

THE OBSERVER

The Official Newspaper of Stern College for Women • Yeshiva University

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ADMINISTRATION ANNOUNCES REVEL CLOSING

Student Reaction Aggressive

by Rachel Schenker

This article is the first in a two part series.

Rumors circulating the university for the last week regarding the future of the Bernard Revel Graduate School have been confirmed in a statement released by Yeshiva University on Thursday December 12. The unsigned statement was imprinted on stationery from the office of the executive vice president.

Concurrently, an analysis of the savings in closing BRGS, based on figures released last July in a Bernard Revel comparative schedule of current fund revenues and expenditures, has been compiled.

The conclusions arrived at in the analysis are far different than the ones released in the statement.

Reaction to the university's latest cutback due to "financial reasons" has been vociferous. Petitions are currently circulating both the uptown and midtown campuses, and it is hoped that more than five hundred signatures will be collected.

More than 300 students on the

Joel Jablonski campus have resorted to donning black armbands.

Flyers composed by the "Committee To Save The Bernard Revel Graduate School And The Future of Orthodox Jewish Scholarship" have been posted on bulletin boards around SCW and YC. They pinpoint the various reasons why they feel BRGS should not be closed.

Students that are presently enrolled in the graduate school system are perhaps most affected by these proposed changes and are expressing sentiments of confusion and outrage.

Shoshana Levine, a first year graduate student at BRGS, questions the wisdom and propriety of this decision. "Since when do financial people make academic decisions?... It seems like there wasn't proper evaluations...perhaps they didn't want there to be." She also questions where YU's priorities lie. "There's a lacking of ideals, and pure focus on the financial aspect. What does that tell us? What are they telling us about priorities? That the lowest of their priorities is Jewish education?" Furthermore, she notes that this



Will this be cancelled as well?

move has large implications for Stern itself. "Where will women have the opportunity to go to learn on a post-graduate level?"

Similar feelings were voiced by Jeff Saks, also a BRGS student. "Revel represents the best manifestation of all that YU stands for. It is a great irony that the only Jewish university in the history of the golah (diaspora) should not offer a degree in Jewish studies..."

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SCW Student Pleas Fall on Deaf Ears

Lamm Remains Silent



by Chavie Levine

Rabbi Dr. Norman Lamm, President of Yeshiva University, has failed to respond to a petition drawn up by SCW seniors Deena Cohen and Adrienne Goldfeder, and signed by nearly 400 SCW students, which he received approximately two weeks ago.

Motivated by endless frustrations, and supported by the student body, Cohen and Goldfeder, through their petition, have taken a move to combat what they feel is a double standard being exhibited by Yeshiva University. They have appealed to Dr. Lamm in a letter in which they refer to several of the issues which they request be addressed by the University Board of Directors.

The letter stated that "the scarcity of space, coupled with the apparent disregard that these issues are receiving from the administration are causes for deep frustration." By informing Dr. Lamm of the dissatisfaction of SCW students, Cohen and Goldfeder hope that he, as YU policy maker, will effect a positive change in the attitude of the administration. Goldfeder said, "I feel that Dr. Lamm has a big responsibility towards us [SCW] in terms of the Jewish community. When prioritizing things, he puts Stern at the bottom of the list when it comes to the development of facilities. Allowing people to donate money and then sending those funds Uptown says something about the value placed on SCW students."

Cohen and Goldfeder felt that Stern is being denied facilities which are necessary for its survival and for the morale of the students. Students are being deprived of both academic and nonacademic resources which are readily available for their Yeshiva College counterparts Uptown. Their assertion is that students suffer academically due to inadequate study space provided. Cohen said that she, at times, has had no alternative but to resort to studying on the library floor—amidst fellow students. Brookdale Hall provides only three study rooms for the

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Follow-Up to Facilities Meeting Scheduled

by D'vora Lauer

As a direct response to the apparent dissatisfaction expressed by student leaders after their meeting with Rabbi Dr. Norman Lamm last month, Dr. Efreim Nulman, dean of students; followed up on issues raised in a meeting held Wednesday, December 4, 1991. Present at the meeting were Nulman, Mrs. Zelda Braun, director of Student Services, Susan Schluskel, SCWSC president, and Rachel Schenker, editor-in-chief of the OBSERVER.

The primary purpose of the meeting was to inform students of the steps being taken to remedy the Midtown Center's need for additional facilities. Both short term and long term goals, aimed at enhancing student life, were issues addressed comprehensively at the meeting.

Schenker recommended the formation of an Administration-Student Life Committee, which would address questions concerning the legal, architectural and additional space aspects pertaining to the Midtown Center. The idea was received with enthusiasm, but details concerning the logistics of such a committee

were not further discussed.

Questions posed to administrators dealt with the necessity for additional space, both in Brookdale Hall and the college building. Schluskel questioned whether the area behind the Orange Lounge could be utilized to provide student council offices or at minimum, an outdoor lounge area for students. The possibility of restructuring the seventh floor of the college building, currently occupied by the virtually unused Presidential Suite, into a student lounge or student offices was also considered.

Another important issue discussed concerned handicap access to the North Wing Library, Koch Auditorium and bathrooms. Additionally, suggestions were made to restructure space in the original building, which now contains the science laboratories and Koch Auditorium, by creating three floors out of an existing two.

Schluskel and Schenker inquired into the efforts being made to purchase a new building for the Midtown Center and the problems being encountered in this endeavour. They also asserted their belief that increasing enrollment necessitates not only a new building, but a student lounge as well

as space for study halls and student council offices.

A detailed list of student needs was submitted by Schluskel and Schenker, which they hoped would be addressed in the near future in order to enhance student life.

In a follow up, Nulman has scheduled a meeting for December 24 to discuss these possibilities at length. Representing the YU administration at this gathering will be YU Senior Vice President Dr. Israel Miller; Dr. Sheldon Socol, Vice President for Business Affairs; SCW Dean Dr. Karen Bacon; Director of Supporting Service Administration Jeffrey Rosengarten; Braun and Nulman. A number of SCW student leaders have been invited, as well as architect Jerry Clark and Philip Rosen, Esquire, who specializes in real estate law. Also to be included are SCW seniors Adrienne Goldfeder and Deena Cohen, whose petition to Rabbi Dr. Norman Lamm, requesting further investigation of the apparent second class status of SCW, went largely unanswered.

Braun and Nulman agreed that this was a most productive meeting and expressed sincere hope that the issues at hand would be dealt with promptly and effectively.

Open Meeting Held Between Administrators And Students

To Discuss A Master

Program

In Midtown Center

SEE PAGE 10

EDITORIALS

YU Revelations

It is too early to fairly judge the ramifications of the closing of the Bernard Revel Graduate School, or the motives behind the decision. The proposed restructuring is clearly inadequate, leaving a huge void in the world of Torah Study.

Is Torah U'Madda only a theory, never to be put into practice? Are we to take all that makes Yeshiva University what it is and what it should be and subvert it for the sake of financial gain? Where are we to turn? And more importantly, to where are the students of tomorrow to look for knowledge?

Thirteen out of twenty six members of Stern College's

Jewish Studies Department are Revel graduates. We will cherish their words and ideas, knowing that they are the last generation of scholars who were educated, beyond the undergraduate level, in the finest traditions of Torah U'Madda. Who will teach our children? Graduates of Columbia, NYU, Harvard Theological Seminary?

Rumors have it that every effort is being made to keep Revel in operation as it has existed previously. We can only hope that this is the case, and that these efforts will succeed. We believe the future of Klal Yisrael depends on it.

Kudos To TAC

Yasher Koach to the Torah Activities Council for picking up the slack in the recycling efforts in the SCW building. The recycling of cans and bottles is a worthwhile and relatively painless way of contributing what we can to environmental protection, as well as contributing the monies earned to a worthy cause.

But now it's time to move onwards and upwards. Many other recyclable items are being flung thoughtlessly into garbage bins. Newspapers, writing paper and styrofoam containers are among the many items that should and can be recycled. We owe it to the environment, to ourselves and to the future to get our act together.

"Overcrowding" In The Library

Many students are precluded from using the library because we all tend to refrain from plopping ourselves down at a desk on which lies a pile of books and a jacket, either from common courtesy or fear of retribution.

Please, if you need a place

to stow your belongings, lockers are available for use on many floors of the building. But if you are trying to save yourself a seat for the late hours rush, keep in mind that there are many other students who will be inconvenienced by this self-serving action for the intermediate hours of the day.

The Observer staff and all other night owls would like to say good-bye and good luck to Sergeant Lois Coe.

Vel yerushtalayim eercha berachamim tashuv

Reminder...To All Alumni...

If you've not yet paid your '91-'92 membership dues, this will be the last copy of **THE OBSERVER** that you receive.

Dues: \$25 per year or \$225 Life Membership, payable in 3 installments. Make all checks payable to SCAA.

THE OBSERVER

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LETTERS

Readers are encouraged to submit letters to the Editor. It should be remembered that the opinions expressed in these letters reflect only the views of the signers and are not necessarily endorsed by THE OBSERVER, the student body, the faculty or administration of YU. Readers are invited to respond to these letters as well

Cast is Missing SCW Support

To the Editor:

I feel that in my last two years as a student in SCW as an actress in the Stern College Dramatics Society there has been a definite lack of student support and appreciation of the annual SCDS play. Last year in particular, SCDS presented *Tartuffe*. Not only did we receive a fabulous review in the OBSERVER, but most people who saw the play loved it and couldn't stop raving about it. Out of five performances, including four sold out nights, the total number of people in the audience was approximately 540. However, out of those 540 people, no more than 160 of those were Stern students. Only 30% of our total audience came from the students of our school! Out of approximately 675 students enrolled at the time, only 23% saw the play! These figures are astounding. Why don't more of our own students see the play? Many of the excuses given include poor scheduling of the play or that the students themselves "just don't have the time." I don't buy these excuses. The real reason is that students don't care enough and that is disgusting. The same women who wouldn't miss a Chagiga, shiur or guest speaker find it acceptable to miss a play. SCDS is as worthy of the students' patronage as those other honorable extracurricular events. We perform play well established in the literary world and we employ professional to make our productions lavish and memorable, and

to do whatever they can to convert Koch Auditorium into a real theater.

Obviously, SCDS does not receive enough support from the administration. We are never given permanent facilities and never given Koch to use exclusively. However, SCDS can't fight for more equitable treatment from the administration unless we have the student support to back us up. At this point, we just don't have it.

This year, SCDS is proud to present *The Importance of Being Earnest* by Oscar Wilde. We are only performing four nights this year, December 19, 21, 22 and 23 at 8:00 pm each night. Midterms will be over by then, so there is no feasible excuse for more Stern students not to show up this year. Two hours of lighthearted, witty British comedy is not too much to ask from students. This year, SCDS is striving for four sold out nights. Hopefully, out of 690 enrolled students, we will see more than 160 of them; hopefully, we will receive more visible student support.

Kayla Kaplan
SCDS vice-president, '91-'93
SSSB, '93

What Makes a Lady?

To the Editor:

Though I found Banji D. Latkin's article "Act Like a Lady" entertaining, I was disturbed by the characterization of "feminine values" and their implicit inapplicability to men.

When I was a lad, my mommy and daddy trained me to be polite, mind my manners, attend to my personal hygiene and not to hit or spit on people without proper

provocation.

