"Jerusalem is the spiritual center of the whole Jewish people," he said. "It must be a city open to all Jews irrespective of ideology."

Kollek stressed the importance of tolerance, not only among Jews,

but also toward other religions. He expressed his own personal commitment to "battle against any manifestation of fanaticism in Jerusalem."

Yeshiva University, with its commitment to synthesis, Kollek said, must be in the forefront proclaiming tolerance. He urged his audience to encourage aliyah and to assist the increasing number of Russian olim, warning that, "if your voice is not heard, if you do not encourage modern orthodoxy's great opportunity to provide for the future of Jerusalem, if you do not send hundreds of thousands of young people on aliyah, then the future of Jerusalem is in jeopardy."

Kollek concluded by expressing admiration for Yeshiva University. "I am confident that you will play an important role in the future of Israel, a role that only you, with all your experience in bridging western culture and the Judaic tradition, can play," he said. "We want you. We need you. And we pray that you understand your momentous role in the future of Jerusalem and Jewish history."

Following the ceremonial convocation during which Kollek, along with five other major YU benefactors, received honorary degrees, student leaders approached the mayor with a barrage of questions, comments and problems about his position and the present situation in Jerusalem.

Nechama Goldstein, editor-in-chief of THE OBSERVER, approached Kollek to inquire about his

Continued on p. 10 col. 3

Record Turnout At SCW Blood Drive

by Laura Gordimer

A record number of students donated blood on Tuesday, December 25. The date marked the annual Student Council Blood Drive in SCW's Koch Auditorium. The Greater New York Blood Program had a set goal of 85 donors, but SCW surpassed that figure. A total of 97 people came to donate and although several were turned away for physical reasons, the tally reached 88 students by the end of the day.

Throughout the week before the drive, designated floor captains scouted Brookdale Hall in search of donors, encouraging students to

give blood and answering important questions concerning eligibility. They explained that the majority of healthy individuals are able to donate, with some exceptions due to factors such as body weight and illness. Additionally, they stressed that one cannot contract the AIDS virus through giving blood.

Students agreed that the influx of donors at Koch Auditorium, lasting from 10:30 A.M. till 4:00 P.M., was largely due to successful advertising. Sara Leah Handel, a junior, remarked, "The posted articles definitely helped bring me

Continued on p. 11 col. 1



SCW Students donate blood.

EDITORIAL

Cancelled Classes Challenged

Classes were not held at Stern on December 25. This was the first time that students or faculty remembered having an official day off or a reading day on this date. Uptown while shiur was held, secular classes were cancelled. Again, this was something new. What is YU trying to say? Why were classes not cancelled in the middle of Chanukah if there was an extra Tuesday? The majority of YU faculty are Jewish and in the past no one has questioned the policy of being opened on Christmas. Students took it for granted that classes would be held on December 25. Although public transportation is slow on that day, there should be the feeling that something is going on in Stern, separate from what the rest of the world is celebrating. This year SCW called Christmas a reading day. Faculty and students were puzzled and upset by such a move. Giving off for Christmas seems bizarre in light of the fact that it is a strictly Christian holiday. The University has to realize the message it gives even by calling December 25 "reading day". Sensitivity should be maintained for those teachers who are unable to come in by giving them a day's grace. However, for most of us at Stern, we do not want to celebrate their holiday, legal or not, and a Chanukah day off would have been greatly appreciated. While this is a University, it is first and foremost a Yeshiva.

PLEASE SPEAK UP

Here at THE OBSERVER, we research and write our articles with a professional attitude. Yet, while doing our job and trying to accumulate actual data which reflects the opinions of the wide ranging student body, we are surprised and disappointed that inevitably students wish not to be quoted. There is no such thing as a wrong opinion and students should take pride in their feelings. The attitude which comes across is one of cowardice and weakness. Without names, opinions are meaningless; readers assume that the writers stuck in quotes at random to reflect what they are trying to say. In this issue we wanted students to come out and discuss their true feelings about the religious life at SCW. Only when students honestly and openly discuss the aspects of Stern that they like and do not like can their goals be accomplished. Only when students have the courage to come forth with their wants and desires can progress be facilitated. We of THE OBSERVER do not need students to be quoted for our own good, but for their own good. As the press of the school, we strongly wish to represent the diversity of the student body. It is difficult for the student body to be taken seriously if only a few students are willing to come forth and speak. Obviously many individuals are afraid of what others might think of their views, but this clearly defeats the purpose of the power of the press—namely, exercising our right of freedom of speech.

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Quotes of the Month

"Hold fast to dreams for if dreams die, life is a broken winged bird that cannot fly"

Langston Hughes

"I have to bring primary sources—there are Stern students present!

Yeshiva boys are more easily fooled!"

Rabbi Moshe Tendler at recent YCDS lecture

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LETTERS

Potential For Student Senate

To the Editor:

Your article on the SCW Student Senate (Student Senate: Power of the Students, Dec. 13, 1990) depicts an inept organization. Considering the Senate's importance, this is an alarming characterization. Even worse, it's probably correct.

In its current structure, the SCW Senate is destined for failure. Firstly, according to the article, meetings are rarely conducted. That is, a meeting is not held until someone comes up with an issue that needs to be discussed. Uptown, several issues have been discussed time and again over the last few years whether urgent or not (i.e. curricular enrichment, Torah U'madda courses, attendance policy, cheating and plagiarism, etc.). While some might say that such rehashing is a waste of time, I see it as a reaffirmation of present policies. Plus, timing is everything, as they say, and some of these "wasteful and repetitive" discussions have produced results (i.e. the "Academic Integrity" booklet which was distributed earlier this year). The SCW students would greatly benefit if their

Continued on p. 15 col. 3.

BURNING BRIDGES

Dear Editor

I could not attend this semester's Sephardic Shabbaton. Although I am Ashkenazic, I have attended in the past many events sponsored by the Sephardic Club including Shabbatonim.

I mentioned to some Yeshiva University students how sorry I was to have had to miss the most recent Sephardic Shabbaton. Their response shocked and hurt me. Students told me they would never want to attend any Sephardic event and don't like Sephardim in general. I explained that I understood that Ashkenazim might not feel totally at ease with Sephardim because of language and culture barriers. We might not even become close at first because we were raised in different countries where social customs vary.

These Ashkenazim simply wouldn't want to be friends with them. These Jews made horrible faces and said that Sephardim are obnoxious and said "they can stay away from me. I don't want anything to do with them."

I'd like to point out that THEY are Jews just like us with only a few differences. There is so much hatred in the world against us. Must we contribute? It hurts me so much to hear fellow YU students

Continued on p. 15 col. 3.

LOBBY FULL OF LIGHTS

Dear Editor,

It's a given that during the winter holiday season, most store windows get "decked for the holidays." Christmas trees, tinsel, and other various ornaments flood the windows of shops everywhere. Yet as I was walking to the train station on 34th Street on one special night of Chanukah, I noticed something so beautiful that it moved me to tell others and write this letter. There was one group of people that was observing the holiday of Chanukah and making it evident to those who passed by. The observers of Brookdale Hall opened the shades of the first floor lounge and allowed the world to see their beautiful Chanukah lights, thereby fulfilling the mitzvah of pirsmei d'nisah - the publicizing of the miracle. It was so wonderful and exciting to see those candles burn in the midst of the Christmas decked 34th Street. I want to wish a Yeshar Koach to everyone in Brookdale Hall and a belated Happy Chanukah to all.

Rachel Levin

EDITOR'S NOTE

by Nechama Goldman

Change is slow. Step by step, day by day, the world continues to travel along the same course it has taken for thousands of years. Everything seemingly the same but suddenly, it is all different. That is what evolution is about, gradual change that through the centuries yields a shift in the balance of the world. The Jewish people also evolve for stagnation means there is lack of growth and a lack of growth is really tantamount to death. Torah is essentially unyielding and inflexible but within its structure is the potential for adaptation to the world's alteration.

Today, with the rapid advance of technology, society is confronted by huge questions that change constantly, even as they are being addressed. Medical ethics is an example of a topic that vacillates constantly. While hot debates still rage over euthanasia and abortion, today problems such as transplantation of aborted fetal tissue into the brains of Parkinson's patients to regenerate dying cells provide further complications. The human genome project has brought the potential pressure to create genetically perfect babies and thus, the possibility for doctors to manipulate genes. Man has a huge amount of control over life and death. This control does not only lie in the medical field. Today we have weapons that can destroy the world and every day man becomes more powerful. Technology, coupled with science has brought

about a world that changes so rapidly that every year, the growth can be charted.

The advance of technology has also shifted traditional family roles. No longer is there a need for the men to hunt for food and trap furs for clothing. No longer is there a need for women to sift wheat, stitch clothing and wash laundry by hand. Furthermore, the work force has practically demanded that women enter it. Jobs have sprung up that have become increasingly "women's work". Previously this meant secretarial positions, telephone operators, nurses, teachers, while increasingly, today, women are training as lawyers, doctors and professors. Not only does society financially demand that women work, but intellectually and emotionally women are finding a greater need for fulfillment. With longer life spans come longer periods of time when women have nothing to do at home. If the average age is increased, then the role of women as primary child caretaker can be fulfilled before half a life is lived. Halakha wrestles with all of these issues and within its fabric it finds answers, sometimes slowly and painfully. It is difficult and frightening to revamp certain traditional ways of life. However, with the shift of the western world, the Jewish community too, has to pick its way carefully across new and unfamiliar territory.

The advent of the feminist movement terrified the Orthodox

Jewish community. If women were to demand equal roles in executing halakha then its whole fabric would be ripped apart. Women's prayer groups were and are thought of by some as a sign that women will begin to break away from their essential role in helping to create a Jewish family. My grandfather, for instance, is a Rabbi who grew up in an era when women did not usually learn Torah. Along comes his granddaughter who loves to learn and forces him to confront this change. I come with my passion, ideals and youth versus his passion, stubbornness, and age. His fear of women rebelling against tradition, paralyzes the potential for growth. However, slowly this too is beginning to change.

Last May, the Lubavitcher Rebbe came out with a published article saying that women have an obligation to learn the halakhot that directly pertain to them from their sources which include Mishna, Gemara, Rishonim and Achronim. While Beit Rivka may not be changing their academic curriculum to implement Gemara, his statement was nonetheless an acknowledgement that women working in the secular world require outlets for additional fulfillment. Orthodox women who are intellectually curious are naturally satiating their curiosity in medicine, business, computers, and communications. When it comes to Torah, their curiosity and thirst for knowledge should also be satisfied through learning. In fact, it should be a given that women who think want to learn.

Torah is not a passive way of life. It requires active involvement, which as Rambam constantly points

out compels constant evaluation and analysis. There is a growing need for women to examine what it is that governs their life-what is halakha, where does it come from and who were the men who were given the authority to build the structure from which the corpus of most halakha evolved. While Torah was Divinely given, God gave it to man and wrote into the blueprints the necessity for man's input in formulating the details of daily life. This meant that although God's decrees are singular, man's interpretation of how to perform those decrees are varied. This results in many schools of halakha, none of which are right or wrong, all of which are dedicated to the service of God and the performance of mitzvot. For women to fully appreciate their halakhic lifestyle and in order to ultimately grow closer to God, they have to understand what it is they are required to do. To give it credibility, they have to understand where it is coming from. Furthermore, in order to impart to children growing up in today's oscillating world what the right lifestyle is, it is imperative that both boys and girls be instilled with a love for learning Torah. Additionally, it is crucial that Jews be able to distinguish between what is and what is not halakha and whether it is Divinely given or implemented by Chazal. By attributing chumrah to halakha, the absolute authority of halakha is misused.

My feelings on this were confirmed in the SCW Beit Midrash. I had a huge argument with someone who did not want to take Rabbi Kahn's "Women and Jewish Law" course because it sticks strictly to sources and the sources reveal that

certain areas of halakha are not as restrictive as many people make them out to be. For example, covering your hair after marriage does not mean that every strand has to be concealed. This disturbed her because she did not want to know what the sources said. She wanted a complete "heter" for "chumrah", without encountering the possibility that perhaps "chumrah" was unwarranted. I argued vehemently that this type of thinking is dangerous. To make the choice to be more machmir after knowing what is halakha is acceptable and meaningful but to be machmir without knowing the halakhic requirement and then attribute it to halakha is problematic. It diminishes from the evolution of halakha and its inherent authority. While sources do not always yield the actual halakha we keep today, they are the ultimate authority to which all current poskim must yield. A woman should have enough pride and trust in herself to make the clear, conscious and knowledgeable decision of the life she wants to lead. That is the key, working with Torah, not against it.

After four years of Stern, I have grown into a woman who is proud and satisfied with her role in Judaism. My Judaic Studies courses have taught me to think critically and analytically, bringing me to levels of intellectual and religious fulfillment through learning. Women who are given the full freedom and approval by the Orthodox community to grow intellectually and spiritually will not seek to break down halakha into equal packages for men and women. Rather, they will come to realize that having equally impor-

Continued on p. 16 col. 1.

OP-ED

Constructive Criticism Please

by Yehudit Moskowitz

The majority of the basketball team has been complaining bitterly lately about their new coach, Mr. David Weiner. What does it take to be a good coach and what is Weiner doing wrong?

In the beginning of the season the girls appeared satisfied with the addition of another coach. Weiner gives the girls the best workouts they have ever had while at Stern. They are now running laps, practicing play-by-play drills, practicing lay-ups and foul shots. The Macs were in shape and confident for their season opener. They then won their first game in three years. But since that first game, the girls appear more and more dissatisfied with each passing game. Some girls are even threatening to quit. Why is this team so incredibly dissatisfied?

Weiner is a smart coach. He knows how to physically prepare the team before each game. He knows what calls need to be made when and how to play the game. What he is doing wrong is that he rarely, if ever, encourages his players with positive remarks, such as: "Good job." "Great shot." "Nice steal." "Good defense." There's no smile, no pat on the back and no words of encouragement. The team members return to their seats after a play that was either good or bad, and the coach

begins screaming at them, loud enough for the fans sitting across the room to hear. Even if one of the Macs makes an amazing play, according to the coach she still did something wrong in the process. The girls are frustrated and upset. They no longer look forward to practice and basketball is no longer enjoyable.

Last week the team had regular Monday night practice and then on Tuesday night, three members of the team went to the Stern gym to play basketball "just for the fun of it." Many of the girls no longer enjoy being on the team. They are being yelled at instead of talked to as human beings. The games are now pressurized. Furthermore, the girls are scared. They sit on the bench and they play with stark white faces, fearful of rebuke. The fans have noticed this, as well as the teams that play against the Macs. One team began chanting, "Fire your coach! Fire your coach!"

David Weiner is a decent coach, but he must begin giving constructive criticism to the members of his team, if he plans on having a team in the future. They need to hear positive words of encouragement to boost their self-confidence and to help them improve to become a winning team.

A FRIGHTENING REALITY

by Banji D. Latkin

Who is Fred Leuchter? He could be your neighbor, your friend, your postman or even your boss. Fred Leuchter decries that the Holocaust ever took place, and there are many around like him.

Several weeks ago there was a rally held in Malden, Mass. This little known city is located approximately 50 minutes away from Boston. But, as insignificant as this town might sound to the average adult, the protest was one of major significance. The rally was sponsored by the Jewish Students Network. Despite adequate publicity on both campuses, only 30 students were lucky enough to be up at three in the morning for the four hour bus ride.

The ride did not matter though because the cause was too important. In 20th century America, there are still those who deny the extermination of six million Jews. In 20th century America, there are still those who hate us with such a strong passion that it boggles the mind. Thirty of us were there to defend those that were lost to Hitler's reign. We were there to make sure that every person in Malden, Mass. and neighboring communities would know that we, the future of the Jewish nation, would never forget, and never let others forget as well.

After World War II, Fred

Leuchter claimed to be an "extermination expert," an engineer of sorts who designed electric chairs, gas chambers and the like. He went to Auschwitz equipped with a video camera. He attempted to show, through his films, that the so called "gas chambers" were infeasible in terms of the amount of people they supposedly killed. According to Mr. Leuchter, the holocaust just could not have been possible. Since he was an engineer specializing in this field, he wrote books to prove his theories. Blatant denials of the concentration camps and any activities that were known to have occurred in them were printed.

Our reason for being in Malden was a pre-trial hearing. Fred Leuchter was being brought up on charges that he lied about having a doctorate in engineering. The longest sentence he can receive is three months in jail. The biggest fine they can serve him with is approximately five hundred dollars. After finding out this information, I wondered why I was there if that was to be his worst punishment for denying the holocaust. Four hours on a bus, a day of classes gone to waste, studying to be done, papers to write...why were any of us there?

There was a man standing across the street from us. A kind looking, older man with a sign. A simple

black and white sign that said American Jews are crazy for we are poisoning the minds of others with the story of the holocaust which never happened nor ever could happen. This man was not standing alone on that street. He was part of a much larger group. That is why we were there.

After seeing this, reality hit me. The reality that there are, indeed, deniers of the holocaust that are flesh and blood, not just characters from a book or a magazine article. They are "people" just like me. People with families that they love, yet they continue to deny a major tragedy, a horrendous, intolerable, inconceivable tragedy. There were tears in my eyes as I thought of my neighbors, cousins and even the parents of my close friends who were there; who are branded with numbers; who have nightmares to this day. I wanted to kill this man. I wanted him to see the corpses of a generation lost. I wanted him to be crying as well.

I understand why more students were not there. It was a long trip, people have other things to do. My being there, however, was a rude awakening to the pleasant, safe atmosphere that I have grown accustomed to. It would have been beneficial to other students to have ex-

Continued on p. 14 col. 5.

AROUND THE CAMPUS

NEWS BRIEFS

Freshmen Break The Ice

On Thursday, December 20 at 8 in the evening, the freshman YC and SCW student councils joined together to sponsor their first event of the year. The event which was held at Rivergate Ice Rink hosted over 40 students.

In search of an event that would attract the interest and thus the presence of a multitude of people, the SCW and YC freshman presi-

dent Rhonda Aronson and Michael Arnold decided to sponsor ice skating. "This year's YC and SCW freshman class boards wanted something more than the usual event," said Aronson.

At the rink, the students were provided with Dunkin Donuts and hot cocoa to be bought at their leisure.

Sweatshirt Sale

The week of Chanukah generally produces jelly donuts, latkas, dreidels, and the usual holiday paraphernalia. This year the week of Chanukah introduced the Stern sweatshirt. All 75 sweatshirts ordered by Student Council were sold out within four days.

Grey, with the YU insignia and Stern College embossed in purple and green on the front, the sweatshirt was designed by Alan Peyser of the MVP Corporation, Inc., a division of David Peyser Sportswear. Both Lisa Horowitz, SCW Student Council president,

and Deva Schlass, SCW Junior class president, selected the colors.

"We deliberately decided on a collegiate look," explained Horowitz. "This year's sweatshirts are much better quality and sport more exciting colors than the sweatshirts sold two years ago. It's good for school moral that people are wearing them in public."

Priced at \$29.75 for sizes small through extra-large and \$32.00 for extra-extra-large, more sweatshirts will be ordered upon request. Schlass plans to post order forms during reading week.

Rebecca Ivry
Memorial Luncheon Held

Karen Bacon, dean of SCW, together with Rabbi Ephraim Kanarfogel, chairman of the Judaic studies department, Dr. Jeff Gurock, Assistant to the President and various faculty and student representatives, joined Ms. Billi Ivry in the first luncheon commemorating the Yahrzeit of Ms. Ivry's mother, Rebecca, for whom the SCW Judaic Studies Department is named. The luncheon took place on the seventh floor of the school building in the President's suite on December 26th.

After the initial introductions, the group was seated and a catered lunch was served. During the meal Ms. Ivry, benefactor of the Jewish studies department, had the opportunity to speak with the faculty members and the six SCW Judaic studies majors, and to hear

firsthand how the students are benefiting from the classes.

Following the meal, one of the students, Batya Zuckerman, led a shiur about the concept of loving your neighbor as yourself which sparked a discussion involving all the luncheon guests.

The luncheon, a first in the history of the fairly new Judaic Studies Department, was a "really nice gesture," and organized and prepared very well, said Rabbi Kanarfogel following the event. "Ms. Ivry could see the fruits of the Jewish Studies Department that she sponsored in her mother's memory," he said.

Having received positive feedback about the luncheon, Rabbi Kanarfogel hopes to organize this event on an annual basis.

Poetry Reading & Art Show

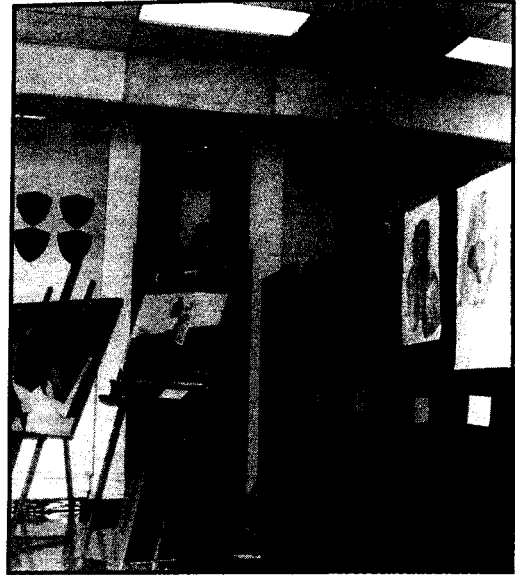
by Tikvah Ben Zvi

On December 19, 1990 in the Koch Auditorium, the Besamim poetry reading, took place. The event, rapidly becoming an annual affair, is an opportunity for Stern College students to display their art work and hear their poetry and prose read.

The reading began with an introductory greeting by Chana Freiman, one of Besamim 1990's editors-in-chief, who is now a graduate student at New York University's School of Journalism. Freiman introduced the guest speaker, Dr. Richard Nochimson, the founder and head of the Writing Center at Yeshiva University and an English professor at Yeshiva College and Stern College.

Dr. Nochimson said it was the first time in his twenty-seven years of teaching that he had been asked to speak and jokingly warned the students to beware since he had had all that time to think of many things on which he wanted to lecture. He continued on a more serious note.

Continued on p. 7 col. 3.



Student Art Show

FESTIVITY BEGINS FOR SOVIET JEWS

by Sarita Rosenhaus

It was the eighth night of Chanukah, Tuesday night, December 8. Many of the students arriving at Belfer Hall had already lit the final candles on their menorahs. Within each heart lingered a feeling of melancholy that the joyous holiday must come to an end.

One glance at Belfer Hall's transformation, however, sufficed to revive the sinking hearts. Colorful streamers, balloons, and other decorations enlivened the walls. On one side of the room, tables were set up with food and drinks, while in another corner, the Shpiel-KS band was preparing to strike up some festive tune.

Gradually, groups of both young and old people began trickling into the room. Clearly not students at YU, these visitors were speaking an unfamiliar language and appeared somewhat ill at ease in the new surroundings. Several YU students welcomed the guests and talked to them. At first, everyone was slightly uncomfortable; no one knew exactly what to say or how to act. But soon the tension subsided, the smiles broadened, and hands clasped. After all, though we did not know them, these people are not "strangers." They are Russian Jewish immigrants, our brothers and sisters, many of whom never celebrated Chanukah. For many, this night would be their first Chanukah Chagiga.

"Within each Jew burns an eternal flame that identifies him as a Jew," expressed David Rozenson, a YC student who emigrated from Leningrad 11 years ago and is director of the Russian program. "By lighting the menorah and com-

memorating this holiday of lights with the Soviet Jews, we hope to feed that flame and help it grow brighter."

The combined efforts of Rozenson, Mordy Rothberg, the president of the Philanthropy Society, Marilyn Bagley, the director of Youth Services at Reits, and other dedicated volunteers who worked in conjunction with Elizabeth Werzburger and Lori Cohen from the Jewish Community Council in Washington Heights, brought the event to fruition.

Bagley commented that with this program she hoped to "broaden outreach and student awareness and involvement with the very special needs of the Soviet immigrants.... For many of the people here, it's their first positive experience with Jewish identity."

Sponsored by the Philanthropy Society and the Washington Heights Community Council, the evening originally would have involved fewer participants from Stern College. Atara Pasternak, a SCW senior, first noticed the one sign announcing the event and took it upon herself to attract more women. "The same thing happened last year. There was one notice up in the lobby at Brookdale Hall about a Purim Chagiga for the Russians. I was the only girl who showed up mainly because no one else knew about it. This year I decided to post signs on each floor, and the result was amazing. About fifteen girls came; they added so much to the event."

The program opened with an introduction in Russian by Rozenson followed by an address in Yiddish by Dr. Israel Miller, the vice president of YU. His speech captured the general feeling of the

evening when he said, "The miracle of Chanuka is one that occurred thousands of years ago and is observed today. Your being here is also a miracle."

After Rozenson spoke again in Russian, he invited the children to the front of the room to light their own menorahs. Cantor Moshe Singer chanted the blessings. "As I watched these little children light the candles," remarked Vera Sacharow, a SCW senior, "I kept thinking about how this was probably such a unique experience for them. Looking around at the older Russians, I realized that it was an emotional moment for them as well." The audience then viewed a movie about Chanuka. Once the film ended, the fragrant aroma of potato latkas drew the audience to the tempting array of food and refreshments in the back of the room.

A while later, lively music emanated from the band and summoned people to dance. Marty Jacob, a YC senior, observed that "even those who didn't dance got into the spirit of the evening. You couldn't help but get swept up in the enthusiasm of the students present and the delighted response of the Russians."

By the end of the event, several students received positive comments about their involvement in the activity. "One of the women responsible for organizing this chagiga kept thanking me for coming and making everything so special," Pasternak stated. "Honestly, I felt like thanking her and all the Soviet Jews there for giving me the opportunity to participate in such a remarkable experience. Even if we just affected one person, I would be satisfied."



Andrea Goodsite leads choral ensemble. Cherri Waxman, Chaya Dena Landesman, Sara Gersten, Eli Kagen, Leorah Zucker, and Yael Teitz. (R to L)

AROUND THE CAMPUS

YCDS ACTORS EMOTIONALLY DRAINED

by Elisheva Berezin and
Shoshana Levine

Actors performing in any play must work to achieve the goal of transforming their characters into real people. In YCDS' recent staging of Brian Clarke's "Whose Life is it Anyway?" it was especially crucial for the performers to lift their personas out of the vacuum of the script and to develop them completely. Furthermore, the production of the emotionally charged play depicting a quadriplegic's fight for his right to die, was staged entirely in the environs of a hospital room, forcing the actors to master the techniques of the medical profession, as well as to actually engage in first hand observations of hospital routines.

In preparing for "Whose Life is it Anyway?" many of the YCDS players actually visited hospitals and interviewed doctors, nurses, and patients. Dudy Starck, who portrayed the protagonist Ken Harrison, conducted his research in several stages. To start with, he visited a hospital in New York, specifically the spinal injuries ward, and spoke with an attending doctor about the causes and effects of these injuries. Starck also had conferences with physical therapists and read literature about the psychological acceptance of paralysis.