Unlike their parents' generation, my folks never stressed the singular urgency of wearing clean underwear, in case there should be an accident, I shouldn't, G-d forbid, be seen on the six o'clock news in soiled BVD's. Somehow I've learned the value of donning freshly laundered undergarments as part of my daily routine even without special prodding.

These are all valuable lessons, among the many that parents impart to their sons and daughters. It is not "understandable" by virtue of their manhood, some men act like boors, nor is it understandable that men, as a class, generally act rudely. Politeness is not a uniquely feminine obligation, nor is courtesy the exclusive domain of "ladyhood." People, irrespective of gender, ought to be nicer to, and more considerate of, one another.

There are many genuine issues of gender inequality that ought rightly to be considered and addressed by the men and women of YU. Surely we do not need to concoct others.

David Matkowsky
YC '91

To the Editor:

I was extremely perturbed by the article entitled "Act Like a Lady" in the last issue of the OBSERVER. It is offensive that the author, who is apparently embarrassed of being part of the female gender, pleads with us to be "ladylike." As for the details, I agree that we should change our underwear daily, but that is a basic con-

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From The Editor's Desk:

Keeping Our Options Open

by Rachel Schenker

"When god closes a door he opens a window." - The Sound of Music

Rodgers and Hammerstein's comment anticipated an unfortunate assumption that many people are presumptuously making. This association is simply a matter of poor timing, but nevertheless needs to be combated.

Last Wednesday, after months of private conversations between various students and administrators, students saw the beginning of the fulfillment of endless discussion at the Open Torah Meeting that was held to discuss the possibility of a master's program in advanced Torah learning and Jewish Education.

Simultaneously, news spread like wildfire through the university that the administration was planning to close the Bernard Revel Graduate School, which, until this point in time, has been the only option for those women interested in continuing their Jewish education beyond the undergraduate level.

Believing that the new program being proposed to SCWC graduates is in any way meant to fill a gap left by Revel's closure is erroneous. The two situations are different and have to be recognized as such. Both issues are of magnitude, and neither deserves to be minimized by its dual appearance.

If Revel indeed closes its doors, the proposed master's program could never fill its void. Their focuses are entirely different.

BRGS, open since 1937, has served as a center for the advancement of academic Jewish scholarship. It has made the scientific study of Judaism available within a traditional framework.

The purpose of the program now under consideration is to better educate the women entering the

field of chinuch, and thus better serve Jewish communities around the world.

Toward that end, the proposed master's program emphasizes textual study in a beit midrash environment. Women interested in this program will not focus on the extra-textual approach, which is Revel's distinct forte.

It is unfortunate that both developments came to a head concurrently, because each detracts from the attention that the other deserves. It threatens to dull the fight that those women, whose interests lie in scholarship rather than secondary education, would otherwise wage on Revel's behalf. It threatens to turn the proposed program into nothing more than a pacifier.

A program which is actually revolutionary in conception and warrants commendation in its own right.

The new program calls for training women and equipping them with the proficiency to deal with texts on a primary level, a level which, until now, has been kept inside the beit midrash.

The implementation of such a program, though, would not preclude the recognized necessity for courses given at Revel.

As evidenced by the fact that the semicha program at RIETS requires attainment of a master's in another field, and that this requirement may be fulfilled with a Revel degree, Torah scholarship and Torah learning are viewed as separate fields of endeavor.

The proposed program, then, addresses a need that is only beginning to be recognized, a need that coexists with the need for Revel. Neither of these programs can be realized at the expense of the other.

We need the cross-ventilation provided only by the combined function of both window and door.

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cept in hygiene and has nothing to do with being ladylike. For that matter, are men who observe this practice being ladylike? Saying please and thank you is a matter of social courtesy. Does it make a difference who you are? As for crossing legs, not only can it be very uncomfortable at times (especially if you are short), but modern science has proven that it can cause varicose veins.

Though I have mentioned some details, it is not those that I am upset about, but rather the premise of the article. Who does she intend we preserve our reputation for? A reputation implies the manner in which others look at a person or group. I am assuming that since the only other gender is that of the male, this is the body for which we must act ladylike. Are we so inferior that we need an extra "code," as she calls it, to bring us up to par? And what exactly is the reputation she proposes to preserve? Perhaps that women are so concerned with vanity and trivialities that we are not capable of thinking in a sophisticated fashion. I am not issuing sarcasm; from my understanding of history, this is the way women were viewed for centuries. What advice will I receive next - that acting too smart is not ladylike, wearing plaid shirts is not ladylike, being assertive isn't ladylike?

Values in societies change, and for better or for worse, we are not living in Victorian times. When the author presented her horrible experience in the shoe store, why did she not express her embarrassment about the society we live in as opposed to the whole female gender? Just because some people who happen to be Jewish participate in illegal activities on Wall Street, it does not mean that this is a reflection on the Jewish people. To say that all Jews are

dishonest would be anti-Semitic. To observe the way individuals behaved in a shoe store and see that as a reflection on the larger group from which they come is exhibiting a prejudice, in this case sexism. Since the author mentioned the notion of embarrassment, I would like to mention that these views are expressed in a newspaper representing a women's college.

I can tell that the author is "not a feminist by any means." She assumes that it is understandable for men to act rude, but not women. Along with the double standards I suppose she does not support equality in the workplace or the right to vote. I have not quite figured out what it means to be a feminist or not to be one, but these are some of the things that have been improved by women who call themselves feminists.

Though I strongly believe in being a decent human being and was trained to be one, I was not presented with a "code" of trivialities on which depended the reputation of my gender. I am not suggesting we abolish the differences between men and women; those differences will always be there, regardless of whether we cross our legs, and their positive development should be encouraged. If we are worried about our reputation, why don't we concentrate on the real issues that are a problem and will benefit us in a real way. It is a shame that Madonna and Julia Roberts were listed as role models for the 90's in *Self* magazine. Let us look at American History. Alongside the drafters of the Constitution, statesmen like Benjamin Franklin and Thomas Jefferson, we have Betsy Ross. She supposedly sewed a star on a flag, though modern historians are even questioning that. Why are only a fraction of the numerous *Limudei Kodesh* courses given at Stern taught by women? Though we have wonderful rabbis, we can

not "grow up" to be like them. Is *Aishet Chayil Mi Yimtza* a rhetorical question? Whether we find her or not, she is something worth striving to be.

Kesari Ruza
SCW '93

Who's to blame for Violence?

To the Editor:

In the article "Violence In Movies: Is Society Influential or Influenced?" a student comments that movies are the cause of violence and that "people who are not inherently violent see these movies and become outraged."

It is a popular conception that violence in the media causes aggressive behavior. This, however, is not the case. It is true that the media may legitimize violence, and that constant exposure to violence, whether real or imagined, desensitizes us. However, seeing violence will not cause a person to commit an aggressive act; rather it may cause a person to be more aggressive when he commits an aggressive act. In other words, the example given by the author seems to imply that seeing "A Clockwork Orange" caused Michael to kill his best friend. This is most likely not the case; it is more probable that Michael had violent tendencies (whether evident or not), and seeing the movie gave him the idea as to how to commit the act.

One of the most important problems concerning violence in the media lies not simply in the display of violence, but in the lack of showing negative consequences for that type of behavior.

Indeed, there is evidence to support the theory that people who watch acts of aggression that are punished may display significantly

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THE PRESIDENT SPEAKS

Dear Students,

Since the publication of the previous edition of the OBSERVER, many exciting events have occurred on campus. Many of these events are discussed in full detail in this issue. However, I would like to take this opportunity to personally thank those who have selflessly given of their time.

On Friday, November 22nd, despite thunderous downpours, approximately thirty Yeshiva University students enthusiastically greeted Israel's Prime Minister Yitzchak Shamir upon his arrival to New York. Shamir read our banners, shook our hands and responded with a warm "Toda LeKulchem" followed by a "Tavo'u L'Yerushalayim." We were later informed that Prime Minister Shamir agreed that after an abusive

week, it was the best "Shabbat Shalom" a person could have received.

This moving experience was followed by an extremely successful Shabbaton sponsored by Chug Aliyah, the Israel Club, NYSIPAC and the Student Coalition for Jonathan Pollard. Their respective presidents deserve a tremendous thank you - Yael Bloom, Malkie Russ, Orna Berkowitz, Alyssa Herman, and Adina Weiss. A special thank you is in order to those without whom this weekend would never have materialized: Jeremy Bandler, David Borowich, Mike Cohen, Jasmine Conen and Alyssa Herman.

On Thursday, December 3rd, Stern College students participated in a spectacular Chanukah Chagiga, held in Koch Auditorium. The *ruach* was so intense that

the books were literally falling off the shelves in the library below. Both Lori Abramowitz and Beth Lieberstein deserve a big *Yasher Koach* for their efforts on the night's activities.

On Wednesday, December 4th, the President's Circle generously sponsored a lecture delivered by the prestigious columnist, A.M. Rosenthal. The evening was enjoyed immensely by the entire YU family. I would like to personally express my gratitude to the President's Circle and look forward to working with them in the near future.

On Sunday, December 8th, Yeshiva University students participated in a community wide kumsitz dubbed "Lights In Action." The event in Washington Square Park was geared to unite Jews from various backgrounds in order to celebrate the last night of

Chanukah. Elisheva Kagan deserves a thank you for her tireless efforts in arranging the kumsitz.

Various student leaders were privileged to meet with three members of the Stern College Board of Directors on Monday, December 9th. These students met with Mrs. Susan Ascher and Mrs. Dorothy Berman, alumnae of Stern College and Miss Arlene Goldman. They are interested in implementing various programs to enhance the atmosphere at Stern College. I, on behalf of the students, thank them for their efforts.

This past Thursday night SCWSC and YCSC co-sponsored the annual Chanukah Concert featuring Simmy Weber and starring Mordechai Ben David. The concert, which took months of planning, would never have materialized without the tremendous efforts displayed by both Student

Council Vice Presidents, Lisa Mayer and Steven Usdan.

The majority of these events relate to the holiday of Chanukah and emphasize the ideals of Jewish pride and unity. These two concepts are still applicable to the Jewish nation of today. Anti-Semitism is on the rise and Israel is being pushed from every angle. We, as students of Yeshiva University, must unite to overcome these pressures and trying times.

A little closer to home, we the students of Stern College are waiting for a miracle of our own: increased and improved facilities. Hopefully we won't have to struggle as hard as our ancestors.

Sincerely,
Susan Schlusser
SCWSC President '91-'92

AROUND THE CAMPUS

Chanukah At YU

Celebration at the Chanukah Chagiga

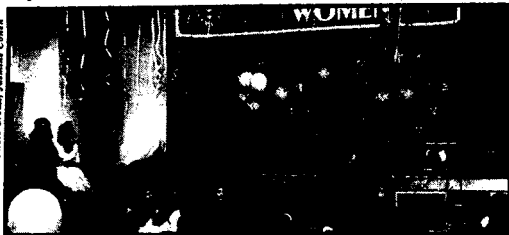
by Chani Pearlman

The annual Chanukah Chagiga took place under the balloon-filled ceiling of Koch Auditorium on Tuesday December 3, the third night of Chanukah. Over 200 students participated in the celebration, and the festivities continued past midnight with an impromptu kumsitz.