Over Succot break, he visited a rehabilitation center in Chicago, and went on rounds with a doctor to observe patients. He observed those paralyzed and what their limited mobility allowed them to do. He also discussed their future plans with them in order to prepare for his role as a quadriplegic, a

terviewed another nurse regarding emotional interacting with patients.

Similarly, Abraham Fineberg also visited hospitals to see how doctors operate in order to "live" the part of Dr. Emerson, the obstinate physician who cannot morally justify Ken's decision to die. However, he specifically did not interview patients, because the role of Emerson involved very little personal interaction with Ken. In addition to mastering the professionalism of a doctor, the left-handed Fineberg tirelessly practiced the seemingly routine action of smoothly injecting Valium into Harrison with his right-hand.

Besides the actual amount of research that went into the performers' efforts to transform their characters into three-dimensional people, the actors spoke of the enormous emotional burden of actually bringing their role to life. Many described inventing fictional histories, not evident from the script itself, for their personas, in order to identify with them.

"One has to make up a whole history for a character," explained Daniel Schloss who portrayed Mr. Boyle, the inept social worker who unsuccessfully attempts to convince Ken that a quadriplegic can lead a fulfilling life. "Otherwise, the character remains in a vacuum, and is too abstract. The effect of creating a history is to make the character into a real person."

In order to prepare for his role as a volatile, and emotionally charged character, Starck looked into his past and dredged up an incident that he had previously dismissed as insignificant. Upon

script to see how other characters' lines affected his own.

To portray Sadler, the optimistic nurse dedicated to cheering up Ken, Goldstein had to do an enormous amount of "soul-searching." To emotionally prepare for his role, Goldstein placed himself in the "Florence Nightingale, save the world mode."

Fineberg also invented a history for his persona in order to supply an emotional motivation for Emerson's refusal to allow Ken to die. In this invented background, Emerson's college roommate had been killed while Emerson had watched helplessly. Because Fineberg himself did not feel an emotional involvement with the specific issue of euthanasia, he instead tried to focus his feelings on the possible effects of the death of a friend.

When actors become so intensely involved in their roles it often becomes difficult for them to leave their characters onstage when they themselves leave the theatre. To counteract this phenomenon the actors often use the notion of "compartmentalizing," described Fineberg. He went on to explain that as opening night approached, his character began "to bleed into his life," and that he had to actively excise the character of Emerson after rehearsals ended.

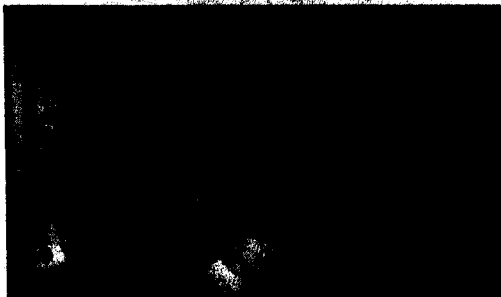
While some of the play's characters are disappointed in Ken's ultimate desire to die, many of the players sided with the protagonist. "Myself, I think Harrison made the right decision," stated Goldstein, "but my character, Ray Sadler was disappointed with Harrison." Starck explained that his portrayal of Ken caused him to know Harrison's life inside out...I became him," and as a result concluded that Ken had no choice but to die.

"The play deals with something really human, and very real," posited Goldstein, and therefore each actor carried the burden of making the audience realize how personally involved each one became with Ken Harrison.

Following the Wednesday night performance of the play, Rabbi Dr. Moshe Tendler addressed the packed audience on the halakhic ramifications of Ken's desire to die. The decision to discontinue treatment, he stressed, can only be made by the patient himself as long as the patient is in a fully aware and capacious state. Only a conscious person, he explained, can suffer intense physical or psychological pain to the point of wanting to cease living.

Starck, who remained motionless throughout Rabbi Tendler's discourse, sat listening to the shiur in a state of transition. "I was in limbo," he expressed. "On one hand, the play was over and I was

(Continued on p. 16 vol. 3.)



TAC Chagiga

Largest Turnout at Chanukah Chagiga

by Deborah Aharon and
Sharona Cunin

On Wednesday, December 12 the TAC/SCW/SSSB student councils jointly hosted the annual Chanukah Chagiga. This year's attendance and participation exceeded all previous years, with students filling Koch auditorium even before the chagigah officially began. Chairpeople for the event were Alisa Sheff and Suzie Silverstein.

Students were greeted by lively Chanukah music played by Hillel Zakai and Michael Appel. The band played for almost an hour while SCW students took advantage and danced with much zeal. For those who took a break, there were refreshments in the back of the room including donuts in the spirit of Chanukah.

The dancing was followed by a D'var Torah given by Ruchie Klerer connecting Parshat Miketz to the theme of Chanukah. Then, for the first time, the chagiga's program included a presentation by the newly formed SCW Dance Club. The club performed two ballet dances and one original dance choreographed by Karen Cogane, the jazz and ballet teacher

at SCW and organized by Elisheva Kagan, head of the Dance Club, who said that she was satisfied with the production. Rachel Krentzman said, "The Chagiga was really great, with a lot of ruach and even though it was a lot of work, I had fun being in the dance performance."

In addition, an auction was sponsored by TAC to raise money for charity. A number of little games and surprise items were presented to the audience for bidding. Since the auction was for Tzedakkah, students were generous enough to bid up to \$100 per item. A total of more than \$300 was collected.

After sitting for nearly and hour, the group was once again ready to dance. To end, the band played a slower song "Someday we will all be together" by Avraham Fried, which inspired people to form one large circle on the dance floor. Shana Finer, an SCW freshman noted, "It was a beautiful and really moving to see so many girls in one circle singing and dancing, especially by the last dance someday we will all be together" and by the Kumsitz afterwards."

Music Cultivated At YU

by Nechama Goldman

A small music recital featuring two SCW and one YC student was given at Stern College on Wednesday December 26 during Club Hour. Two other SCW students were supposed to play in the recital, however, due to the dislocation of Suzie Magid's shoulder, the violin and viola piece was cancelled.

The recital is but one manifestation of the talent in YU's music department. This semester at SCW there are nine classes being offered aside from the introductory courses. Five courses are Harmony and four are Performance classes. The performance classes serve as directed studies for students who play instruments.

Dr. Levy, head of the music department at YU, divides students into performance groups based on their abilities to play and the instruments they play. For instance, this semester, Suzie Magid on the viola and Aliza Levine on the

violin play together. When a trio is called for, Dr. Levy fills in on the clarinet. Another duo features Polina Matveyeva on the flute and Anat Gilad on the piano. They too played a piece at the recital. Uptown there are similar arrangements made for the students. Levy commented that of the uptown students, only Jonathan Blum was prepared to come to the recital.

The recital, which Levy tries to arrange once a semester was a small one. This semester's recital was scheduled at the last minute because one of the musicians, Levine, is leaving. Dr. Levy wanted to give her the chance to perform. Unfortunately, when Magid dislocated her shoulder, Levine's piece was cut. Also, the lack of publicity resulted in a relatively small turnout. About twenty five students and faculty attended.

Bach's Trio Sonata in C minor was the first piece performed by

(Continued on p. 7 vol. 3.)



Dudy Stark and Michael Shuman.

person paralyzed from the neck down. Starck characterized his experience in those hospitals as a "tremendous learning experience in itself," from which he gained a "new perspective."

Jeff Goldstein, who portrayed Ray Sadler, a nurse finishing PT school who is assigned to work with Harrison, spoke with a nurse and a physical therapist about the ways to treat a patient. He also in-

reflection, he discovered that this event was "parallel, if not identical" to the play. Through "visualization, and intense concentration" Starck incorporated that event into those of the play, attempting to channel his personal emotions into Ken Harrison. According to Starck, the bulk of his preparation involved forming bonds with the other characters, as well as intensely analyzing each line of the



MOVIE STAR ATTENDS SHOWING

by Sharona Cunin

On Tuesday, December 11, 1990, many Stern College and Yeshiva College students attended a screening of the Israeli film "Shell Shock" and an informal lecture given by the star of the movie, Dan Turgeman. The movie is about two men who served in the Israeli army during the Yom Kippur War. Following the fighting, both were placed in a mental hospital with symptoms of shell shock.

The condition, formally known as Post Traumatic Stress Disorder (PTSD), occurs after experiencing an unusually traumatic event, such as a plane crash, or, more often, a war. Shell shock results in extreme terrors and phobias and is sometimes accompanied by memory blocks which may last a few hours or several days.

Turgeman explained that in previous Israeli wars, it was common that people suffered from shell shock. It was only after the Yom Kippur War, however, that

the number of shell shock victims reached unprecedented heights and that the disorder could no longer be ignored. He also emphasized that people in Israel were ignoring those suffering from this condition, as it is not a physical sickness. Even more importantly, these people were not regarded as heroes as were soldiers who had lost limbs; rather they would often be regarded as cowards, since they usually did not return to the army.

"Shell Shock" is partially autobiographical, was the brainchild of its director, Yoel Sharon. During the Yom Kippur War, Sharon served in a unit near the Suez Canal, where his entire platoon, except for him and two others, was wiped out. He lost his legs, while the other two suffered from extreme shell shock.

Turgeman plays one of the two main characters. His character is the only one from his unit who is not hit by a stray missile on the way home from fighting. He explained

that someone left alive after seeing his fellow soldiers killed often regards being saved as a punishment and says that he would have rather died. This feeling is especially common in Israel, according to Turgeman, since in the Israeli Defense Forces friendships are very important, making the loss of people whom you have spent time with extremely difficult. "You are never completely cured from shell shock," Turgeman commented, "you just learn to live with it."

"Shell Shock," which was first shown in Israel two years ago, has met with much controversy. Various attempts have been made to prevent showings of the film, because it portrays fighting in the IDF in a negative light.

Turgeman has toured college campuses around the United States, presenting the movie and speaking about his experiences, and about Israel in general. He said that he was invited to show the movie to U.S. soldiers who had been in Vietnam and were suffering from similar symptoms of shell shock.

Several organizations sponsored Turgeman's trip, including New York Students Israeli Public Affairs Committee (NYSIPAC), Institute of Students and Faculty on Israel (ISFI), and the University Student Department of the American Zionist Youth Foundation (USD/AZYF). The Y.U. presentation was coordinated by Shoshana Speal, president of NYSIPAC at Stern College and Benjamin Waltuch, vice president of NYSIPAC at Yeshiva College.

NYSIPAC is a student operated statewide organization which represents students who share the belief of a strong U.S.-Israel relationship. Their activities include fighting against propaganda and encouraging activism in the United States. "We hope to encourage students to be more aware of the day to day life in Israel, and to show their support for the country," said Speal. Plans for future programming at Stern include a Shabbaton, several speakers, a lobbying trip and joining the American Israeli Political Action Committee (AIPAC) for a conference in March.

Walk Down Memory Lane

by Elisheva Wohlgelemer

For most of you this season is anxiety ridden with papers, final exams, packing and worrying about vacation, registering, and of course returning two weeks later to course changes, \$5 fees and the dreaded "T" grade still hanging over. Yet, for some of us these two weeks mean something different. Our status is often overlooked, namely that of the January graduate. Yes, we exist. We will not be returning all tanned after your "long" weekend of vacation. We did not receive those bright pink registration kits to mull over and to arrange and rearrange our classes into tightly compact, neat schedules. Instead, we will be receiving our BA (although it will be some time until we will actually see the piece of paper) and are left to face "eternal vacation" as college graduates. We January graduates do not have a Processional and a Recessional to announce our departure from under the YU umbrella. Avery Fisher Hall will have to wait a couple of months for our official graduation. Therefore, I would like to say some parting words, a preview, in effect, of the upcoming speeches in late May.

In the past, I looked forward to registration. It symbolized new beginnings and a fresh start. There was excitement involved in taking a new teacher and discovering a new course. This feeling existed every semester. My professors are still teaching courses, only I will not be taking them. Many of them do not even realize that we are leaving. I find it sad to leave these devoted teachers and professors who gave of themselves far beyond the classroom. It is likely that being on a Yeshiva budget, our teachers are here because they really want to be, and this is felt by many of us.

Now however, I do not want to register again. Now is the time to move on in life. It would be nice to do it all over again, but I must face reality - graduation is a mixed bag. While contemplating the distant after January and the ever present Finals, I tend to procrastinate - who doesn't? This procrastination takes many forms especially when I am tired of studying. If I am not totally wasting my time, I rationalize my activities, deluding myself that they are the most important projects I can be doing at the given moment. Usually I tend to clean my room. Not dirt cleaning but, sorting papers, re-shelving books, rearranging objects, reviewing old notes, and constant reading and rereading. Unfortunately, even after a couple of days, I haven't managed to throw anything out. After a long afternoon spent sorting, I usually end up stary eyed for having walked down nostalgia lane. Recently I sifted through a pile of YU memorabilia. I found a lot of "old" stuff, including old Hamevasers, Commentators, Observers, old YCDS playbills, Alumni Reviews, Annual Journals, Guides, Kols, Clarians, Besamims, YU

Facts sheets, Divrei Torah, Centennial PR and a host of much other YU paraphernalia. Did you know that The Commentator was 20 pages long and that the old Hamevaser's Purim issue was actually very funny? This pile of junk started long before I became a student here at Stern. My parents (both of whom are YU alumni) gave me this collection throughout high school to imbue me with school spirit. My pile, which is referred to as junk by anyone not part of our group, now takes on a new meaning.

The names of students I encountered on my excursion are all grown and gone into the real world. It is frightening to think that I too will be among them. Looking at playbills reminded me of the past productions I have seen by the colleges. How many of students remember Pinocchio and Joseph? Those were the first YCDS plays I attended, and I have been going every year since. Subsequently, I immediately joined SCDS in my freshman year. I feel that I can honestly say that I have watched YU change in the few years that I have been here. I feel alone at SCW with those few who like me remember what the old library looked like. And the old lounge. And the old caf. (The one before the one that was before the one that is there now). Yes, I understand that the term old is completely relative but I know that I have outgrown Stern when I quote names of the upperclassmen I admired (and was so privileged to sit with in class) when I was a Freshman, and no one around me recognizes their names. Now I feel that our names too, the admired and respected, will cause a blank stare when the freshman of today will refer to us in a few years. I sadly realize my own mortality. Stern College will actually continue without me and my friends - shocking and humbling isn't it?

In my infamous pile there are the numerous acceptance and welcome to Stern letters written by Dean Bacon, Admissions, and student leaders. They bring to mind my Freshman orientation dinner (which seems like yesterday) at which V.P. Dr. Israel Miller said "You've come to the right place!" Perhaps my previous statements are too depressing, and one should not graduate on such a note. Whether I will be remembered by others or not is not the issue. It is my responsibility to myself to remember what I have given to Stern and Stern to me. I have made many friends, and besides the academics, have participated in many of the activities available here at Stern ranging from the Arts, Judaic Studies, volunteer work and the Observer. If I may be so bold and somewhat condescending as a former RA and graduating senior on her way out, I would like to give students advice - Take advantage now of what Stern has to offer. Remember, you indeed have come to the right place.

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Cultural Arts

Paper Art Popular

by Faith Haber

Paper, so essential to our daily lives, is something that we all take for granted. If we are writing a report and make a mistake on a piece of paper, we simply crumple it up and toss it in the trash can without thinking twice. The very mention of an exhibit devoted exclusively to paper and its history would be enough to cause most people to yawn. Yet, "On Paper: the History of an Art," currently on exhibit at the New York Public Library, offers a most fascinating and informative look at paper and papermaking.

The exhibit begins with "life before paper," - during which bones, clay, seaweed, asbestos, papyrus, metal, cloth, and gold were used for writing, drawing and painting. Different types of paper from different periods in history are displayed. Further on in the exhibit, one can see orange sheets of paper which were made entirely from carrots, and green sheets of paper made from dollar bills. In his book "Strange Papers", the Swiss papermaker and artist Fred Siegenthaler explains his bizarre creations. Siegenthaler writes "... it had never been my purpose to produce a paper which is to be used for any further purpose such as drawing, painting, etc. All that I aimed for was to create a paper quality which would be as rare as possible."

In the middle of the exhibit hall is a structure entitled "Derelict Tracts: an Observatory," by artist Michelle Stuart, which presents a metaphorical expression of the themes of the exhibition. It explores the poetic possibilities of paper, such as using paper as art. The structure is a collage of photographs, maps, postcards, news-

paper clippings and recipes from all over the world. This paper-covered sculpture is a container for the collection of the artist's memories, and serves as a means to express them to the world.

Paper is thought to have originated in China during the Western Han Dynasty (206 BCE- 8 CE) from a process of beating and stirring rags in water, producing a thin residue of matted fibers. While the Chinese used paper specifically for writing, the Japanese used paper as material for sliding doors, windows, and clothing. In the seventh and eighth centuries, papermaking migrated from China and Japan westward through Central Asia and Persia to the Middle East along the Silk Road trade route.

In the Islamic world, many books were written on colored or "marbled" paper. Illuminated manuscripts dating back from the ninth century are also in display.

Papermaking was introduced to Europe through Spain when the growth of Moslem libraries stimulated an increased demand for paper. No new material emerged until the fourteenth century, when literacy in Europe was on the rise. The first printed book, the Gutenberg Bible (c.1455), is on display.

Three centuries later, the first papermaking machine was invented. One of the inventor's original drawings of his machine is on display. The machine was first used in England and has continued to be used as the basic papermaking machine around the world.

"On Paper: the History of an Art" can be seen in the Gottesman Exhibition Hall at the New York Public Library (42nd Street) until March 2, 1991.

Music At YU

Continued from p. 5 col. 5.

Gilad and Matveyeva with Levy on the clarinet. Several jazz pieces followed with Blum on the piano and Levy on the saxophone. Levy composed the piano parts to "Polka Dots and Moonbeams", the first jazz piece performed, and Dr. Bartholomew, associate professor in the music department, composed the last piece, "Waltz for Christopher." Blum is working with Levy on a variety of jazz pieces, some of which Levy has composed. "I write hard stuff," says Levy. He writes to the limit or just beyond the limit of the student's ability.

The music department attempts to accommodate students interested in music course. In order to register for performance classes, students must already be able to play an instrument and read music at least minimally. Levy then attempts to match up students because an incompatible group can be disastrous. If a group is made up of beginner and advanced students, the less experienced students inevitably curb the performance of the entire group. Levy commented that while performance classes do not have a midterm and final, there are weekly rehearsals so students have to show constant improvement. "The group suffers if you cut class or fail to practice. It is like being on a team and you cannot go at the rate of the slowest mem-

bers," says Levy. Usually, the students who register are the students who want to practice.

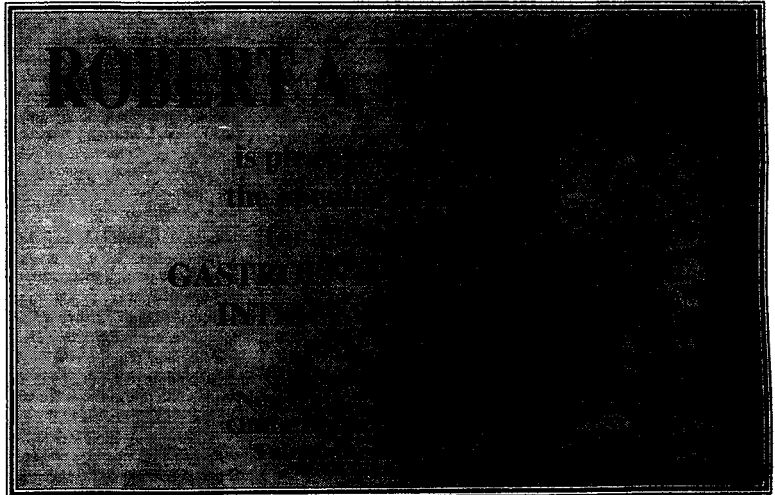
Since 1970, there has been a jazz ensemble uptown. For the first time, the ensemble includes two SCW students, Matveyeva and Gilad. The ensemble meets Tuesday nights uptown and in addition to the flute and piano, YC students add a saxophone, another flute and piano, a base and drums, and Bartholomew plays the trumpet. Drs. Levy and Bartholomew co-teach the ensemble.

Levy comments that while there are students who love music, it is impossible to have anyone pursue a serious music career at YU given the demanding double curriculum. Two or three hours a day practice would be the minimum for a serious music student, in addition to joining two or three performance groups and attending numerous concerts in the course of the academic semester. Levy pointed out that some of his students do a second major in music or use it as a minor. Others take music whenever they can, simply because they enjoy it.

In addition to the performance classes, the music department offers a two year sequence of harmony courses which involve the technical study of how music is put together. It involves learning how to analyze music, what the lan-

guage is about, and even involves writing simple pieces of music. "This", says Levy, "is the core of music study." As with many courses in the music department, this is usually offered as an independent study. Also offered is a two year sequence in the history and literature of music. One semester covers Antiquity through the Baroque era with a concentration on Bach. The second semester deals with Classical and Romantic music, followed by Contemporary music. Levy concludes the sequence with a semester of Jazz history. Due to the small sizes of the classes, Levy is able to split up the students and work with them on an individual basis. Often Levy applies music to other arts, "interdisciplinary arts." He points out that there is a certain uniformity to analyzing art, literature and music. Sometimes it is easier to understand certain concepts in music when they are applied to something tangible, like literature or a painting. "Music is abstract while art and literature are more concrete. It is easier to focus understanding," says Levy.

Levy is planning another recital, this time in the evening, sometime in the spring. The Jazz Ensemble will be featured, in addition to the pieces played by the Chamber Music Ensemble.



Besamim Continued from P. 4 Col. 3

stressing the benefits of writing and giving pointers on how to write well.

Elisheva Wohlgelemer, one of *Besamim* 1990's art editors and coordinator of the poetry reading read the anonymously written poem, "Why Write?" Other pieces from *Besamim* 1990 such as Claudine J. Sokol's "The Wave," Chani Hook's "School Days," Tikvah Ben Zvi's "Nature's Emotions" and Chana Freiman's "The Operating Table" were also read as well as a new piece by Rena Schiowitz, "First Kiss." The pieces were read either by the writers themselves or by students who had volunteered to read.

After the readings, the audience was invited to study the art work that

was on display. The art display included the paintings, drawings and sculptures done by SCW women such as Judy Dick, Arielle Spilky, Esther Strauss, Yael Hochberg, Debbie Yasinsky, Nathalie Gutman, Cheryl Beckman, Malya Kaminetsky, Hindy Shinensky and Leah Hoffman. The works had either been featured in *Besamim* 1990 or were new pieces.

According to senior, Judy Dick, an art illustration major who had her work displayed at the reading, the turnout was a little disappointing. However, she said she thought the reading "was a good idea, because it is important for people to know about the art and creative writing departments." Dick stated that the

poetry reading gives SCW art students some much needed exposure.

Wohlgelemer said she was pleased with the evening and felt it was a success even with the low turnout, because she believed those who did attend the reading "were inspired by what they heard and saw" and they appreciated the opportunity to congregate in a literary and artistic setting. She also said that the presence of the faculty members who attended was greatly acknowledged by all.

Work on *Besamim* 1991 has already begun. The new staff has posted signs in the Stern College dormitory and school buildings that urge students to submit their literary and art work to the editors.

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RELIGIOUS LIFE EXPECTANCY: AN EVALUATION

TAC Fulfilling Needs of Students?

by Yael Bloom

The Torah Activities Council. The religious backbone of Stern. Or is it? What exactly is the purpose of TAC? With the vast variety of students attending Stern, is one council targeted at meeting students' varying religious needs? Uptown at YC three student councils serve the variety of religious positions evident in the different Judaic Studies programs.

While it is more difficult to distinguish students at Stern because there is only one all-encompassing Judaic Studies program, there is clearly a delineation based on the classes students choose to attend. Although stereotyping is dangerous and often inaccurate, there are certain across the board generalizations students make. The students who take gemara beyond the beginner level are often the same students who take the less traditional Bible courses that deal with intense textual analysis, along with hard core halakhah courses that veer away from necessarily determining the route students should take in their daily lives.

oned with because of the school's policy of individual attention. The success and effectiveness of TAC, led by Chayale Weissman, president for the past two years, is attributed to all the students involved in running the committee.

Lori Abramowitz, SCW senior, describes TAC as "an outlet through which people can really express their Yiddishkeit, whether it be through the number of different Chessed opportunities, collecting Tzedaka or planning a Chagiga." TAC offers the students of SCW a variety of means of doing Chessed. For example, on Chanuka TAC sponsored a Bikur Cholim activity that entailed visiting sick children in hospitals. Combining environmental issues and Chessed opportunities, TAC is running a very successful Tzedaka drive by collecting discarded soda cans.

Most of SCW's extracurricular learning opportunities are planned by TAC. Every Monday night, TAC sponsors a pirkei avot shiur given by Rabbi Flaum, and each month the committee tries to bring

STERN'S SPIRITUAL SPECTRUM

by Malka Fogel

Stern College For Women of Yeshiva University. For each student who walks through the portals that bear this name, the expectations are different. The inherent dichotomy in the name Yeshiva University mirrors the diverse attitudes that many students have toward the school when they begin to study within its walls. Some students, uninterested in pursuing religious studies, complete the Core requirement and Jewish Studies electives by taking the minimum number of courses in order to attain the coveted B.A. degree. Others, meanwhile, take an avid interest in the Jewish Studies curriculum, studying in the Beit Midrash program or establishing chavrusas at night. Clearly, the student body at Stern is an eclectic group with unique interests and goals.

Upon entering Stern, the students' reactions to the religious life varies, depending on their backgrounds. For example, Elisheva Wohlgelemer, a SCW senior and a graduate of Bais Yaakov of Monsey, says, "In my high school, Stern was looked upon negatively. When I got here, I was pleasantly surprised to see girls who were thinking, religious individuals. I expected to be an anomaly, but I was happy to see that I fit in very well." In contrast, Shoshana Levine, an SCW senior and a Frisch graduate, expected the religious spectrum to be much narrower. "I thought I would be attending a 'frummie' school. I was shocked to see such a variety of dress and behavior in the lobby of the dorm. If there's one thing I learned here, it is that there is no one stereotypical Stern girl with stereotypical religious views."

Many Stern students begin their careers at the University after having studied in Israel for a year. Naturally, they have certain expectations and biases regarding what they hope to achieve in a Torah institution. They expect Stern, as a yeshiva, to provide them with spiritual direction and the Torah outlook which they have found in Israel. What many of them find is a lack of religious guidance at Stern. Says one student, "I enjoy the Judaic courses I have taken but I feel Stern lacks specific hashkafic classes for its students."

Other students express anger that Yeshiva University, which they consider primarily a Yeshiva, does not do more to religiously stimulate its students. Often many of these students who have had spiritually enlightening experiences in Israel are unaccustomed to the open attitude at Stern where not everyone espouses the same values they do. Also, they find themselves intellectually stimulated but not spiritually uplifted.