The evening's entertainment included comedy sketches by Beth Lieberstein and Michal Schwartz, a special Chanukah performance

by the SCW choir and two dance presentations. In addition, TAC's Chinese auction succeeded in raising over \$1000 for charity.

Students enjoyed the Chagiga, which was coordinated by Lieberstein and Lori Abramowitz. Many felt that it was a welcome diversion to the pressures of midterms. Lieberstein called the Chagiga a huge success and attributed it to the fact that, "at least once a year all the different parts of Stern College can come together and have fun."



Beth Lieberstein rapping at the Chanukah Chagiga.

YU and Russian Jews Share in Chanukah Celebration

by Rena Maslansky

An intergenerational YU-Russian Chanukah Chagiga encompassing several events was held on Sunday December 8. The gathering, which was sponsored by the Jewish Community Council of Washington Heights, the YC Philanthropy Society, and SCW's Torah Activities Council, was held in Weissberg Commons on the Joel Jablonski campus.

Rabbi Zevulun Charlop, dean of YU's Rabbi Isaac Elchanan Theological Seminary, first addressed the Russian adults on the topic of "Contemporary Miracles." Rabbi Heshie Reichman, Rosh Yeshiva at RIETS, then delivered an invocation, and a menorah was lit.

Cantor Seymour Rockoff of

Wine and Cheese in the Political Arena

by Rachel Acriche and Helene Masliah

On Thursday, November 14, the Political Science Society of SCW and YC held a wine and cheese party for political science majors and minors, and other "politophiles." Over forty students were in attendance.

The purpose of the meeting was to introduce a new member of the faculty, Dr. Kenneth Bauzon, and to familiarize the students with the department. Department chair Dr. Ruth Bevan presided over the meeting. Other faculty members in attendance included Dean Hecht, who is also the YU pre-law advisor, and political science instructors Dr. Blanche Blank and Dr. Bernard Firestone.

Bauzon briefly introduced the courses he will be teaching. He stressed that he eagerly anticipates teaching in what the outside world perceives as the special and unique Yeshiva University environment. Originally from the Philippines, Bauzon is a specialist in the study of both third world countries and Islamic Fundamentalism.

Bauzon will begin teaching next semester at Yeshiva College. SCW students, who will not have Bauzon as a teacher in the immediate future, expressed interest in his topic of discussion and hope that Bauzon will be joining the SCW faculty in short order. SCW junior Fortune Harari asserted that Bauzon would "add a new dimension that would complement the existing SCW faculty."

Historical Overview Of Torah U'Madda

by Tifanie Levy

As part of the ongoing Torah U'Madda project founded by Rabbi Dr. Norman Lamm, Stern College was privileged to host Rabbi Tzvi Flaum in speeches on November 18 and 25, addressing the true understanding of Torah U'Madda.

Flaum demonstrated that the concept can be traced back to *Har Sinai*. "The school," said Flaum, "has a certain underlying *hashkafa* (outlook) which the student body is not always exposed to." Through tracing numerous Judaic sources, Flaum showed that although the acquisition of Torah should come

first, understanding G-d's creation in *Madda* terms and even applying non-Jewish knowledge is not foreign to Jewish thought. "I came out with an understanding that there is no objective value to the pursuit of knowledge for its own sake," said Sally Rosen, an SCW sophomore. "It must always have a goal, of understanding Torah better, or of a *parnassah* (livelihood)."

Attended by 100 students, the first lecture focused on the basis of Torah U'Madda, while the second lecture, attended by 70 women addressed many problematic areas in the study of art and philosophy. Due to the historical overview, these lectures were unique from

past talks on Torah U'Madda and were favorably received by both SCW students and faculty. They will be followed up later in the year with several more talks dealing with specific Torah U'Madda issues.

According to Nancy Wasserman, a student who recently transferred to SCW, one, "learned that many [exegetes and commentators] believed that learning secular studies is important and that part of your Torah learning is secular studies." Flaum added, "perhaps [these lectures] will whet students' curiosity to do more research on this topic."

Israel Theme of SCW Joint Clubs Shabbaton

by Susan Kriegsmann

A record number of students attended the Shabbaton, sponsored by NYSIPAC, Israel Club, and Chug Aliyah, which took place on November 22-23. Held at Stern College, the weekend attracted over 140 YU students. The culminating event was to have been a trip to hear Prime Minister Shamir speak on Saturday night.

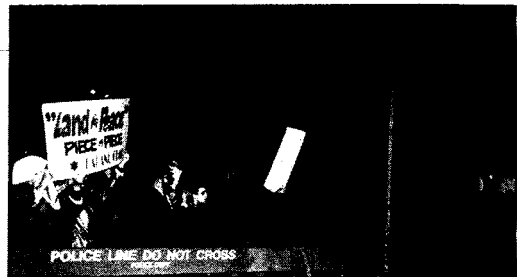
The Shabbaton, originally programmed by the SCWSC for the weekend of November 15-16, was rescheduled during October when it was made known that a block of the JCRC issued tickets were available through USA Likud. David Borowich, Vice-President of YCSC 1990-91, approached SCWSC President Susan Schlusell with this information. Though only 103 tickets were available through this channel, a small number of additional tickets were later obtained by Borowich through the IDF to satisfy the wide student demand. Because of this, most of the students who were on the waiting list were able to receive tickets for the address.

On Friday afternoon, a group of 25 YU students welcomed Shamir

upon his return from a Washington meeting with President Bush. Upon the approach of Shamir's motorcade, the flag-waving and sign-bearing students began to sing Israeli songs. The Prime Minister responded positively and with friendliness to the contingent of students. While at first he waved to the group from the entrance of

on a source at the Israeli embassy, Conen reported that Shamir stated that one of the highlights of his visit to Manhattan was his welcome by YU students.

For Shabbat, Michael Freund, a graduate of Princeton University's Woodrow Wilson School for International Affairs, came as the guest speaker. Freund



Students demonstrate support for Shamir at pre-Shabbat rally.

his hotel, after consulting with his security guards he directly approached the students. Shamir shook hands with them and expressed thanks for their effort.

According to NYSIPAC treasurer Jasmine Conen, who helped organize the Shabbaton, the Friday afternoon rally was a once in a lifetime experience. Relying

works in the office of the Israeli Ambassador to the United Nations, where he helps write and edit the Israeli government's literature and speeches. His presentation gave a factual analysis of the Mideast peace conference as the Israeli government views it. To

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Senate Update

On Wednesday, December 4th, the Stern College Senate reconvened for their second meeting of the semester. Representatives from the faculty included Dr. Evelyn Cohen, Dr. Miriam Grosof, Dr. Meir Havatzet, Rabbi Ephraim Kanarfogel and Dr. Charles Raffel. Dean Karen Bacon attended on behalf of the Dean's office. Student senators included newly elected Judith Schlusell, Freshman; Sophomore Melissa Gable; Senate Chairperson, Junior Ann Diamant; and Senior Estee Hecht.

In a follow up session regard-

ing the midterm return policy raised at the last meeting, Rabbi Kanarfogel and Dean Bacon informed those present that faculty members have been contacted and plans are being implemented to rectify the situation. The responses elicited from the professors have been quite reassuring to the students' concerns. They understand the need to have midterms returned within a reasonable date and have agreed to reconstruct the format of their tests, reducing the number of hours required in grading. In one class a teacher's aid has been provided to help grade papers.

A second issue on the agenda focused on the need to revise the current school constitution. It has been brought to the Senate's attention by Dean Jaskoll, Associate Dean of the Sy Syms School of Business, that many articles are outdated. Student senators have agreed to delineate these sections and bring the constitution more up to date.

Plans are also being discussed to have student representation from SSSB for the next semester's senatorial sessions.

YU Takes Part In Model UN

by Pearl Kaplan

A group of five SCW and three YC students played the role of Nicaragua at this year's first Model United Nations Conference held November 21-24 at the University of Pennsylvania. At the Conference, sponsored by the U of P International Affairs Association, university students from across the United States and Canada represented different countries and simulated a typical UN session.

The objective of the symposium is to provide those who attend with an opportunity to grapple firsthand with the controversial issues and problems facing the world today. It serves as a forum which allows students to participate in comprehensive and constructive open dialogue while gaining an appreciation for the weight of global relations.

From the fourteen committees included in the Model UN, YU students sat on seven - the General Assembly Plenary, and the legal, economic and financial, special political, social/cultural and humanitarian, environment, and human rights committees.

These delegations followed strict guidelines determining the format and content of the dialogues. The issues to be deliberated, the option of commentary on the discussion, the countries allowed and time limit for presentation, were only several of the stages that required a complete vote before reaching the stage of discussion itself. After the conclusion of the individual committee meetings, the resolutions proposed in each were brought forth before the General Assembly and a deciding vote was cast.

At the conference's opening ceremonies, Frank J. Gaffney Jr., the Director of the Center for Security Policy, addressed the students. Gaffney, also a former US Assistant Secretary of Defense, spoke of issues concerning Israel and the Middle East. He expressed his opposition to a "Land For Peace" policy and presented a favorable view of Israel. Gaffney's remarks sparked strong and predominantly vehement negative response from the body of students.

The issues addressed at the conference were ones of international controversy and debate. The topics ranged from Apartheid and the Arab-Israel conflict to legal aspects of AIDS and the external debt crisis in third

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Rosenthal poses with student leaders.

Rosenthal Speaks His Mind to YU Audience

by Alyssa Herman

At times being journalistically correct "was not terribly good for my blood pressure or my disposition." With this personal remark, A.M. Rosenthal, former executive editor and current contributing columnist to *The New York Times*, set the tone for the address he delivered to an audience which filled Belfer Hall on Wednesday evening, December 4. Rosenthal was invited by the President's Circle as part of a new endeavor to bring speakers to YU that will prompt further examination of commonly held axiomatic beliefs on the part of students.

The President's Circle chose Rosenthal to address YU based on a popular response to a questionnaire sent to student leaders over the summer. The group's goal in inviting speakers such as Rosenthal is to expose

students to influential people and thereby foster debate perceived as healthy for a college campus. In the future the group even intends to sponsor speakers who fundamentally disagree with the ideals espoused by the YU community.

Introduced by YCSC President David J. Kay, Rosenthal promptly responded, "A.M. Rosenthal - what a silly name that is!" Revealing that his first name is Abraham, he explained that years ago this Biblical name was not perceived to "sit well" on a by-line of a national newspaper and was therefore initialized. He noted that this decision was ironically made by lower ranking Jewish editors embarrassed by the name.

Rosenthal proceeded to relay the frustration he felt as a news reporter and editor, bound to remain objective and therefore refrain from expressing personal opinion. "On My Mind," the

column he has been writing for the *Times*'s op-ed page since 1987, has provided Rosenthal, a journalist for over forty years, with a vehicle to assert his impressions and convictions.

In his discourse, entitled "Israel - Suicide or Survival," Rosenthal discussed his column with specific regard to Israel. Rosenthal, who has dedicated many columns to Israel and Jewish affairs and has become a known champion of these causes, noted that when first given the column he did not know that he would address these topics. As he explained, his professional interest and experience had primarily been in Asia and Eastern Europe.

He traced the evolution of his growing preoccupation with Israel to a thought which struck him as he delivered a speech to a diplomatic core. This group, composed of seventy-five international ambassadors were predominantly from small countries created after World War II by "the imagination of colonial administrators." These countries, by and large, had neither a national history before independence, historic boundaries, nor a common language. Nevertheless, their right to exist is recognized by the greater world community. They are treated with dignity even though they are powerless and despite the fact that many are ruled by oppressive dictators.

Only Israel, Rosenthal asserted, which stands in contradistinction to the aforementioned countries, is subject to ceaseless vilification and ever present threats of annihilation. Rosenthal concluded that proponents of Israel must actively

pay attention to her day-to-day safety, for amongst developing countries she is an unparalleled political, military, and economic target.

For the latter balance of his presentation, Rosenthal discussed the Middle East as it emerged from the Gulf War and the peace process. He believes that Saddam Hussein, who was allowed to remain at the helm in Iraq, does not recognize defeat and will devote the remainder of his life to reestablishing his influence. Looking towards the future, Rosenthal sees the potential and even likelihood of the formation of a bond of convenience between Iran and Iraq.

Syria, whose troops "stood gallantly by" during the battle, has been repaid by the U.S. with political acceptance. Case in point, Rosenthal presented, Syria received thanks for orchestrating the release of hostage Terry Anderson while her government could have used its influence earlier and has even been connected to the hostage taking groups. Evidenced by the cases of Hussein and Nasser, Rosenthal views US appeasement as a mistake.

Rosenthal then described Washington's current attitude towards Israel, particularly during the loan guarantee debate and the peace process, as icy, impatient, rude and even hostile. He asserted that as far as he could discover, the three way loan linkage was Bush-Baker inspired, and not demanded by the Arabs.

Rosenthal believes that before peace is achieved, several myths

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Global Markets Addressed at Mitsui Forum

by Tova Jaffe

How does a large corporation gain a global perspective and deal with the global market? Over one hundred YU students and guests heard Mr. Durk Jager, an Executive Vice President of Procter & Gamble, address this issue at The Mitsui International Business Forum. The Forum, sponsored by the Sy Syms School of Business and The Mitsui USA Foundation was held in Koch Auditorium on December 11.

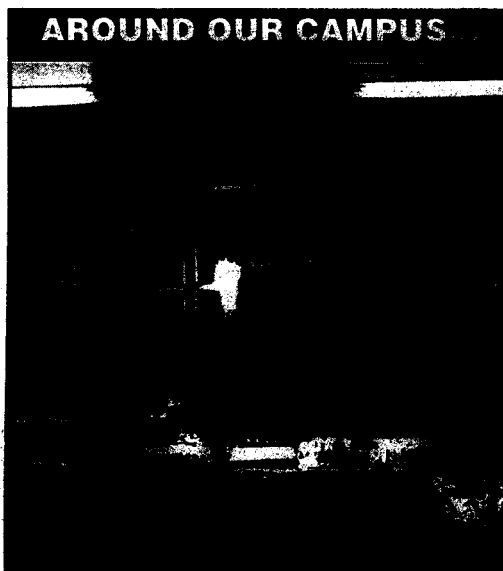
Educated in Holland, Jager held various international positions within the Procter & Gamble organization before acquiring his present responsibility of managing the entire United States market of the firm.

Jager accredited P & G's world wide success to the company's commitment to developing products and marketing tools with the specific intent to use them globally. But, stressed the Jager, they must target and tailor the technology and advertisements to distinctive regions. This point was illustrated with the method used by the firm to sell "Head and Shoulders."

In most countries, he explained, the product is sold based on the concept that having dandruff is embarrassing. In many Arab countries this approach would simply not appeal to its audience because the men and women fully cover their heads. P & G overcame this difficulty by having their advertisements address the problem of itchy scalps.

Summarizing his lecture, Mr. Jager emphasized both the similarities of consumers world wide and the importance of not ignoring each individualized local market. Questions dealing with the marketing, recruitment and production issues with which P & G is involved were then posed to the speaker by Jacob Burns, Marcy Syms and several YU students.

Syms statement that she "thoroughly enjoyed the speech" was shared by seemingly everyone in attendance. Many also expressed the pleasantness of the dinner that was held in connection with the event. The sushi served in honor of the global theme was an especially interesting experience to many YU students.



MIRACLE ON 34TH STREET

When students discovered that Chanukah's traditional celebration at SCW would be altered due to the recently redecorated front lounge, THE OBSERVER volunteered its office to store as much furniture as was necessary to make the lounge usable for the mitzva of pirsumei nisa. A special thank you to OUR miracle men, without whom none of the students' pleas would have been answered, and one of the essential components of Chanukah would have been missing.

TAC's Top Programs

by Tzachi Rosen

Torah learning, *Tzedakah* and *Gemilut Chasadim* are the three major categories of the Torah Activities Council's programs for the year 5752. Headed by President Faith Chudnoff, the various officers and committees are busy throughout the week planning and implementing clothing drives, *shiurim*, hospital visitations and various other events and programs.

Each week, signs can be seen throughout Stern College announcing various *shiurim*. Every Monday night, Rabbi Tzvi Flaum speaks to students in a packed Orange Lounge about a Torah issue of interest to SCW women; topics have included a two-part series on Torah U'Madda and a *shiur* on the holiday of Chanukah. Speakers from outside Stern, including Rabbi Michael Rosensweig, an instructor at RIETS, and storyteller Rabbi Hanoch Teller, also give lectures on the average of twice a month.

There are also many learning programs organized by the students. A *shiur* in *Parshat HaShavua* is given by a student every Wednesday night in the dormitory Beit Midrash. On Tuesday evenings, Chug Aliyah conducts a Hebrew-language discussion of Nechama Leibowitz's insights on the weekly portion. In addition, *Binah Yeterah*, a student-run weekly publication on Torah thoughts, draws articles on the parsha or the current holiday from the student community. There is a possibility that an annual Torah journal, containing more lengthy and in-depth articles, will be initiated later in the school year.

Signs calling for the collection of aluminum cans can be seen all over the Stern buildings; this collection is just one of the many campaigns TAC runs to raise money

for Jewish causes. A coat and blanket drive was conducted earlier in the semester, through which many coats were distributed to Jewish poor in New York City.

The lively auction at the December 4th Chanukah Chagiga raised over \$1,000, and a raffle at the Chanukah Concert is hoped to raise substantial funds as well. These monies are distributed to various organizations in need of support, including Tomchei Shabbos, which provides Shabbos food for needy families, as well as many other institutions in the United States and Israel. In addition, a canned food collection is being planned for the upcoming months, with the cans to be shipped to needy Jews in Kiev.

TAC sees non-financial help and support as a paramount need as well. Three nights a week, a group of students visits Jewish patients at Beth Israel Hospital. A new program has begun in which SCW women deliver kosher food to patients at the New York University Hospital a few times a week. The Home Hospitality committee always has an open home at which out-of-town and foreign students can stay for Shabbos.

In conjunction with Yeshiva and University Students for Spiritual Revival, about thirty SCW students ran a Chanukah Carnival in Belfer Hall for Soviet immigrant children. Kippah decorating, a "Chanukah Gelt" game and Throw-the-Sponge-at-King-Antiochus were among the exciting booths at the carnival, which the youngsters thoroughly enjoyed.

Asked how she evaluates TAC's progress this semester, Council President Faith Chudnoff feels TAC has been very successful, but stresses that "we are always looking for more people...there is always room for new ideas."

A. M. Rosenthal Speaks

Continued from pg. 5

must first be dispelled. These include recognition that Israel is not the source of all Mideast conflicts and that the Jordan is a Palestinian state. The Palestinians, however, should seek autonomy within Judea, Samaria and Gaza and establish an economic confederation with Jordan.

Rosenthal cautioned the audience that during this crucial era, "as Americans and American Jew's, neither be ashamed of your voice nor try to mute it." He warned them not to refrain from confronting the President and popular American opinion.

Explaining that he is not a learned or religious man and does not quote the Bible often, Rosenthal ended his presentation citing Psalms verse 122: "Pray for the peace of Jerusalem; may they prosper who love you. Peace be within your walls and security within your towers." He asserted that this goal can only be realized with the help of friends who do not turn away, whether it be a time of

peace or war.

Upon the conclusion of his speech, Rosenthal took questions and answers from the audience on various issues including Sununu's resignation, Syria's immunity from prosecution of the Pan Am bombing, the sinking of the U.S. Liberty ship. During this session he also described his relationship with co-worker Anthony Lewis and the objectivity of the *Times'* news coverage of Israel.

Prior to the discourse, student leaders joined President's Circle members to dinner with Rosenthal. Circle member Shalom Lamm asserted that at this meeting Rosenthal expressed an overwhelming feeling of being at home. At a reception following his discourse he expressed pride in the intelligent young audience. SCW Junior Aliza Rachlin commented "while the information Rosenthal provided was not novel, I found the personal account of his gradual evolution into an advocate for Israel particularly interesting."



Sam Michelson, David Borowich and Jonathan Paley light menorah at Washington Square Park.

by Mali Adler

On December 8th, the lights of Chanukah and the sounds of Jewish rejoicing transformed one section of Washington Square Park. Approximately 200 students gathered to celebrate the last night of Chanukah with pride and unity. Most were from Yeshiva University, but others came from Columbia, NYU and various other universities. Surrounded by onlookers, many of them non-Jewish, the students sang, danced, lit the menorah, and gathered on the ground for a candle-lit kumsitz.

The night began with song and dance, followed by candlelighting. After the central menorah was lit, small groups of students lit menorahs that surrounded the area, then continued the celebration. Later, the students expressed devotion to Israel by singing *Hatikvah*, and allegiance and

Lights In Action

gratitude to America by singing the National Anthem. They then sat down for the kumsitz.

SCW junior Hindy Gidali commented that many non-affiliated Jews seemed affected by this unique experience, as many of the non-Jews actively participated in the festivities and ceremonies. Susan Bahn, a senior at SCW, remarked that it was "eye-opening" to see the respect and admiration displayed by the non-Jews for this positive demonstration of Jewish culture.

Themes mentioned by speakers throughout the evening included the right of any minority to express itself proudly, unwavering commitment to Israel, and the importance of Jewish identity.

"Lights in Action" was designed as a project to attract all types of Jews to gather and express Jewish pride. It was partly inspired by a pamphlet written by Zev Maghen entitled *How to Fight Anti-Semitism*, which suggested that instead of apologetic responses to specific anti-Semitic attacks, Jews should find positive ways to express their pride. As SCW junior Chaya Batya Glazer, one of the program's organizers, explained, "Jewish unity should not be a forced expression; it should be something we initiate on our own." Because the idea was to appeal to all types of Jews, the project remained apolitical and unaffiliated. Offers of sponsorship by various organizations were rejected so as not to cut off any type

of Jewish student.

A group of Stern College students conceived of the idea, and many people contributed to its actualization. Much of the initial planning and organizing was done by Glazer, L-E Kagan, Miriam Hammer, Malkie Russ, Jasmine Conen, Judy Blum, and SCW alumna Elana Goldscheider. Many other students, including YC students, contributed time and effort. The organizers contacted fellow students and representatives on approximately fifteen college campuses, made fliers, visited campuses, acquired a permit, sent out press releases, arranged radio air time and put the program together in a week and half.

Money for expenses came out of the organizer's own pockets, although they stress that they were greatly assisted by donations in many areas, such as photocopying, food, menorahs, and a band. SCW provided transportation.