One student feels that "in stressing textual analysis and close reading of the text, we often lose sight of the ultimate goal of our learning — to arrive at a moral lesson that will impact our lives. Our learning sometimes resembles a science or literature class. This is not inherently a negative approach but sometimes, in concentrating on this aspect excessively, we lose sight of the primacy of Torah as the guide to our lives."

The prevailing attitude of students at Stern is that their spiritual needs are not met in classes and they therefore must seek outside sources to fuel these needs. They often establish learning groups and have group sessions at night in the Beit Midrash where they say Tehillim. Also, the TAC activities enhance the spiritual life at Stern, though some students feel that still is not enough. One frustrated student says, "The school can't do anything to improve the spiritual state. If there's a desire on the part of the girls, they'll improve it. If not, they won't." Says another student, a sophomore, "About half the girls have a take it or leave it attitude. They show up to class and leave. There is little school spirit and religious feeling to go with it."

While many students find that their spiritual needs, especially hashkafic, are not met, most students feel that there are faculty members whose doors are always open to students who have questions and problems. Students avail themselves of the opportunities to talk to Rabbi Flaum about halakhic issues and to go to his weekly shiur and singing Hallel. Now I am forced to daven by myself, facing the refrigerator. Clearly, something is missing." She suggests that a communal tefilla on special occasions would greatly enhance the girls' davening. "This is not a Halakhic issue," she emphasizes. "The ideal is a group that gets together to sing

ing in the halls, she sees that "nearly every girl davens daily." She often encourages students to daven and to study with teachers who will enhance their religious experience. Most of the students are receptive and according to Ben-Ami, "there is a large percentage of girls who are interested in working on themselves, doing kiruv, and helping others." Still she claims that there "are girls who are very materialistic and are concerned with trivial matters." Overall, however, the religious attitude is a positive one in which the student body is able to develop spiritually.

Some students address the davening issue with frustration. Many who have attended co-ed schools year for the stimulation that comes with davening in a minyan. Levine says, "Throughout my education, I always began the day with tefilla b'tzibur (public prayer) which included reading the Torah and singing Hallel. Now I am forced to daven by myself, facing the refrigerator. Clearly, something is missing." She suggests that a communal tefilla on special occasions would greatly enhance the girls' davening. "This is not a Halakhic issue," she emphasizes. "The ideal is a group that gets together to sing

Continued on p. 13 col. 3.



Dress Code Sparks Controversy

by Joanne Kiput

Two piece suits with trim lapels are the demanded attire for business interviews. Men must wear jackets and ties in upscale restaurants. Female executives on Wall Street are expected to dress appropriately. The institution of dress codes has threaded its way throughout society and dictates how individuals must present themselves. A dress code has weaved itself into the structure of Stern College as well.

A month ago, a memo regarding the dress code was distributed to all SCW students from Dean Karen Bacon. The purpose was to remind the women that although cold weather was approaching, slacks could not be worn in the school building.

Most students recognize the existence of the dress code at SCW, but many are oblivious to its origin. Students wonder if the dress code is an issue of tseiniut and

is, therefore, indicative of the school's religious image or if there is perhaps a different reason for maintaining such standards of dress. The echoing question in their minds is whether the dress code is a reflection of the Yeshiva or of the University.

Assuming that the dress code is related to tseiniut and the school's religious image, why does it draw the line at pants and sleeveless attire? With halakha in hand, the length of skirts must also be measured and YU should then prohibit mini-skirts as well. And why stop there? Maybe the school should follow through with tseiniut in all its ramifications and force all married women to cover their hair? If halakha is at stake, then why are the rules restricted to the school building alone? Maybe the dress code should apply to Brookdale Hall as well? As long as concern for the students' spiritual growth is the issue, what about instituting a shomer negiah rule for the front lobby?

Sharon Fischer, a head dorm counselor at Brookdale Hall, surmises that halakha serves as the basis for the dress code. She elucidates two reasons for women to dress appropriately in the school building - tseiniut and respect for a place of Torah learning. "Although students are aware of the dress code," says Fischer, "it's the administration's responsibility to enforce it."

In contrast, Ariella Spilky, a senior, claims that dress should be a personal decision. She maintains that each student upholds different halakhic standards and therefore, the administration needs to be more open-minded. "College age students are responsible and mature enough to be true to their religious principles and the administration shouldn't dictate," says Spilky.

Some students feel that while it is appropriate to wear skirts in Judaic Studies classes, the restriction of slacks should not extend beyond that. Students should dress appropriately in those classes and be allowed to dress as they desire in the library, cafeteria and secular studies classes. "Why the dress code has been established isn't clear," says Atara Pasternak, a senior. "The administration has to come out and explain its position."

In light of these speculations, Dean Bacon explains that the dress code is not a stated religious precept. "The University as a whole does not make halachic statements," says Bacon. Since YU is a non-sectarian university, the school is unable to base the dress code and other school regulations on religious grounding. While certain rules have obviously been established for religious reasons, it is impossible for the university to say so and they must find non-sectarian reasons for the rules. Bacon adds that "the school has one level of expectation in conduct

and dress and it does not distinguish between Torah and secular," and she thereby eliminates the idea that the dress code was designed out of respect for the Torah classes.

According to Bacon, the dress code was established as a school regulation in order to create an atmosphere conducive to learning. The school has taken the position that pants detract from such an environment. "When a skirt rises," says Bacon, "it detracts from the learning atmosphere as well as being offensive to the faculty." The Dean explains that the dress code only defines what is not acceptable because "the administration assumes that the students will use their good sense to fulfill the spirit of the guidelines to create a proper learning environment."

While other prestigious colleges are not concerned with creating a proper learning environment through dress code, Bacon explains that in a smaller university, like SCW, students feel a sense of community which places a greater significance on the atmosphere. "The University has a responsibility to create an identity," says Bacon. The dress code applies to the entire school building because "having once decided to have a dress code, this is the simplest, least intrusive way to institute it," says Bacon.

At Yeshiva College, a dress code has recently been instituted. The men are required to wear long pants, shoes and shirts at all times on campus. "There's a feeling among the administration that there's a way for university students, and YU students in particular, to conduct themselves. Dress is a part of that," says Efrem Nulman, Dean of Students.

In 1972, the discussions regarding the standard of dress at SCW began. Former Dean Mirsky (z"l) issued a written statement to define the new idea of a dress code. He explained that "dresses and skirts should be the form of attire throughout the academic center of the institution. Whatever one's view about the propriety or impropriety of the wearing of pants generally, it is our feeling that the wearing of dresses and skirts contributes, collectively, to a more serious atmosphere, befitting an institution of learning." The statement emphasized the importance of skirt length, in the interest of tseiniut, maintaining that external enforcement should not be necessary.

Dean Mirsky believed that "Stern College should be viewed as a microcosm of the ideal, intellectual, contemporary Torah community, providing a sense of direction in an age which is groping for its way." Therefore, if the student shares this perspective, her external attire can help strengthen her inner commitment to this ideal. Nevertheless, pants were not forbidden from 1974-1980. Rabbi

Continued on p. 12 col. 1.

Shabbat Options At Stern

by Ricki Lieber

Shabbat. The word evokes thoughts of good food and rest. It is a day in which one can sit back and contemplate and learn Torah. It is a wonderful gift from God. Can we, at Stern College, fully take advantage of this weekly respite? Is it possible to retain an atmosphere of Shabbat in the middle of Manhattan? Students deal with the issue in many different ways.

The most obvious way to make Shabbat special in the dormitory is by taking advantage of the variety of shabbatons offered. The Student Council determines which clubs or societies will sponsor each Shabbat during the semester. Student Council leaders, in conjunction with the chosen club or society and the Office of Student Services, then attempt to provide programs that the students will take advantage of.

Mrs. Zeldi Braun, Director of Student Services, explains the role her office has in coordinating shabbatonim. "Our staff is prepared to help students implement creative programming on campus for Shabbat." Mrs. Ilene Himmer,

first Shabbat was really nice. New students were really thrilled about the entire experience."

Organizers try to invite speakers that will provide interesting topics for the students. For example, during the Dramatics Society Shabbaton, Amy Gordon, a Stern alumnae, spoke on the topic of "Being Religious in the World of Theater." A forum was offered at the Education Club's Shabbaton called, "The World of Education and Beyond."

What do students do on Shabbat in the dormitory when not participating in a shabbaton? Rabbi Tzvi Flaum, Mashgiach Ruchani at SCW, notes that two types of students exist. One group consists of those students who have their own seudot and zmirot privately "in a derech kavod." Debbie Potash explained, "I make my own Shabbat atmosphere. If you search people out, and you prepare for Shabbat, and everyone sits down together to eat, it is a wonderful experience."

The other group of students consists of those who do not leave their rooms for the entire duration



a personal counselor on the staff of Student Services, works with Student Council leaders on the specific details of the programming. Mr. Jacob Rosenthal, a student at RIETS, coordinates the minyan. He recruits the men and makes arrangements for them to stay at the Bedford Hotel. In addition, Rosenthal gives a shiur at each shabbaton.

This semester, there have been eight shabbatonim at Stern College. The number of participants ranged from 30-190 students. The first Shabbat of the semester, an Orientation Shabbaton was held. This shabbaton was held for new students, peer advisors, council board members, and dormitory counselors. Although it was not mandatory for students who were on campus for the first time, close to 200 people attended the shabbaton. Gila Iskowitz, head dorm counselor, commented, "The

of Shabbat. One student admits that the only reason she stays in the dormitory is to catch up on lost sleep. Many view Shabbat in the dorm as an opportunity for sleep. Some, however, stay in for other reasons. There are students who simply feel they have nowhere else to go. One student from California admits that she has open invitations from students who live in New York. She claims, though, that "non-New Yorkers hate inviting themselves over for Shabbat." Another out of town student says, "I find it a strain to find places to go. There are things I could do, but it is more of a hassle to go somewhere every Shabbat than to stay in." Gila Iskowitz agrees, "It is very difficult for out of town students."

There are other students who do not even feel they have the "open invitation." Mrs. Braun, address- Continued on p. 10 col. 1.



Lighting Chanukah Candles at Brookdale Hall.

Equally serious are the students who prefer a more traditional pathway. They take courses that teach Torah with the conventional commentaries and halakhah courses that map out explicitly what their obligations are and what they have to do to fulfill them. In contrast, other students look to take courses that will yield easy A's without the effort, fitting in Judaic Studies as mere means to fulfill requirements. Lastly, there are students who do not fit into one specific category but overlap into all of them.

TAC most commonly attracts the type of student that falls into the second category. On its shoulders falls the responsibility of providing activities to meet the needs of students who fit into all of those categories, as well as the atypical students who do not fit anywhere, but who must be reck-

Continued on p. 13 col. 3.

Advertisement for Yeshiva University featuring text like '610 STERN-STERNE MANHATTAN NYNEX', 'Pursue Your College Education in a Warm, Spiritual Atmosphere - Complete with: Advanced Judaic Studies, Dedicated Faculty, Vibrant Student Body', and 'Spend Your Next 4 Years at Stern'.

Career Forum For SSSB

by Adeeva Laya Graubard and Zippy Ellenbogen

On Wednesday night, December 12, the Sy Syms School of Business sponsored another chapter in their series of career forums. This particular segment, which was held at Belfer Hall, focused on careers in banking.

The focal event of the evening was a four-member panel, on which each person spoke about his respective area of expertise in banking, which was moderated by Alan Silberstein, the executive vice president of Chemical Bank.

The four participants of the panel were from various areas of the banking community. The first speaker was Roy Arbeit, a vice president in the New York banking division of Citibank. He currently manages a New Product Development Unit of the division's marketing area. He explained the role of a regional manager; how he is the one responsible to see that all of the branches of the bank in a specific region are running smoothly.

The second panelist who spoke was Tzvi Mayerfeld, from Banker's Trust. Mayerfeld joined Bankers Trust this year as an Associate in the Technological Strategic Planning Area. His unit is responsible for maintaining the bank's overall technical architecture, systems support and engineering functions, and its bankwide infrastructure components. He discussed the necessity of a bank to keep up with the latest technology, such as automatic teller machines and the most advanced method for wiring in money. The next representative was Isaac Weinberger from Chemical Bank. Weinberger is vice president and sales manager of Chemical Securities, Inc. In addition, he is a foreign currency trader, and discussed the role of a trader in today's marketplace. He also talked about dealing with foreign currencies and with different banks world-wide. His current responsibilities include the sale of money market instruments

to retail accounts and various institutions.

The fourth, and final, speaker was Judah Zweiter of National Westminster Bank. Zweiter, an Assistant Treasurer and Corporate Lending Officer of National Westminster Bank USA, manages a geographically and industrially diverse \$400MM commercial loan portfolio. He spoke about the job of a loan officer or a business' personal banker, jobs that deal directly with the consumer. Additionally, the speakers discussed issues that pertain specifically to Orthodox Jews. Three out of the four speakers had graduated from YU and one had graduated from Ner Israel, a yeshiva that has a college program in Baltimore.

Miki Jona, SSSB Student Council president at SCW said, "People have a very big misconception [about banking]...it's a very diversified field," explained Jona. "The evening gave people a chance to see that there are many aspects to banking."

In Jona's opinion the evening was a big success and one of the best career forums. Aside from hearing about the different jobs available in the banking market, the thirty YU students in attendance were able to ask questions that had been bothering them about banking. Students discussed with the speakers proper courses of study, resumes, and how to obtain to a certain position within a bank. In addition, it was an opportunity to make those important "contacts" within the business community. Sherry Aronson, president of the Joint Business Society, commented that, "the evening was a rare opportunity to gain personal insight from respected individuals in the banking field on a one to one basis and in a comfortable setting."

While the forum on careers in banking was the last one in this semester's series, Jona says that more SSSB events are planned for next semester, including a night on careers in the Federal Reserve, Metropolitan Life, and Anderson Consulting.