The organizers emphasized that a vital component of the program was the outreach to unaffiliated Jews. They also appreciated the YU turnout, because they were the core group that created the environment. They stressed the importance of active involvement, and urged that students become involved in forthcoming events. "Lights in Action" is now gathering input from other campuses regarding new ideas, and plans to run another function by Tu-B'Shvat at the latest.

Rabbis Speak On Halachic Aspects of the Workplace

by Yaffa Cheslow

Rabbi Yosef Blau and Rabbi Mordechai Willig, led a discussion about Jewish Law as it applies to business on Wednesday, Nov. 20. The event was sponsored by Sy Sym's School of Business and took place in Rubin Shul, with over 80 YC, SCW and SSSB students attended.

Laizer Kornwasser, president of SSSB Student Association, introduced the two speakers. Blau was called upon first to present the two topics of conversation: wearing a *kippah* and eating in non-kosher restaurants.

One of Blau's key points was that an individual who goes out into the business world is a representative for religious Judaism. He has the potential to perform a *Kiddush Hashem* (sanctification of G-d's name), but also runs the risk of causing a *Chilul Hashem* (desecration of G-d's name.)

Willig then responded to specific questions about the two topics. He began with a statement about the *kippah*, which he termed "a very touchy issue for people because it is often the first crisis." He presented Rabbi Moshe Feinstein's approach to the problem. Rabbi Feinstein held that

wearing a *kippah* is not an absolute halachic requirement, rather it is a custom that has been widely accepted and thus achieved the status of a positive commandment. One is not required to incur a monetary loss greater than one-fifth in order to fulfill a positive commandment. Willig presented numerous applications of this concept to the *kippah*. For example, one may be presented with two job offers, one which allows the wearing of the *kippah* and one that does not. If the latter offers a salary that is 20% higher than the former, one is permitted to accept the second job and remove his *kippah* at work.

Willig prefaced the second topic by stating, "To go out socially to a non-kosher restaurant is prohibited." He added that it is preferable not to enter such a restaurant for business purposes. However, as in the case of the *kippah*, a foreseeable significant monetary loss permits business meetings to be held in non-kosher restaurants, under certain conditions. Willig pointed out that today in Manhattan since it is well known that such meetings often take place in non-kosher restaurants, a Jew, provided that he is dressed in "business garb," can enter such a restaurant without confronting the

problem of *Maarit Ayin* (appearing to be violating *halacha*).

Next, Willig discussed what one may eat in a non-kosher restaurant. The most preferable choice is a wrapped kosher meal. If this is not possible, issues like non-kosher utensils and *bishul akum* (food preparation by a non-Jew) make ordering from the menu problematic. It is best to order kosher food that is served whole, such as a canned soda or fresh fruit. According to Rabbi Moshe Isserles, kosher food served on a cold non-kosher dish is permissible on an occasional basis, once in 30 days. The reason for this is that taste cannot be transferred without heat. The stringency of only allowing this practice occasionally was imposed so that people would not become accustomed to using this leniency. Willig added that one should refuse hot coffee or tea since they are almost always served in non-kosher earthenware.

Willig again stressed the idea that one going out into the business world represents Orthodox Judaism. He concluded with the remark, "I hope that all of us going out into the workplace will be mikadesh shem Hashem bi-rabim (sanctifying G-d's name in public)."

CULTURAL ARTS

Freud's Real Fixation

by Sara Klein

"I have sacrificed a great deal for my collection of Greek and Egyptian antiquities, and actually have read more archaeology than psychology."

Believe it or not, this is a direct quote from Sigmund Freud, the Father of Modern Psychology. It becomes crucial, then, to explore Freud's world of antiquities in order to better understand him and his theories.

The Jewish Museum has done just this. A fascinating exhibit, "The Sigmund Freud Antiquities: Fragments from a Buried Past," has managed to shed some light on this previously little known aspect of Freud's life.

The idea for the exhibit originated when Susan Braunstein, the Associate Curator for Archaeology at The Jewish Museum, began working with Lynn Gamwell, who originally organized this exhibit some years ago by adding artifacts of Jewish interest to the already impressive collection taken from the Freud Museum in London - formerly Freud's home and study. Freud had moved his entire collection intact from Vienna when he fled Nazi Austria.

The Judaica collection among the artifacts was discovered quite unexpectedly. Neither Gamwell, Director of the University Art Museum, State University of New York at Binghamton, nor the staff of the Freud Museum in London, had noticed the presence of some unfamiliar objects in a photograph taken by Edmund Engelman of Freud's study in 1938, the year he fled Austria.

One of Gamwell's students, however, noticed these objects, and upon closer examination, they were identified as *Kiddush* goblets.

Gamwell was already aware that Freud had a Rembrandt entitled "The Jews in the Synagogue" and a rare medieval menorah, but the discovery of these ritual objects prompted her to return to Freud's study in London and search for further Judaica with Braunstein.

The two women were not disappointed. Twenty new objects were added to the exhibit as a result of their trip. Although only two of these antiques are actually from Israel, they all carry a Semitic or Jewish ceremonial theme and raise interesting questions about Freud and his Judaism.

Among the objects is a thirteenth-century, Ashkenaz *menorah*, one of the earliest Chanukah lamps that have been collected. There are only two others of its kind anywhere, and much has been published about them because of their important contribution to historical Jewish ceremonial art. The *menorah* is Braunstein's personal favorite piece on display, because she found it fascinating and professionally exciting to research (and research and research) this important piece anew.

Other objects in the exhibit include three Rembrandt paintings of particular interest. One is a portrait of Menseh ben Israel, a seventeenth-century Dutch rabbi who was instrumental in the readmission of the Jews to England. Another painting is entitled "Moses with the Tablets of the Law" and reflects Freud's intense interest in Moses, particularly in light of his later work, *Moses and Monotheism*, a controversial text in which Freud presented some unique

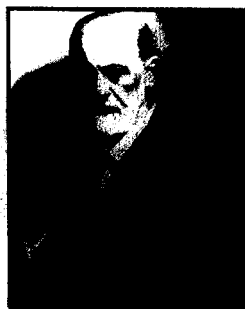
psychoanalytic/historical theories about Moses, the Jews, and Judaism.

The exhibit reveals that Freud, surrounded by his various statues of pagan deities (discussed below), would look up and see an angry Moses staring down at him. The implications of this are not insignificant, as Freud seemed to have highly ambivalent feelings about his Judaism. On one hand, his collection included a Talmud Bavli, a bible inscribed by his father in Hebrew, a letter of praise to Theodore Herzl, and a postcard of the Arch of Titus sent to a friend from Rome, on which Freud proudly wrote "The Jew survives it!". Also, a variety of his quotes displayed very effectively on the wallmounts throughout the exhibit indicate a staunch pride in his Judaism and a conviction about his roots. In a letter to his fiancée, Freud wrote: "...something... of the essence of this meaningful and life affirming Judaism will not be absent from our home."

On the other hand, Freud often came out against ritual observance of any kind, and, in fact, did not observe any Jewish rituals in his household. This is stressed by the beginning of the quote above: "Even if the form wherein the old Jews were happy no longer affords us any shelter..." Additionally, as mentioned before, the publication of *Moses and Monotheism* was a strong indication of Freud's unconventional view of Judaism, including a theory that the monotheism which Moses presented to the Jews was based on the cult of the sun-god Aten.

Braunstein reconciled this apparent contradiction by explaining that Freud saw a large difference between traditional

Jewish observance and cultural Jewish identity. He generally did not believe that ritual performance had a place in a modern society, but did take a strong interest in cultural Judaism and in defining his roots, as did many other German and Austrian Jews of his day.



The Judaica collection is only one part of the exhibit. The rest of Freud's collection is equally fascinating in exploring the connection between Freud's psychoanalytic theory and his interest in archaeology. The exhibit itself is set up extremely well in that detailed explanations accompany every object, including

a sentence or two in most cases about how the object relates to Freud's theory of psychoanalysis.

Some interesting examples of this include a statue of the Sphinx with Oedipus, representing the Oedipus story of Classical mythology which, of course, gave rise to Freud's theory of the "Oedipal Conflict." Also among the items is a statue of Eros, the Classical god of love, which Freud had equated in one of his writings with the life instinct and the libido, commonly referred to by him as the "id." Freud's passion for dream analysis and his comparing it to the decoding of hieroglyphics is also accounted for in his collection. An Egyptian statue of Imhotep, the ancient architect, scribe and physician associated with the interpretation of dreams, is present among Freud's collected items. Freud's favorite piece in his collection was a small bronze statue of the goddess Athena, and it is this piece that he smuggled out of Austria first when fleeing the Nazis during WWII. Many things may be said about his particular affection for this statuette, but it suffices to mention that to Freud, Athena represented a woman who

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Making Music

by Rivka Evans

It may be tempting to divide the career interests of SCW students into three general categories: occupational or physical therapy; social sciences such as psychology; and business. Upon closer scrutiny of SCW's student body, however, one is able to discover unique individuals with unusual career plans. One such person is Margy Berkowitz, a sophomore majoring in music, one of the few with this major at SCW.

Berkowitz, raised in Chicago, said her love for music can be traced back to her early years. At a young age, she was exposed to diverse cultural experiences that ranged from classical music concerts to basketball games. At six, she began taking piano lessons, and continues to take them even now. Berkowitz has persevered with the piano, because she states she never dreaded or procrastinated the practicing required, thereby establishing a disciplined routine.

The fact that Berkowitz is already accustomed to having a full schedule makes SCW's double curriculum somewhat less daunting. The music major's course load, however, is strenuous by any standards. In addition to three Judaica studies courses and requirements such as English Composition and Creative Writing, the eighteen-year-old is also enrolled in several music

classes.

Berkowitz has an introductory exposure to various types of music in Sense of Music, learns how to maximize the use of her vocal chords in Choral Ensemble, and participates in Chamber Music, where she plays pieces accompanied by another musician, such as SCW Professor of Music, Edward Levy. Additionally, Berkowitz takes Jazz Ensemble with Levy at the uptown campus, and has piano lessons with Levy's wife.

When she was twelve-years-old, Berkowitz began teaching students to play the piano. Before leaving for Israel, where she studied for a year in Machon Rivkin, Berkowitz's group of students had expanded to fifteen, and she reveals she "loved helping to build up their capabilities." Continuing in this vein, Berkowitz now gives piano lessons to three SCW students.

Berkowitz has participated in recitals and competitions, and at thirteen won a gold medal from Chicago's North Shore Music Teacher's Association contest. She has since acquired a silver and bronze medal from this competition, as well.

The most common question Berkowitz is asked is, "What are you going to do as a music major?" To answer those inquiring minds, her goal is to teach music, possibly on a college level.

PRESENTS

The Importance of Being Earnest

BY OSCAR WILDE • DIRECTED BY RINA ELISHA

Set Designer
TIMOTHY GOODMANSON

Lighting Designer
JASON STERN

Costume Designer
ABRIENNE SHULMAN

FEATURING

Rinah Cohen
Kayla Kaplan
Elana Marcus

Leah Frankel
Layliza Klein
Chavi Sussman

Dafna Kalish
Bonni Larkin
Amanda Weiner

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Saturday, Dec. 21
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Monday, Dec. 23
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IS THERE TORAH LIFE AFTER STERN COLLEGE?

A Historical Perspective

by Malka Fogel

"With a Ph.D. in microbiology, how can one's Jewish education remain in diapers?" expresses one headline. "The Jewish intellectual needs of a woman in modern society must be fulfilled," says another. During the past decade, with increasing emphasis on women's education, sundry programs have sprung up in response to the growing demand on the part of Jewish women for a formal structure of learning.

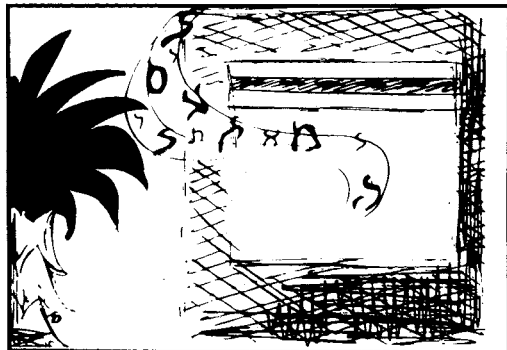
Most associate the woman Torah scholar par excellence with the modern period, when in fact since Biblical times, carrying through the Tannaitic and Amoraic periods, and then finally in the Medieval and Renaissance eras leading up to modernity, numerous women have distinguished themselves as leaders in erudition, often occupying leadership positions in male-dominated societies. While Torah study was not encouraged, many men taught their highly motivated daughters Torah, who then became knowledgeable enough to actually deliver lectures to men, provided they be obscured by a screen, in order to insure proper modesty.

During the Biblical period, the most striking female figure is Devorah. Called *shofet* or judge, she arbitrates while standing under the palm tree, presumably, according to Rabbinic sources, to prevent a situation of immodesty

confront Moshe, who was currently studying Tractate Yevamot, dealing with the laws of levirate marriages. They display their understanding of the halachic implications of their father's death by forcing Moshe to adopt a stance whether they ought to be treated as men, thus inheriting their father's land because they have no brothers, or that they be viewed as women who do not usually inherit, but that their mother be allowed to remarry as a *yevamah*, as if she had no children, and continue her husband's name. Their persistence and understanding of the halachic possibilities aid them in attaining the ruling they seek.

In the Tannaitic period, ironically, the Rabbi who makes the statement that "anyone who teaches his daughter Torah, is as if he taught her *tiflut*" or foolish matters, (Sotah 20a), Rabbi Eleazar ben Hyrcanus, is actually married to a woman who is known for her learning and Torah study, Ima Shalom. During her husband's controversy with Rabban Gamliel, she prevents her husband from reciting the Tachanun prayer because she realizes that he desires the demise of Rabban Gamliel. When she steps from the room, he says the prayer and his wishes are answered. Thus, only Ima Shalom's presence can prevent the calamity resulting from the feud.

Later, Bruriah, wife of Rabbi Meir who lived in the Second Century, commanded much



in which she would be left alone with a man. The question arises (Tosafos Bava Kama 15a) as to the legitimacy of a woman judge, because the law states that anyone exempt from bringing testimony cannot judge. Since a woman falls under the category of one who is unable to act as witness, she would normally be unable to judge. However, Tosafos responds that since the divine spirit rested upon her, she was permitted to judge.

Also during the Biblical period, the daughters of Tzlofchad

respect from her Rabbinic contemporaries. She was fluent in the laws of family lineage, even surpassing other scholars of her day such as Rabbi Tarfon. She also enlightens her husband, teaching him the important lesson not to hope for the destruction of an evil person, but for the obliteration of wicked acts. On occasion, Bruriah would provide insight into a particular debate between Tannaim, often even resolving it. Perhaps she is best known for an

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Stern College Women Answer

The following poll was conducted by the OBSERVER Features staff from a random sampling of 272 SCW students to determine their feelings on the future of Jewish Education for Women.

1) How much of a factor in your decision to come to Stern was the Judaic Studies program?	Yes 64% No 11%	Yes 14% No 5%	Yes, but needs to continue 50%	Halachic Works: Yes 45% No 25%	8) On which do you spend most of your learning time?	Occasionally 20%
2) Do you consider yourself more advanced in Jewish Education than women of the previous generation?	Not at all 3% Minimal factor 4% Somewhat of a factor 15% Major factor 57%	3) Do you think the next generation will be more advanced than you?	5) Do you feel you have skills to learn a text on your own?	6) Do you feel it is important to learn on your own?	TaNaCh 39% Machshava/Hashkafa 29% Talmud 7% Halacha 26%	In what type of a setting?
	Yes 60% No 12%	Yes 66% No 5%	Chumash: Yes 66% No 5%	Yes 66% No 5%		Informal (i.e. chevruta, on your own) 38%
		Commentary on Chumash: Yes 61% No 9%	Talmud: Yes 19% No 41%	7) Do you prefer a Lecture 39% Chevruta 39%	9) Are you planning on learning after you graduate SCW?	Formal (i.e. Shiurim, post-college programs) 32%
					On a continual basis 40%	

Possibility Kindled Within YU

by Adeeva Laya Graubard

With the number of women interested in Jewish education increasing each year, there has been a growing demand for a program that could rigorously educate and prepare women for a career in pedagogy. On December 11, an open meeting was held at SCW to discuss a proposed Master's program in advanced Jewish studies and teacher education for women.

Members of the panel included SCW Dean Dr. Karen Bacon; YU Executive Vice-President Dr. Egon Brenner; Dr. Jeffrey S. Gurock, Academic Assistant to YU President Rabbi Dr. Norman Lamm; Dr. Yitzchak S. Handel, Director of the David J. Azrieli Graduate Institute for Jewish Education and Administration; Rabbi Robert S. Hirt, Vice President for Administration and Professional Education at the Rabbi Isaac Elchanan Theological Seminary, a YU affiliate; and Rabbi Ephraim Kanarfogel, Chairman of the Rebecca Ivy Department of Jewish Studies at SCW. In attendance were approximately 45 SCW students and faculty members.

Aware of the initial ambiguity of such a program, students walked into the meeting with a printed proposal that had been the result of much discussion about program possibilities by and among the students themselves, so that common desires could be delineated and presented as effectively as possible.

Hirt, acting as spokesman for the panel, disclosed that Yeshiva University has recently received a three year grant from the Morton Mandel Family Foundation in the sum of \$750,000. The funding sought from the foundation, among other things, was for the appointment of new faculty in graduate level Jewish Education within the University, for the development of recruitment programs for Jewish Education, for the development of programs to increase professional services to Jewish educators already in the field, for the exploration of graduate programs for women, for the integration of the educational enterprise within different units of the university, for the administration of fellowships to students to encourage the attainment of graduate degrees, and specifically, fellowships for women.

The feeling of the Mandel Foundation and of the Yeshiva University administration in seeking this particular grant, Hirt explained, is that there is an increasing need for women to enter Jewish education in all areas of study and, specifically, on the elementary and secondary levels. Despite the failing economy and mounting disinterest in pursuing professional careers, there is a growing and "intrinsic interest in the perpetuation of Jewish education" among current college students. A career in the field, Hirt maintained, has the advantage of "staying power." Additionally, communities are now recognizing and appreciating those who enter the teaching profession both financially and approbationally; this was not necessarily the case in years past.

The ideal program, contended Hirt, would combine Jewish studies

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Esther Krauss: A Leader In Women's Jewish Education

by Miriam Bacon

Esther Krauss, founder and program director of Shalhevet Torah Institute for Women, is an outstanding role model in the field of advanced Jewish education for women. She received her teaching certificate from Beth Jacob Teachers Seminary, earned her BA in English Literature from Brooklyn College, and was granted an MS in Bible at the Bernard Revel Graduate School. She formerly taught at Shulamith High School in Brooklyn, moving on to help found a Jewish day school in Utica, New York and a yeshiva high school in St. Louis. Prior to founding Shalhevet, Krauss was the assistant principal at Yeshiva University's high school for girls.

OBS: Why did you start Shalhevet and what are your goals for the program?

EK: I created the program as a result of two factors. First, we have succeeded in better education for young women and have sufficiently motivated many of them to continue learning. My concern is for the women who don't stay in a structured learning environment...they [don't have] many opportunities to continue learning in an intensive way as they have become used to and to continue to grow and develop the skills. [Secondly,] the fact that there are many women beyond that stage who are married or working and there aren't many opportunities...for them to sit and learn as there are for men. I had thought about this problem for a while

but until now... didn't have the opportunity to do something about it. The fact that I sat and learned three weeks at Nishmat this summer was the final inspiration to organize this program. The classes are two and a half hours long with chevruta time in the beginning.

OBS: Are you planning to expand the program?

EK: Absolutely. I hope to expand for next semester and beyond that I hope some day to have a program where you can come learn at Shalhevet at any time of the day or night, you know, a beit midrash. That is one of the problems we have run into and it concerns me. Somehow these terms, which I think are valid terms for Jewish education, but have always been associated with men, like chevruta and beit midrash, have become buzz words for looking at this suspiciously. Is this learning? Is this lishmah? Is this feminism?... This troubles me very much because although there are always abuses, by and large women are really interested in learning in a very intensive and serious way. These are the models that have been set up for successful learning and there is no reason why they can't be assimilated into Jewish education for women without it being viewed as something suspicious and an aberration...

OBS: What should the emphasis be on learning for women? Is there any?

EK: No. I think women should be studying anything and everything

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The Various Options

by Ilana Breslau

In years past, upon graduating Stern College, women who wished to pursue an advanced degree in Jewish Studies have had few options from which to choose. Teacher's Institute, once a popular learning program of Yeshiva University, was closed in the early 1980's.

Another alternative offered by YU that also appears to no longer be viable is the Bernard Revel Graduate School. BRGS, responding to student demand, and wishing to appeal to SCW graduates, had just implemented a new Parshanut track. This plan, however, was stopped in its tracks, as YU administration announced Revel's closing just this week. The BRGS faculty, as well as concerned students, are working hard to keep the school afloat. If they are unsuccessful, however, SCW graduates run the danger of having no post-graduate option in the YU system for continuing on to receive a degree in Jewish Studies. (For further detail, please see article on first page.)

Another post-graduate program, combining Jewish Study on an advanced level with pedagogic training, is currently being considered by YU administration. Particulars of this new proposal, as described to SCW students, are delineated in another article on the opposite page.

In the past few years, many new options outside of YU have arisen in the New York Metropolitan area in response to the ever-growing

afternoon classes vary — among them are Aramaic, Midrash, Halacha and Philosophy.

Founded by Rabbi David Silber in 1979, Drisha also offers women day, evening, and Sunday classes in Bible, Talmud, Rabbinic law, Halacha, and Philosophy. Drisha boasts 400 students, many of whom are full time students in various colleges in the New York area; in addition to regular classes, Drisha also offers a lecture series which is open to both men and women.

This year, three new programs for women were established: Shalhevet Torah Institute for Women, Chayei Nefesh, and The Jewish Studies Seminary of the Five Towns.

Mrs. Esther Krauss, director and founder of Shalhevet, describes the program as offering women the ability to actively participate in the learning process, as opposed to merely attending lectures on Jewish topics. Shalhevet is geared to women with a background in Judaic Studies who wish to continue intense learning. The program presently offers two classes, one on Bamidbar and one on Shemot. Class time includes supervised Chevruta during which women prepare for the upcoming shiur.

Krauss anticipates expanding the program; presently there are forty students attending classes, and she hopes students will outgrow Shalhevet's present facilities in the Young Israel of Hillcrest. Plans for next semester



demand for opportunities in the world of learning and scholarship.