Degree Recipients at the Chanukah Dinner.

DINNER

Continued from p. 1 col. 5.

wishes for universal peace among the citizens of Jerusalem. "Mr. Kollek," she asked, "do you really think universal peace is possible in Jerusalem given the hatred Jews have for Jews and Arabs have for Jews and Jews have for Arabs?" Kollek answered that while much tension exists, he strives to implement his dream of peace among his citizens and one day he hopes it will come true. Goldman felt that Kollek's answer was very non-committal. "He obviously wasn't going to launch into a philosophical discussion with me but I was a little disappointed with such a vague answer."

"Come to Jerusalem," he told the students, "if possible to settle there, if not, for a year to teach there and even just for a visit."

During the dinner the University accorded a special tribute to Kollek in recognition of his representation of a united Jerusalem. In tribute to Kollek's birthday, Cantor Mallivani led a choir from the Belz School of Music in singing several songs, including "Jerusalem of Gold" and "Happy Birthday." Two students wheeled in Kollek's six-foot-long-birthday cake which was in the shape of Jerusalem.

Keynote speaker Senator Lieberman, who holds an honorary degree from Yeshiva University, praised YU graduates as being ideally suited for leadership because they "carry with them timeless values and extraordinary skills," and go forth with confidence that "their religious values will serve them well in the secular world."

Though Lieberman himself is not a Yeshiva graduate, he ex-

plained to his audience, "I did the next best thing. I married a Stern girl." Lieberman's wife Marilyn, in a private interview with THE OBSERVER, discussed her Stern days. She said that coming from Gardner, Massachusetts, "Mom and Dad decided if I went out of town, it should be to an all women's Jewish school." She majored in political science, wrote for THE OBSERVER and felt that Rabbi Maurice Lamm, then a faculty member at SCW, was a true inspiration. She also remembered the blind dates and the chagigot. Summing up her years there, she said that what she loved about Stern was the incredible spirit within the college.

Regarding Washington, Mrs. Lieberman said that while it is exciting to cope with political life, children, scheduling, and religious observance, one of the greatest challenges is being shomer shabbat. Although it has not happened frequently, Mrs. Lieberman remembered a period of four weeks during which she waited for her husband to walk home from the Senate on Friday night. She and her husband even prepared a Shabbat buffet dinner for the Jewish senators. "It was the first time the Hart Senate Building saw a desk covered with a white tablecloth and Shabbat candles."

The Connecticut Democrat devoted the majority of his address to the critical situation in the Middle East. He declared that there will be no peace conference in the Middle East until Arab states take the first step towards a peaceful settlement with Israel.

Addressing the Persian Gulf crisis, the Senator stated that the

"future of the Middle East hangs in the balance" as the U.S. weighs its options in the upcoming critical weeks. He proclaimed that Israel is not alone in its concern.

Noting that Saddam Hussein's reign has been marked by oppression of his own citizens, and comparing the tyrant's brutality to that of Hitler, Lieberman stressed the urgency to deal with Saddam Hussein and his "weapons of destruction." He said he was proud to support President Bush's policies thus far.

YU students assisted throughout the evening. They helped to robe the guests for the award ceremony, escort important guests into the ballroom and accompany speakers to the podium. After all of the guests had been ushered in, students carried thirteen school banners into the ballroom. The banners represented the various colleges and graduate schools in the University. Lawrence Burian, president of SOY, led the guests in Grace After Meals. "Their presence at the event added to the beauty and set the overall tone for the evening," said Mrs. Vivian Owgang, one of the coordinators of the dinner.

Dr. Lamm announced that the University has already collected \$69 million of its \$400 million Second Century Capital campaign, the largest fundraising effort ever undertaken by an educational institution under Jewish auspices. Expressing confidence in the benefactors of YU and in the "economic health of our country," Dr. Lamm declared, "We will overcome all obstacles in attaining our goals."

Shabbat In Dorm

Continued from p. 9 col. 5.

ing this problem, stresses the importance of taking advantage of another service offered to students: Home Hospitality. There are two branches of this service. The Office of Student Services presents the option of spending Shabbat at the homes of Yeshiva University alumni. TAC provides the opportunity to spend Shabbat at the homes of peers. According to Braun, it is unfortunate that very few students take advantage of the

service. She explains, "It affords students an interesting way to spend Shabbat: meeting new people, exploring new communities." Rabbi Flaum has told the dorm counselors to "solicit girls every week to try to get them to go to communities. We cannot force anyone but we make the service available, and do what we can."

Although the school does not force Shabbat plans on students, the observance of Shabbat is something

that is expected from every student. It is discussed before the student enters the college, and it is explicitly dealt with in the student handbook. Rabbi Flaum explains that the observance of Shabbat is a "prerequisite for coming to Stern. It is stipulated emphatically in the guide and in the interviews."

Iskowitz describes a possible way of dealing with the problem of a student who is not keeping Shabbat. "At the first dormitory

meeting of the year, make it clear that observance of Shabbat is a rule. Say that anyone who is unsure of what this entails should see you privately. If later on you hear, for example, someone's radio on, do not approach them on Shabbat. You do not want to embarrass them, and you cannot tell them to turn it off. Try to speak to them about it after Shabbat." Non observance does not seem to be a real problem in the dormitory.

The main thing to remember when spending Shabbat in the dormitory is to try to keep the proper atmosphere. Rabbi Flaum recognizes the problem, "It is difficult to create ruach within two separate buildings in Manhattan - a very secular city. Although it is not conducive to making an avirah (atmosphere), the students have to be involved. The more enthusiasm that comes from the students, the more successful Shabbat will be."

Shamir Addresses Jewish Leaders

by Shoshana Speal

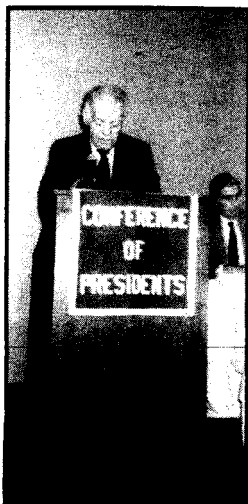
Prime Minister Yitzchak Shamir summarized his recent meeting with President Bush at a meeting sponsored by the Conference of Presidents of Major American Jewish Organizations. Shamir was introduced to his audience, largely consisting of a select group of Jewish leaders, by the Conference's President Seymour Reich. Shamir told his audience that on the whole there had been a friendly atmosphere throughout the talks with Bush, with more agreement than disagreement on many issues. As an example, Shamir pointed out that during their meeting, he and Bush had agreed upon the necessity of preventing Saddam Hussein from

that this was of concern to Israel but pointed out that "Syria is not receiving as large quantities of arms from Russia as before." Rabbi Israel Miller, Vice President of YU, then mentioned that any weapons Syria or other Arab countries will receive might be used against Israel. He then asked if Bush had given, "any response that the United States might moderate the sale of arms to Arab countries?" Answering Miller, Shamir said that the President and Secretary of State are "taking Israel's position into account and there will be further discussion."

The President of the Labor Zionist Alliance asked what steps the government of Israel is willing to take for the peace process. Will you give back land?" Shamir answered, "There is no question of Israel's borders. Israel is committed to the Camp David Agreement (which states that Israel is willing to mediate with Gaza, Judea and Samaria but not with East Jerusalem). Israel is always ready to negotiate with its neighbors...about Judea, Samaria, and Gaza."

Another question raised by the audience was the emigration of Soviet Jews. Shamir said that Shevardnadze agreed that there should be more direct flights from Moscow to Israel. Even though the cost of Soviet Jewry absorption exceeds the defense expenditure, it is a necessity. Forty billion dollars is needed in the next year for the housing and education of the Soviet immigrants. The Prime Minister said, "Israel's primary task is rebuilding our land." He also said it was "significant" that his meetings with President Bush "were during Chanukah which inspires generation after generation. During the Festival of Lights we overcame great odds and we will accomplish our historic mission now."

He ended the meeting by inviting the audience to Israel to discuss any questions they had with him. *Shoshana Speal was one of three student representatives sponsored by B'nai B'rith/Hillel/JACY*



Prime Minister Yitzchak Shamir

obtaining more power and removing his threat to Israel and the rest of the world.

Following the speech, Shamir opened the floor to the audience for questions in order to encourage active one-on-one participation. One audience member asked about Syria's desire to increase their shipments of weapons from different countries. Shamir admitted

Blood Drive

Continued from p. 1 col. 2.

here." According to Handel, the Blood Drive's motivating campaign "showed how important it was to give blood, and convinced me of it."

One point that was stressed by recruiters is that for every pint of blood five lives can be saved. This reality caused a senior to comment, "If you are healthy and someone else needs your blood, the idea to donate stands out in your mind. How can you ignore it?" Ofira Katz, a junior at SCW, added that since she is in good physical condition, there was "no reason not to donate."

Sharon Fischer, coordinator of the program, was "very excited" about the large turn-out. "It was a successful day. So many students came in to donate blood." She was

also "impressed with the mood in the room." Due to the great number of participants, "waiting on the long line was frustrating, but everyone remained enthusiastic and supportive of each other."

Fischer concluded that the program's success should be further noted "because even though it was officially a non-school day, students were so excited about the drive that they donated in record numbers."

The donated pints were sent to hospitals throughout the metropolitan area. During the holiday season, a time of increased traffic fatalities, the blood drive is especially needed. In New York, SCW and YC serve as the sole sources of blood donations on Christmas Day.

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The Dating Game II

by Shana Feiner

It was the shiur all Stern girls were waiting for: Rabbi Flaum's annual discourse on the topic of dating. Last year's turn out was great success, and this year's was no less well attended. Over sixty girls, not including those who, due to lack of space, stood in the hallway, enthusiastically awaited in the Orange Lounge for Rabbi Flaum to begin. Silence pervaded the room as Rabbi Flaum addressed the rules of the "dating game": the meaning of a shidduch, the age one should pursue marriage, and what to search for when participating in the dating game.

In order to understand what a "match made in heaven" really means, explained Rabbi Flaum, one has to go back in time and examine the first shidduch arranged by God. He created Adam and saw that "Lo Tov Ye-hei Adam Levado," (it is not good for man to be alone.) "The purpose, therefore, for the creation of Chava is twofold. Firstly, her task is designated as a recipient of goodness, and also to serve as an "Ezer Kinegdo," a partner and helpmate in life with whom to facilitate the building of a family.

As soon as Chava was created, Adam called her "Isha," for he was aware that she had come from man, an "Ish". The Akedat Yitzchak explains that the similarity of terms (Ish-Isha) teaches that both husband and wife have similar responsibilities and must share each other's burdens. When it comes to childbearing, however, the Isha is then called Chava, and both husband and wife become separate partners in life. Nevertheless, since Adam realized that Chava was an extension of himself, he recognized the need to form a continuous relationship with her. Therefore, one does not complete his/her existence until this relationship is formed.

The Ramban explains that this relationship requires the bride, groom, and respective parents to be

cognizant of the transition from "parental responsibility toward spousal influence." In order for a marriage to survive, explained Rabbi Flaum, more dedication must be directed toward the spouse than to one's own parents.

The question of appropriate marriageable age was disputed in Tannaic, Amoraic, and halakic sources. In Pirkei Avot 5:4, Rabbi Yehuda ben Tema states "ben shemoneh-esreh lachupa," 18 years old to the marriage canopy. If he is 20 and still not married, then according to the Meiri, it is time to seriously seek out a spouse. In Messechet Kiddushin, however, an Amora writes that he was married at 17, but if he had married at fifteen or sixteen, his "yetzer hara" (evil inclination) may have been mitigated. Moreover, the Shulchan Aruch praises those who marry at thirteen. The Mishna in Avot advises a more mature age so that the couple can be physically strong enough to fulfill the mitzva of "pru urvu" (be fruitful and multiply), and to learn a sufficient amount before it is time to educate one's own children and earn a livelihood. The appropriate age for marriage today is somewhat different than in the days of the Amoraim due to prolonged lifespans of both men and women.

Today's debate concerning delaying marriage for furthering one's education, commented Rabbi Flaum, is also not a novel issue. Rather, it stems from a dispute among Amoraim in Kiddushin. Shmuel, a resident of Bavel, ruled that one should get married and then continue his higher (Torah) education. In Babylonia, this was practical, since the common practice was for women to raise the children and provide employment. Rav Yochanan, however, who lived in Eretz Yisrael, where the sole provider was the husband, advised his talmidim to finish their studies and then marry. He asserted that once the responsibilities for providing

for a family arise, it is difficult to find a sufficient amount of time to learn. Rabbi Flaum thus recommended an analysis of each situation based on its merits and demerits for "there is no objective golden rule." One should marry if he/she finds the right person, and not postpone the marriage over a long engagement period.

The question of how to "choose" one's mate was next on the agenda. "There is no exact list," exclaimed Rabbi Flaum, but potential candidates must possess the three attributes which distinguish Jews from other nations of the world: sensitivity, mercy, and kindness or charity. These are the three middot that Eliezer was looking out for and found in Rivka Immenu. As explained in the Beis Hal'Levi, her traits included the critical "fifth" volume of Shulchan Aruch, common sense.

According to Rav Hirsch, Avraham sent Eliezer all the way to Ur Casdim to find a suitable shidduch for his son because he was concerned for Yitzchak's spiritual well-being. By bringing a girl away from her idolatrous home, Yitzchak would not have to worry about the polytheistic pressures from his in-laws.

In addition, family and physical appearance, explained Rabbi Flaum, play an important role when searching for an appropriate spouse; both are quintessential for compatibility. Each party in a prospective match must also evaluate genetic compatibility and should take medical precautions for the concern of future generations.

Ultimately, concluded Rabbi Flaum, one should take a "leap of faith," like Nachshon did at the Red Sea. Together with one's initiative and faith in "shamayim," the sea splits and one's predestined mate can be found, "vehayo lebasar echad" (and they will be as one) With these strategic guidelines, each player has the potential for success when playing the dating game.

Dress Code Controversy

Continued from p. 9 col. 3.

Saul Berman came to SCW as a battle was being fought over the institution of slacks in 1971. A year prior to his arrival, a statement had been issued by the Student-Faculty Continued on p. 13 col. 4. Dress Code Committee at SCW. The statement called for student support in adhering to the suggested dress code. The policy they were trying to institute forbade "pants or shorts, sleeveless clothing and dresses, skirts or other clothing of indecent length in the library, cafeteria, lounges, and dormitory classrooms."

In March 1971, Rabbi Joshua Shmidman, the Director of Religious Guidance sent out a letter to students saying that "disciplinary action will be taken against those not adhering to that code." However, the student body was extremely dissatisfied with the new rule. The early 70's was a time when many students were wearing slacks. First, there was a division within the poskim as to the halakhic problems with women wearing pants. Issues of concern were beged ish, wearing men's clothing, and tseiniut. By the 70's pants that were clearly women's clothing, defined as such by their cut, were being manufactured, that, according to some, alleviated the men's clothing problem. Second, dress slacks or baggy pants were

certainly modest enough, some rabbis thought, to alleviate the tseiniut problem. Therefore, there were poskim who allowed pants for women. Within the Orthodox community, this diversity of opinion allowed many religious women to wear pants. Berman remembered that many of the incoming religious SCW students wore pants.

Further, students who came from non-religious communities could not understand why pants could not be worn. The religious reasons were unintelligible to them. "Given the diversity in the community and the availability for alternate legitimate positions, pants could be and were allowed," said Berman. Only sleeveless shirts, short skirts, shorts and blue jeans were not allowed. Jeans were still considered to be men's clothing because there was no diversity between men and women's jeans.

A shift started taking place in the late 70's. The atmosphere in the Orthodox community shifted. Two things happened. NCSY began to identify the wearing of skirts as a critical outward symbol of religious observance for female baalei teshuva. While for men this outward symbol was and is obviously a kippah, for women there was nothing as obvious. Therefore, the adoption of skirts as the outward

symbol of an inner commitment became very common. Students coming to SCW on the elementary level no longer questioned what halakhic issues were at stake with wearing pants.

Second, religious girls began spending their post-high school year in Israel. With the exception of one yeshiva, all of the yeshivot

permissibility of slacks. The Orthodox community in America also began to shift. The environment changed. Pants began to be associated with a casual attitude toward keeping halakha. By the 80's no poskim were allowing pants for women. Rabbi Berman, who at the time was head of the Judaic Studies Department, was the last one to approve the re-institution of the prior dress code. He realized that it was appropriate to institute a change. "At that point I was wrong and eventually conceded the point," said Rabbi Berman. He continued that in order to fit into the broader Orthodox community, SCW had to conform and shift back. Independent of any halakhic significance, the pants "issue" had enormous cultural significance.

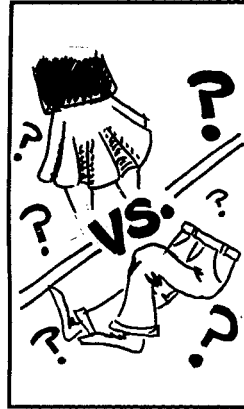
Dean Karen Bacon was instrumental in re-establishing the dress code after she met with Dr. Lamm, president of YU. In a letter to students, dated July 15, 1980, she announced their decision. The new dress code prohibited wearing slacks, shorts and sleeveless attire in the school building in an effort to promote greater dignity and respect for learning.

One year later, Rabbi Berman, also addressed the issue in a letter to the students. He explained the reason behind the dress code as the

following, "Each one of us has a contribution to make to the maintenance of the academic standards and the Jewish environment of the college. It is our expectation that observance of the dress code by all students will be but one of the ways in which we sustain the distinctive character of the Stern College community."

Today, entrance into SCW introduces us to a student body extremely apathetic to the dress code in years. Walk through the front doors of the school building and notice the diverse array of attire - skirts in varying length as well as sweatpants and blue jeans. True, the re-established dress code makes no mention of skirt length, however, Dean Bacon asserts that this falls under the dress code in "that students would use their common sense to fulfill the spirit of the guidelines." The administration assumed that the students would realize what length of skirt is considered acceptable. "The students shouldn't need someone to tell them it's unacceptable dress," says Dean Bacon.

Does the University need to enforce the dress code regulation as it would any other school rule? Or will students take it into their own hands to make SCW "a microcosm of the ideal, intellectual, contemporary Torah community?"



forbade pants and taught their students that pants were forbidden. This combination of students coming out of institutions in Israel and NCSY led to a student body that felt there was no room for the



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Shabbaton Concludes Semana Sepharad

by Miriam Granatstein

The Sephardic Clubs of YC and SCW in conjunction with Semana Sepharad, an annual educational week-long program sponsored by the Sephardic Affairs Committee at YU, held a Shabbaton at Stern College on the weekend of Shabbat Chanukah, December 14-15. The Shabbaton hosted 140 students, including some YU Sephardic Club alumnae.

Helen Shirazi, a Sephardic Club member at SCW, remarked, "I was surprised that the Shabbaton had such a big turnout. It was really nice to spend Shabbat with so many people who have backgrounds similar to my own."

The Shabbaton featured two speakers on Friday night. The first, Rabbi Somech, the chief rabbi of Bologna, Italy, spoke about the history of Italian Jewry. According to Sephardic Club Vice President Orna Melamed, it was "interesting to hear about Jews from Italy. We are always learning about Jews from Morocco, Spain, and, of course, Eastern Europe. I found it fascinating to learn about the Italian community and their customs."

Further, Rabbi Somech spoke of the present problems in Bologna regarding Jewish studies and the maintenance of Jewish beliefs, practice and customs. "While the Israel branch of Bnei Akiva has been working hard to maintain contact with the community there, it seems to me that Rabbi Somech would appreciate the help of the American Jewish community in the area of Chinuch," noted SCW Senior Deborah Aharon. "Communities are fading away everywhere."

The second speaker was Pilar Vico, a representative from Spain's Department of Tourism. Vico discussed the Spanish government's current attempt to

apologize for the Spanish Inquisition. 1992 marks the 500th anniversary of the expulsion of Jews from Spain, and the Spanish government is holding a series of events and exhibits in commemoration of the Inquisition.

On Shabbat afternoon, Rabbi Mitchell Serels, the Sephardic Club advisor at both YC and SCW, gave a D'var Torah. Rabbi Serels address was followed by a skit performed by members of both clubs portraying a journey through history, stressing the importance of faith, one of the underlying themes of Chanukah.

On Saturday night the group participated in the program set forth by Semana Sepharad. Semana Sepharad held its 19th annual celebration of Sephardic culture on Sunday December 9 through Sunday December 16. Sponsored by YU in cooperation with the Tourist office of Spain and Iberia Airlines, the festival featured speakers on various topics concerning Spanish roots and present Sephardic Jewish communities. Following each speaker was musical entertainment provided by either Libi Ba Mizrah, Rev. David Abikzer or The Joe Elias Ensemble. Rabbi Serels, director of Sephardic Studies at YU, gave a seminar to participants in the program while Gaon spoke about the award he received from the Spanish government. The speech was one of a series of lectures instituted throughout the week of Chanuka by Semana Sepharad.

Neeli Souli, president of the Sephardic Club at SCW, commented that she was "pleased with the way the Shabbaton turned out. A lot of people came over to me and told me that they enjoyed the speakers and the 'chevra' (group) in general. I believe the Shabbaton was very successful."

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Spiritual Spectrum

Continued from p. 8 col. 5.

Hallel on Rosh Chodesh — not a women's minyan."

Caught between its role as a university and a yeshiva, Stern has to define itself within an Orthodox community that is constantly fluctuating. Coming from institutions with focused hashkafot in Israel, it is hard for students adjust to such vacillation.

As part of a university, SCW has an obligation to being open minded and exposing its students to Torah and Maddah without cut-

ting corners of either. While as a non-sectarian university, YU is not allowed to impose its religious beliefs, as a yeshiva there is obviously a need for a certain imposed discipline that proclaims it a religious institution. Without saying they are doing so, YU attempts to create a religious environment but this can only go so far given their restrictions. When choosing YU, students have to remember that as Orthodox Jews, there already is a higher standard to which they must

conform. They cannot live their lives in a "do as I please" fashion and it is not unreasonable for YU to expect as much. "Obviously halakha is a given but there is a level where the definition of what is halakha, is not black and white," says Yael Zeiger, an SCW senior, "students who want a "frum" environment have to take extra steps to create it. Students who want a less restricted environment should maybe look for a different institution."

TAC On Fulfilling Needs

Continued from p. 8 col. 2.

of the classroom by fostering an environment in which Torah is implemented into daily life. TAC has planned a variety of programs that meet the needs of the diversified student body."

In contrast, Aliza Zdanowitz, SCW sophomore, said, "there's nothing in Stern's atmosphere to make you want to be more religious. TAC should provide a wider variety of shiurim that would include students with only the most basic skills." There is a need to cater to the ever growing population of foreign students who have different backgrounds than the American student body. Shiurim and other religious activities should be planned to make those students feel more at home at SCW, she believes.

Freshman Sharon Millen, who doesn't know what exactly TAC does in the school, believes that TAC only serves the needs of one type of Stern student. Junior Malkie Russ disagrees, claiming that TAC succeeds in unifying the students of Stern College. This was very evident by the record turnout of students at the recent Chanuka Chagiga, sponsored by TAC. Not only did many students come, but many also helped in the presentation of the Chagiga — either by giving a D'var Torah, assisting with the auction or participating in the dancing.

While chagigas are often neutral ground for the diverse student body, other events like shiurim usually attract only specific

groups. Lectures sponsored by TAC often target the type of student interested in hashkafa and mussar. Recently, however, in acknowledgement of the students who are interested in hard core halakha and philosophy, TAC invited Rabbi Michael Rosensweig, one of the Roshei Yeshiva at YU. A second shiur was given by Rabbi Yosef Blau on the topic of "Halachic Man confronts Modernity." Furthermore, when TAC recently ordered seforim, two new sets of shas, a yoreh de'ah, and a mishneh torah were added to the collection of seforim in the SCW beit midrash.

A consensus among most students is that TAC serves to remind them that life is not only school work. Sharon Feldman, a sophomore, feels that "we're so busy with our secular schedules that we tend to forget about spending time for Jewish causes — like learning, giving Tzedaka and helping the needy." Students are also very grateful to TAC for the many signs put up around the school indicating the times a fast day begins and ends or reminding students to say Hallel.

Some women at Stern feel that TAC is not publicized enough. Other students say that they are aware of the activities that are sponsored by TAC. Another student complained that "TAC always has things to sign up for, but they never follow up on these offers. Things sound good in the beginning, but they are never worked out." Many students also feel that

TAC is reserved exclusively for a certain sect of the school. Abramowitz noted, however, that "there is something in TAC for everyone — if you don't feel comfortable involving yourself in one area — there are a dozen others to involve yourself in."

Although TAC does offer many chesed opportunities to the students of Stern, it does not answer everyone's needs. Not everyone wants to express their religious commitment through chesed. Some women would rather have a more textually oriented shiur than one focused on parshat or pirkei avot. TAC's weekly newspaper "Bina Yeteira" consists of articles about the parsha haftorah, and halakhic issues. However, there are students interested in a more intense publication. The initiation of such a publication might alleviate some of the problems that have resulted from Hamevaser's being based uptown which often results in the exclusion of the full participation of interested SCW students.

"The Torah Activities Committee, representing the religious life at one of the only Orthodox women's colleges in America, must be prepared and willing to provide a religious forum for all students' religious needs," says senior Debby Aharon. "Though I do believe that TAC succeeds in being an effective unifying vehicle, at the same time they must understand the necessity for students from all backgrounds and realms of life to be equally represented."

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LAMM EXAMINES SH'MA Reality

Continued from p. 3 col. 5.

by Nomi Dworken

Rabbi Dr. Norman Lamm, President of Yeshiva University, addressed Max Stern Scholars, Belkin Scholars, and RIETS students in a series of lectures entitled "Talk on Jewish Thought." Dr. Lamm focused on the prayer Sh'ma Yisrael discussing both its meaning and some of the halakhot regarding its recitation. The first lecture took place on October 30, the second on November 19, and the third on December 18. The lectures were held at the Uptown Campus, in Furst Hall and in Rubin Shul.

Dr. Lamm began the series by stressing the importance of kavanah (concentration) when reciting the Sh'ma. He pointed out that one must not only understand the words one is saying, but also must have in mind that one is accepting upon oneself ol malchut shamayim (the yoke of the kingdom of heaven). The Zohar therefore says that the Amidah must be preceded by Sh'ma - uncompromising awe, fear, obedience, and love of God.

Among the many other points he made in the first lecture, Dr. Lamm showed through Rambam how one fulfills three commandments with the saying of Sh'ma: yichud Hashem, ahavat Hashem,

and talmud Torah (declaring the oneness of God, love of God and learning Torah). While Sh'ma is a commandment which is time bound, as seen in the words "beshochbecho uve'kumecho (when you lie down and when you get up)" women are nevertheless obligated in the mitzvah. This is because when yichud Hashem is involved, the time factor is irrelevant. Women and men are equally

Dr. Lamm traced and explained each phrase of the first sentence in Kriat Sh'ma. He dealt with the question of who is meant by Yisrael and then proceeded to discuss the essence of and the differences between God's names: Hashem and Elokeinu. Dr. Lamm noted that Jews combine both aspects of God (Hashem and Elokeinu) into "one objective reality, absolute unity of God."