One popular program is Drisha's Fellowship Program, established in 1984, which enables women to devote a year to intensive study of Biblical, Talmudic, and Post-Talmudic texts. Fellows receive a \$7500 stipend to support their study. The Fellowship Program is open to women of college age and beyond. The morning classes, which are also open to women who are not in the Fellowship Program, consist of Gemara and Chevruta;

include the addition of two more classes beyond those being offered; one would be in philosophy or Halacha, and a second in Tanach on a beginners-intermediate level. An interview with Krauss can also be found in this feature spread.

Chayei Nefesh, initiated by Rabbi Moshe Weinberger, is located at the Ezra Academy in Forest Hills and in the Young Israel of Cedarhurst in Far Rockaway. The program offers two classes a night on a beginners and an

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Petition Ignored

Continued from p.1

students, which, because of overcrowding and noise, renders them insufficient and inadequate study locations.

Something must be done within the Midtown Center itself, Cohen contended. With only two large conference classrooms for the entire school, several large size classes are held in classrooms which physically do not meet their needs, and thus lead to uncomfortably crowded conditions which are not conducive to learning. Cohen also commented that given the Torah U'Madda philosophy of the school, SCW students should be provided with a more spacious Beit Midrash containing a wider variety of seforim.

Goldfeder pointed out the need for a regulation size gym which would allow for the basketball team to practice within its own facility and not be forced to resort to travel to Queens for practice.

In addition, Cohen mentioned that although Stern is now renting out a pool from the "Y" on 14th Street, there are alleged plans to start renting one on 119th Street. She noted how unfortunate it is that Stern students do not have the ability to use the YC pool, and must resort to using a Columbia University facility. Cohen agreed that in general, Stern women should have access to the facilities Uptown.

Cohen also stressed the need for a student activity center, a theater, and an office for the student council and student governments. Goldfeder stated that "there is atrophy within the student body and organizations. It is hard for a student to feel good about what she

is doing, or feel a sense of accomplishment, if there is no designated setting in which a club can convene." She noted that Yeshiva College students have a fax machine at their disposal, while SC Student Council is not even provided with a telephone, nor with the bare minimum—a computer with which to work.

There is a necessity for a large auditorium for student assemblies and meetings. Koch Auditorium does not fill this need, due to the space occupied by "Little Italy" and various other functions throughout the day.

The lack of facilities is the source of student apathy, said Goldfeder. The SCW "campus", consisting merely of Brookdale Hall and Stern College, is not very inviting, and thus many students eagerly anticipate leaving for the weekend immediately after class. She stated that "having a campus would enhance student pride and spirit."

Goldfeder commented on the apathy on the part of the YU administration by pointing to the unsanitary living conditions in Brookdale Hall. She noted that these problematic living conditions, which were aggravated in 1985 with the advent of bunk beds, have not been addressed until almost seven years later—and only when it reached the point at which YU began losing money by paying rent for outside apartments. Cohen mentioned how impossible it is to sleep, study, or live in the dorm. There is a serious noise level problem due to women studying in hallways and study halls, or speaking on the phone. It is also difficult to eat in a tiny kitchen containing a student's dresser, closet and desk.

Additionally, Goldfeder questioned why it is that tuition is in-

creased, but one of the first things cut from the YU budget was the Brookdale bathroom cleaning service. Aware that there are plans to expand the dormitory, Goldfeder felt that although that will alleviate several problems, there are many other issues which must be addressed. Cohen commented that several years ago when the economy was good, YU could have purchased facilities for Stern. Also, some of the money YU raised from the first and second century campaigns could have been invested in Stern necessities.

Cohen and Goldfeder said that the decision to write to Dr. Lamm was based on their frustration. They were annoyed that no statements as to plans for SCW improvement and growth had been issued by the college's administration and that little attention had been paid to the students' needs and problems. Goldfeder said that she felt as if the administration does not care. She stated that "the problems have existed for a while and have not been addressed for a long time." Her intention was to inform the Board that the students are not satisfied. She stressed that something could definitely be done to add to student life at SCW and to raise the morale of the students, which is becoming increasingly lower due to the favoritism exhibited by YU toward YC. Cohen said, "I am not satisfied with status quo. I came to Stern because it had a lot to offer. What do I have now?"

Cohen and Goldfeder are not demanding that anything be changed immediately. However, they are requesting a change in YU's attitude in considering SCW students second class citizens. They would like Dr. Lamm to issue an agenda stating which

changes he feels are necessary at SCW based on need and financial constraint, how he will raise the money for these needs, how the money will be spent, and when these changes will go into effect.

Student support for Cohen and Goldfeder's endeavor is overwhelming and indicative of the frustrations felt by a vast majority of the SCW women. Fewer than ten out of four hundred students approached refused to sign the letter. One student refused because she sensed that the YC pool, which she feels is not an issue, was the catalyst for the writing of the letter. However, Goldfeder emphatically states that the pool issue is not the most important item in the agenda; in fact, the pool is not even mentioned in the letter.

Aside from sending this letter to Dr. Lamm, Cohen and Goldfeder have also delivered the letter to Dr. Israel Miller, senior vice president of the university; Dr. Karen Bacon, dean of SCW; Dean Ethel Orlian, assistant dean of SCW; Dr. Efreim Nulman, dean of students; Mrs. Zeldia Braun, director of Student Services; Susan Schluskel, SCWSC president; and Rachel Schenker, editor-in-chief of the OBSERVER.

Cohen and Goldfeder convened with Bacon before beginning to write the letter and starting to discuss the problems with fellow students. Goldfeder stated, "Dean Bacon encouraged us to gather students together in order to receive a response from the administration Uptown. We have her full support in our efforts."

Their efforts have thus far been in vain. They feel this is unfortunate, since an immediate response could have offset plans for a facelift of SCW and raised morale of the students.

OPTIONS

Continued from p.9

advanced level of philosophy, Halacha, and Tanach. Presently, approximately twenty five students are enrolled in the program.

According to Rabbi Binyamin Cherney, one of the teachers in the program, Chayei Nefesh was designed to create an outlet for women who are interested in discovering more about Judaism, with an emphasis on Chasidic thought. Rabbi Cherney explains that the beginners aspect of the program helps students develop an approach to learning while the advanced dimension of Chayei Nefesh is for women who have already been exposed to texts but not to the "soul of the Torah."

The Jewish Studies Seminary of the Five Towns, located at The Torah Academy for Girls in Far Rockaway, offers four classes, each meeting for 45 minutes once a week. The classes cover contemporary Halacha, Torah, Hashkafa, practical Halacha, and topics in Chumash. The two Deans, Rabbi David Weinberger and Rabbi Aryeh Ginsburg, administer the seminary, which accommodates about 85 students. The program is open to post-high school women who are committed to a deeper understanding of Judaism.

These programs vary, yet share a common goal: raising the level of advanced Jewish studies for women to a new height, befitting a Jewish woman of the 1990's. The proliferation of new programs serves to highlight the as yet unfilled void in the education world. As the options grow slimmer within the current sphere of Yeshiva University, SCW graduates look to the future and the administration to open the doors of Torah.

"Israel" Shabbaton

Continued from p.4

emphasize bias against Israel within the United Nations, Freund showed the students a large book which compiled anti-Israel resolutions passed within the year. After his speech, he proceeded to take questions from the audience concerning controversial topics, such as Palestinian autonomy.

At 7 o'clock on Saturday evening, buses provided by SCWSC left SCW on route to Congregation Kehilath Jeshuran where Prime Minister Shamir was speaking. Upon the students arrival, they discovered that the ticket holders line had already begun to stretch for blocks. The SCW students, however, joined the YC students, who had arrived earlier, on line and thereby were positioned relatively close to the door. As they waited to enter, rumors began to spread through the crowd that only 250 seats were left out of the initial 1500 seats.

Eventually, a security guard approached the line and instructed the ticket bearers to go home as there was no more seating available. Alyssa Herman, NYSIPAC president, asserted, "Even though we did not get in, [to see Shamir] we were able to show solidarity to Israel. The students showed a great deal of spirit and

should definitely be commended."

It later emerged that the JCRC had issued 3000 tickets for 1500 seats. Upon Schluskel's placement of a telephone call to the JCRC, Craig Frank, who had administered the tickets, explained that this two-to-one formula is meant to account for a high drop off rate. Given Israel's centrality in the media at this juncture, student leaders as well as all who attended were highly critical of this margin. Frank cited three additional factors to account for the lack of space, namely that there were tickets counterfeited, that the shut led in certain people without tickets, and that the security further limited entrance by approximately 200 people.

Overall, the organizers of the Shabbaton were pleased with its outcome although they expressed disappointment with the Saturday night event. Schluskel commenting on the Shabbaton's success stated that "the rally [on Friday afternoon] showed Shamir that the Jewish people are proud of what he's done and stands behind him when he is in need of support. How ironic that we showed support on Friday, yet stood on the street on Saturday night."

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Women's Learning Through History

Continued from pg. 8

incident which, while does not reflect her erudition, exemplifies her sensitivity. When, tragically, her two sons die on Shabbat, unwilling to ruin the spirit of the day for Rabbi Meir, she delays telling him about their death until the day is over.

Bloriya the Giyoret, a woman who lived in the first century, was well-versed in Tanach, and used the dialectic method to analyze the verses that seem to contradict each other. Also, the daughters of Elisha ben Avuyah rise to fame as preeminent scholars in their own right, and are recognized as having corrected Rabbi Yehudah HaNasi, the redactor of the Mishnah, during various discussions, ultimately bringing him to tears after he hears their wisdom.

During the Medieval period, best known are the family members of Rashi. His daughter, Rachel, wrote Responsa in *halacha* in the name of her father, "after,"

she writes, "his strength was diminished." Then, Rashi's granddaughter Miriam's Torah knowledge and practice help forge the path for the rulings of many halachic authorities. Miriam's descendant, the mother of Rabbi Matityahu Treibish, clarified many problematic sections in the Talmud, often elucidating various quandaries found within Tosafos.

The family of Rabbi Yehudah HaLevi also presents luminous scholars, but these, like the patriarch of the household exhibit a tendency toward poetry writing. His wife and daughter both mastered Torah as well as compose songs and poems. One of the ballads supposedly written by R. Yehudah was probably composed by his daughter.

Then, in the thirteenth century, the daughter-in-law of Rav Yitzchak Ohr Zaruah is quoted by her husband on numerous occasions as a source for lenient

rulings in halacha, even when the Ashkenazic rabbis were more stringent. Others during this period were conversant with rabbis, often sending their own halachic questions to be answered by the leaders of the generation. The mother of the Trumat HaDeshen, a scholar in her own right, was known to recite the blessing each morning, "Blessed be He...that he did not create me an animal" instead of the accepted, blessing for women, "that He created me according to His will." Another woman, the daughter of Rav Runkel, renders halachic decisions, and the Trumat HaDeshen accepts and responds to her decision.

In later periods, other outstanding women establish themselves as important personages in the world of Torah study. The daughter of Rabbi Yoel Sirkes, the Bach, stood before her father's students at age twelve and

answered perplexing questions on Tanach for them.