Dr. Norman Lamm

obligated in such mitzvot. According to the L'vush, our rabbis tie this mitzvah of yichud Hashem into Sh'ma to ensure its fulfillment by men and women.

Dr. Lamm discussed other religions and their perceptions of God based on sources from the Rambam, Rama, Nodah B'Yehudah, and others. He con-

nected these perceptions to the repetition of the word Hashem in Sh'ma; Hashem Elokeinu ("the Lord our God") meaning that Hashem is exclusively our God now, but Hashem Echad ("the Lord is One") will exist in Acharit Hayamim (the end of days). Hashem will be the universal God and all will recognize Him.

It is our responsibility, said Dr. Lamm, to "widen the circle of people who will be mekabel ol malchut shamayim (accept the yoke of the kingdom of heaven)" and help bring the time when "bayom hahu yehiyeh Hashem echad ushmo echad (on this day God will be One and His name will be One)".

Feedback from students was positive. Ricki Lieber, SCW junior, commented, "The lectures were informative and interesting. Now when I say Sh'ma I keep in mind many of the concepts that were discussed, and my tefilot are more meaningful." Rachel Mohl, graduating senior, concurred. "I thoroughly enjoy listening to Dr. Lamm. This forum was especially pleasurable since the atmosphere was very relaxed and informal. I hope to return next semester to attend the last two lectures in the series."

perceived what I did; to see anti-semitism at its worst. To see anti-semitism right in front of my eyes. Yeshiva University has always given me a secure feeling that the Jewish people are alive and growing, never letting me realize that the real world is not as kind.

We are in Yeshiva University to help our future; not just our financial future, but OUR future. Jewish existence is relying on us and the knowledge we are receiving at YU. We are all taught to make sure that the mistakes of the past are never able to resurface. If none of the students had attended this rally, we would have been responsible for just that, albeit on a smaller scale.

The final outcome of the case is not of the utmost importance. Any punishment Leuchter is to receive will not nearly fit the crime. As students of the only Jewish university, it is up to us to try and abolish anti-semitism. As corny or as trite as that may sound, it is the truth. The guidance and knowledge we receive from our rabbis and teachers are given to us for a reason. Our spiritual guidance is there to help us overcome the temptations of the secular world. However, our secular knowledge is there to be combined with the spiritual. With these two ingredients, we have the brain power to defeat our enemies on a logical level and the Torah knowledge to defeat our enemies with faith in G-d.

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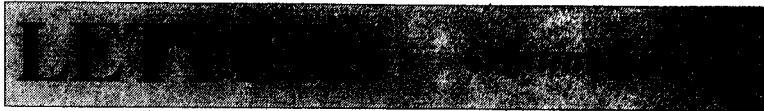
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Nosair's Bail Revoked

by Elizabeth Botterman
Meir Kahane's alleged killer, El Sayyid Nosair, had his bail revoked on December 18 and was sent back to Riker's Island. In a dramatic turnaround by the State Supreme Court, Justice Alvin Schlesinger reversed his earlier decision granting bail to Nosair at \$300,000 due to new facts that were introduced into the case.

The recent information was made public by the Assistant District Attorney, William Greenbaum. Greenbaum told the court that he feared Nosair would leave the country if he was granted bail. He believes Nosair has a record of instability, as is evident from his five different mailing addresses within the metropolitan area. Nosair also possesses two passports under different names. Furthermore, a large amount of a cyanide was found in his locker at work. Many suspect that Nosair might actually kill himself in order to evade a trial in the United States.

Nosair's case has been marked with hate and animosity between

the Jewish and Islamic communities. Jewish groups want Nosair convicted for killing Kahane while Islamic fundamentalists pleaded for their "innocent" man's release.

There has been suggestion by both the Jewish and Islamic communities that Justice Schlesinger is biased. After his initial sentencing of Nosair on December 6, the judge received numerous prank phone calls and death threats.

Jewish leaders and organizers were pleased at the final outcome of the hearing. City Councilman Noach Dear and State Assemblyman Dov Hikind were influential in organizing a rally at 100 Centre Street protesting the decision to set Nosair free on bail. Over 200 people showed up to protest.

Dear said, "I hope this judge will learn his lesson once and for all—that Jews like him need not bend over backwards to apologize or to show the world that he's fair...I guarantee you any other judge would not have granted bail in the first place."

Student Senate

Continued from p. 2 col. 3.

Senate met every second or third week to put the "old and dead" issues to the floor.

Secondly, the present election system for student Senators is faulty. Considering that the first year on the senate is spent mostly on "learning the ropes," a one-year term hardly gives anyone the chance to contribute. Also, the position of chair is held by a student every second year. This means that unless a student is re-elected to a second term, the chair will be her first year on the Senate. Any Senate with a first-year member in the position of chair is almost certainly destined for failure. I therefore propose that SCW student Senators be elected for a two-year term with elections to be

held upon the vacancy of a seat (be it in January or May).

Lastly, during their first year, most students do not have an adequate feel for the major academic issues at hand. I therefore suggest that students in their inaugural year on the SCW campus (be they freshmen, transfer students or Israel-returnees) be precluded from serving on the SCW Senate.

While the Senate has no power per se, it is still an important system for all concerned. For it to sit idle most of the time and to then spend its precious and scarce active time mired in ineptitude hurts the students that it purports to serve. The aforementioned changes will repair that.

Sincerely,
Yosef Rabinowitz
Secretary
YC-SSSB Uptown Senate
SSSB '91

Burning Bridges

Continued from p. 2 col. 4.

talk with such bitterness. I knew this schism existed but didn't realize how widespread it was.

We are attending a very special institution where the student body is diverse. We should grab the opportunity to learn about the wide range of Minhagim of Am Yisrael instead of strengthening the rifts.

Even though I'm graduating in January, I plan to attend the next Sephardic Shabbaton. I know it may be uncomfortable at times when English won't be spoken at the table, but the gain to be had outweighs the minor discomfort. The spirit of Shabbat will be greatly increased by this Ahavat Yisrael.

Sincerely,
Shoshana Speal
SCW '91

The Observer bids farewell to Nechama Goldman, Rachel Mohl, Elishava Ben-Zur and wishes luck to the new editorial board

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SPOTLIGHT

Academic Guidance With A Personal Touch

by Alyssa Herman

The average student at Stern College for Women has run in and out of Assistant Dean Ethel Orlian's office to seek assistance at least once in her college career. She has sought to obtain an exemption from a requirement, permission to overtake a class, or simply to receive academic guidance. The occasional student with a more pressing problem has sat with Dean Orlian for longer periods of time.

Upon receiving help from the Dean in adjusting their schedules, and planning their curricula and lives, have students ever stopped for a moment to think about who the Dean actually is and how she perceives herself? Do they consider her role in the academic and personal realm?

Dean Ethel Orlian, then Ethel Stolnitz, grew up in Brooklyn, New York. She attended Shulamith Elementary School, Central High School, and graduated from Stern College in 1962. She spent her Junior year of college at Bar Ilan University. Dean Orlian points out that "today it is common for a girl to spend a year in Israel for there is a proliferation of girls' schools." In Dean Orlian's day, however, she was one of only two Stern College classmates to spend a year in Israel. She nostalgically and somewhat humorously adds, that she travelled to Israel by boat.

Dean Orlian majored in chemistry at Stern, in addition to receiving her B.R.E., Bachelor of

Religious Education. The scope of this degree encompassed intense Judaic Studies, studying the methodology of teaching, student teaching, and passing an exit exam.

Upon her college graduation, Orlian conducted research in an N.Y.U. genetics lab. During that phase of her life, she married Rabbi Mitchell Orlian, who was a Stern College faculty member, although Dean Orlian was never his student.

At a Stern College faculty meeting, Dr. Isaacs, the head of the Chemistry Department, jokingly suggested to Rabbi Orlian that his wife return to Stern to fill an available part time job as a lab instructor. What started out as a joke became a reality in 1965. Dean Orlian started teaching laboratory courses at SCW and has been here ever since.

Dean Karen Bacon asked Orlian to become her assistant in the spring of 1979. Orlian was rather surprised by this request and thus was hesitant to accept. Until then she had taught as a lab instructor and thus had only minimal contact with the administration. She agreed to begin as a part time assistant. Her then twenty hour work week quickly snowballed into a full time job. Orlian ironically asserts that the most difficult aspect of her job at present is the shortage of hours in the work week.

Orlian's responsibilities at Stern College are great in number and varied in scope. She deals with faculty needs in addition to advis-

ing students and providing them with academic guidance. One of her chief ways of fulfilling this part of her job involves supplying both students and faculty members with information in a digestible fashion.

Orlian accomplishes this in two ways. Firstly, she compiles fact sheets to relay information to the general college audience. In preparation for each semester Orlian has the infamous task of designing the academic schedule.



Dean Ethel Orlian

Orlian asserts that she correlates the students' and faculty's needs to produce a schedule that optimally caters to both.

Secondly, she is available to meet with both students and faculty to discuss their personal concerns on a more individual basis. In fact, what she likes most about her job, is that she has the capacity to be helpful to her students. She adds that "through working with these young women, they in a sense become ours." Orlian feels

proud when she is successful in aiding SCW students to become more comfortable with college and fulfilled in following their pursuits. Orlian maintains that her job allows her to attain a fulfillment not found in other areas of work. She feels that she contributes to the development of women who will succeed academically and function productively in the greater community.

Orlian points out that the most frustrating part of her job is that there is not enough time in the day to help everyone. Her primary concern are those students with needs that cannot be met through other avenues. While not discouraging students with legitimate needs from going to see her, she stressed the importance of students using their own initiative to avail themselves to readily accessible information within the college. This will allow her to devote more to students with pressing needs.

Another component of Orlian's job is her involvement in the decision making aspects of admissions and registration. This is one of her more time consuming tasks, for as Orlian points out, every little form requires approval.

Orlian is also a member of both the College's Academic Standards Committee and Student Senate. She often serves on various other committees and panels that arise temporarily to implement specific student needs. Orlian additionally serves as Stern College's joint program liaison.

Orlian maintains that throughout her tenure as Assistant Dean, she has witnessed Stern College grow and flourish in numerous ways. She points out that not only has the size of the student body grown, but that the overall quality of students has improved in the recent past. These two factors combined, have promoted the expansion and development of both new and pre-existing departments of study.

Orlian must balance her professional responsibilities with her personal family demands. Though she loves reading novels for relaxation, she admits that these two occupations leave her with little time to pursue other hobbies. She and her husband spend their summers at Camp Morasha. Affectionately known there as Chaya, Dean Orlian has served as both Girls' Head counselor and Camp Mother.

Rabbi and Mrs. Orlian live in Brooklyn, New York and have raised four sons, all of whom have attended institutions in the Yeshiva University system. When discussing her sons, Orlian exudes pride and expresses her deep involvement in their lives.

At the conclusion of her interview, Orlian added that guests frequent her home and that she spends much time involved with her company. This came as no surprise, for her hospitality at home must bear likeness to her involvement with students in school.

Editor's Note

Continued from p. 3 col. 5.

tant roles does not necessitate sharing everything in halves.

In the past I have written articles discussing the mixed reactions men have toward women who learn seriously. Unfortunately, this is still the case. There is still a negative attitude regarding the expansion of customary roles. However, the difference between the student body and their leaders when I entered SCW as a freshman and now, as I graduate, is vast. The learning of Torah has become a primary concern to students. The Judaic Studies department is so improved that there is no comparable college program anywhere. There are new courses constantly being offered in halakha and history as students become more interested in their roots. A third Gemara shiur was offered this fall

to bridge the gap between the beginner and advanced shiurim. When I was a freshman, the advanced shiur was in its beginning stages. It had very few students and worked to cultivate basic skills. Today, the advanced shiur has ten students, with students in the intermediate shiur preparing to join them. Preparation for the advanced class is comprised of learning the text, Rashi, Tosafot and other Rishonim. In addition, students were required to present shiur this semester.

In sum—that is change. But change from the women's end is not enough. In order for there to be true growth there has to be acceptance and respect. Eventually as Dr. Norman Lamm said, "the impression will catch up to the reality" but it is important that the reality be acknowledged now.

YCDS ACTORS *Continued from p. 5 col. 3.*

resuming my position as Dudy Starck. On the other hand, I was hearing what Rabbi Tendler was saying, and was relating to it as Ken Harrison."

Rabbi Tendler explained that there is a quality of life that need not and at times should not be preserved. In these cases, passive euthanasia would be permissible. Ken Harrison, who felt deprived of his status as a human being, would clearly fall under this category. Rabbi Tendler brought a gemara in

Taanit (daf 23a) that tells about Choni Hameagel, who after having slept for many years, came back to life and was mistreated by his students. Because he was not recognized, he was ridiculed and given no respect to the point of death. Ken's life, Rabbi Tendler explained, like that of Choni Hamagil, was "nivul" - worthless and undignified, in which case any attempt to actively prolong his life was not halakhically necessary.

Starck, who played Ken's part

from a medical and emotional point of view, and not from a halakhic perspective, was both surprised and pleased about the halakhic ramifications. More than anyone else in the audience, he believed Ken's life was worthless. "I was in his situation," he said. "I had experienced real 'nivul ha-guf' and could sympathize with Ken more than anyone. I was surprised that halakha agreed with Ken to a certain extent, but most of all I was relieved."

OBSERVER
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