Later, in the seventeenth century, Chava Bachrach, the granddaughter of the Maharal of Prague, excelled in Tanach study, both Babylonian and Jerusalem Talmuds, Midrash, and various responsa of halachic authorities. Often, she would sit with her father's students after he delivered a lecture and would debate the subject with them. When her husband became a Rabbi in Worms, she joined him there, deciding halachic matters and even delivering her own sermons.

The daughter of Rabbi Akiva Eiger was recognized for her knowledge of many facets of Torah. Others in the eighteenth and nineteenth centuries in Eastern Europe taught and learned different aspects of Jewish literature. Many concentrated on the Written Torah, while others displayed skill and acumen in their

analysis of Talmudic texts as well as halachic decision-making. Others still concentrated on Jewish thought and prayer.

In societies in which household duties and early childhood education encompassed the sole responsibilities of most women, many rose up to great heights of Torah study, often surpassing the men of their generation. Generally, these leading female figures gleaned the words of Torah from their fathers and husbands involved in Torah scholarship. Today, fewer such teachers exist, however, women's emancipation has enabled them to acquire an advanced education outside the home. Because of this advantage, this generation should yield countless more scholars than the previous one.

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Freud's Fixation

Continued from pg. 7.

denies her femininity, since in mythology Athena sprang full-grown from her father's head.

Since the Jewish Museum is now undergoing expansive construction (about which Braunstein seemed extremely enthusiastic), this fascinating exhibit is located at the New York Historical Society at 170 Central Park West, at 77th Street. The museum is opened from 10 a.m. to 5 p.m. on Sunday, Tuesday, and Friday, and closed on Monday and Saturday. Admission is \$4.50 for

adults, \$3.00 for senior citizens and students, and \$1.00 for children under 12. For Museum information, telephone (212) 339-3430.

This exhibit is highly worthwhile, particularly for those interested in psychology. It truly presents a new side to Freud, the man, and fresh insights into his unique theories. In addition, Freud and his Judaism is another riveting area of interest, especially, for students of SCW. While the workings of his mind still remain

a mystery to us, the life and loves of Sigmund Freud no longer have to.

Special thanks to Susan Braunstein, the Associate Curator for Archaeology at the Jewish Museum, for taking the time to speak to the OBSERVER. Also, many thanks to Anne Scher, the Director of Public Relations, for arranging the interview, and providing the press releases and the photographs. And thank you Carolyn Nutovic for the whole idea. - S.K.

67th Annual Chanukah Dinner Is A Success

by Faith Haber

Yeshiva University held its 67th annual Chanukah Convocation and Dinner on Sunday, December 15 at the Waldorf Astoria. William Safire, a columnist from The New York Times, was the guest speaker.

Soviet Foreign Minister Yuli M. Voronstov accepted an honorary degree on behalf of Soviet Foreign Minister Edward Shevardnadze. Shevardnadze felt he could not leave Russia at this uncertain time.

During the convocation, honorary degrees were conferred on five noted philanthropists and community leaders: Milton Gralla, Leon Miller, Geraldine Schottenstein, Harry Wilf and Sol Shenk.

Gralla, a member of the Board of Governors of YU's Wurzwiler's School of Social Work, is a leader in the efforts to strengthen Jewish educational institutions and to revitalize the awareness of Jewish heritage among Soviet Jews.

Miller, treasurer of the boards of Yeshiva University High Schools, and his family have given a substantial gift in memory of his parents in establishing the Andrew N. and Rose Miller Chair in the History of Zionism and Modern Israel at YU.

Schottenstein and her husband donated 2.4 million dollars toward the purchase of a new residence hall for the students at the midtown center.

Shenk bestowed a generous gift to YU establishing the Florence and Sol Shenk Synagogue in Schottenstein Center.

Wilf, a member of the Board of Directors of Sy Sym's School of Business, and his brother, Joseph, made a 1 million dollar gift to establish a scholarship fund for undergraduate students.

Jacob Burns, chairman of the Board of Directors of the Benjamin N. Cardozo School of Law and a trustee of YU, was the convocation chairman; Philip Antheim, a member of the Board of Overseers of the Albert Einstein College of Medicine, acted as the dinner chairman. Co-chairmen were Earle I. Mack, vice-chairman of the Cardozo board; Sy Syms, treasurer of the YU Board of Trustees; and David Yagoda, a YU trustee and SCW Board Chairman.

Students expressed surprise that they did not receive their invitations until the week before the dinner. According to YU Vice President for Development Dr. David Zysman, "students are a very valuable source to us. As far as I know, the invitation process has always been this way."

TAC BULLETIN

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Medrash, 2C Brookdale Hall

Progress In Women's Learning

Continued from pg. 9.

that is part of the Jewish corpus of knowledge and learning... As far as I'm concerned there is no area that is not legitimate for women to learn...

OBS: For a woman who is sincere and dedicated to Torah learning what do you see as the educational path she should follow starting post high school?

EK: Well, I always advocate to the extent possible to choose a formal structure... We are all human, and as self motivated as we are, we tend to give priority to those things for which we are held accountable. A structure holds us accountable, both in terms of attendance and in terms of producing and being evaluated... Beyond that I would like to see more and more opportunities available that make it easy and encouraging for women to continue learning within the communal structure... I've spoken with women who feel a real frustration. When they get married and have children they say, obviously, the priority is for my husband to learn, but where do I fit into the picture? And I think, eventually it will be built into the structure. If it is a priority then we'll build it in somehow. There will have to be time allotted and there will have to be recognition by family members and by the community that this is necessary.

But it is going to take a tremendous amount of education of the community at large... [Already there are a] proliferation [of women's learning programs] and this is a sign of progress... But one young woman made a very interesting comment. She said why is it that all the programs for women charge tuition and all of the programs for men are free? She sensed a really disheartening message there- that the community some how feels that learning for women is a luxury, it is not really a necessity. Whereas for men, it is a necessity, so we have to provide it...

OBS: So there isn't much financial support from the community? It is really the women who have to pay for it themselves?

EK: So far I've found out that it is not viewed as a priority... My sense was at the beginning that it would have to be women supporting it. And I seem to see that is the case. I think that [this will change] gradually because the next generation of young men are very different... [they] certainly do recognize the importance of women learning. And they will be the next generation of communal support, so obviously, the picture will be different.

OBS: Intellectually, is there

support in the community for the idea but they are not kicking in with the money?

EK: Yes and no. How can you be opposed to it? You can't... But I think that there is still a lot of prejudice, fear- what will it do to families. Shouldn't the women be worrying about their children, let the men learn... The older generation still views it that way. I think it is still viewed in many instances... as cute. It is very cute if a woman learns, but it is not serious really... In general, women's religiosity and women's religious practice and observance is sort of looked at as a little more frivolous and a little less serious. And certainly learning fits into that. But I'm drawing a picture which is not universal and is which rapidly changing...

OBS: Some of these fears that you said the older generation has, to some extent, aren't they real? Knowing the priorities and needs of the Jewish community, where do you place this on the list of importance? Is it just a luxury that women are able to learn now or is it a necessity?

EK: ...I think it is a necessity although, of course, we have to prioritize... But the issue is, if it is a priority then you are going to build it into the system. It may be more difficult for women within a

certain age bracket to fit it into the system and it may have to be at a less intensive level [i.e.] fewer hours... But those years are, let's be honest, relatively short... I don't even know if you are talking about 20 years... You can't suddenly after 20 years say okay, now I'm going to start learning again... I think that during those years there has to be some allowance made. I'm not sure how it can be built in, but I am convinced that if and when the community will see it not only as a luxury and not only as frivolous but as being essential to the survival of the Jewish people, and learning Torah is essential to the survival of the Jewish people, no less for women than it is for men. Then, I think, that they will somehow build it in as they have built it in for men... One hour a week, whatever it is, accommodation must be made and a woman has to... know that this is important for her and that the opportunity is there...

OBS: Do you think that it is important that we develop female national leaders?

EK: Yes, [but] it depends on what you mean... In non-rabbinic positions? That is where you run into problems, because leadership in the Jewish community is very often equated with rabbinic leadership and that becomes a very

delicate issue. I think that there are certain functions that women can perform within the Jewish community within the halachic framework. But here again it's ground that people are going to be frightened of. They are going to be fearful of the blurring of those lines of distinction. So it's going to have to be done in a... way careful of halacha and of the halachic parameters... I think that women have a tremendous amount to contribute to the Jewish community and if we ignore their talents and resources and abilities then we are depriving ourselves of very great talents. We have little enough of it to go around in any case. So I think that we must be more courageous and more forthright about what is permissible...

OBS: I see your hesitation to say anything specific-

EK: I'm only hesitant to say anything specific because ultimately it may be to the detriment of the effort. Anything of value that has happened in Judaism that has smacked of any change has not happened by someone getting up and declaring now we are going to... effect changes. Changes have always come about very gradually from within, from a deep commitment to Torah learning and Torah

observance and that's the only way it will happen for women too.

OBS: Well I guess I was really trying to see if there are career opportunities for women besides classroom teaching? For women who are engaged in this intensive Torah learning what else is there for them to do besides teach? Is there anything?

EK: That's a tough question... You are talking, of course, in the academic area as opposed to the organizational area... Within the academic area I think that outside of Jewish education there is very little right now. That may change. I think that opportunities will offer themselves increasingly but not at a very rapid pace... Women's education is a frontier of Jewish life today. I really believe that. And that creates tremendous opportunities for creativity and for the enthusiasm that unfortunately is lacking in so many of our institutions and in so much of Jewish life. But on the other hand, it is also frustrating because as exciting and challenging as new opportunities are, and being creative is, you are also always running up against the argument that this is new, therefore, not done. So you have to contend with both of those things... We brought women to a certain point but now... we will have to contend with the

implications of that... I mean even in a very technical sense like a title. Let's say a woman learns for x number of years. A man comes out

and the same way as a man learns for semicha there has to be some kind of a title, some kind of recognition. But



with semicha, what does a woman come out with? An MA or Ph.D in Bible? It's not the same. I have no problem halachically with saying that if a woman sits and learns the equivalent - the same

that's our challenge to be creative... The community is going to have to be creative in terms of dealing with the new realities which we encouraged to happen... You know even in terms of pay differential.

If a man has semicha then he is paid differently than a woman who is a teacher. But in terms of recognition, as well as places and opportunities for women to sit and learn. I once suggested... and I still hope it will happen a... fellowship program.

Educational institutions... could support a worthy candidate, a woman who shows tremendous promise. Let her sit and learn five years... pay her a stipend and tuition and let her pay back that investment by teaching in a local school for x number of years. But you know what I ran into - Where is she going to learn like that? ...What I'm afraid of is that the frustrations women are experiencing are going to send many off into other areas... I would rather take some of that energy and invest it in creating new opportunities, opportunities to fulfill those needs so that future generations will not feel the frustrations... One of things you could do, your fellow students and graduates, you could publish, write Torah articles and submit them... Many publications would be very interested in hearing from you and that's one way of alerting the community to who you are and asking them to... help us, we need your help... You have to articulate what you need, you have to inform the community... the establishment and institutions what your needs

are... And by your own personal lives you have to show that this is not contradictory to the Jewish way, but on the contrary, is very much in tune with the kind of Jewish life that we all want you to live. It's not easy, it's a challenge. But you are paving the way for your children and your grandchildren.

OBS: How would you hope to see the world in 10 years from now?

EK: I think that there will be more and more women learning seriously... As a result, I think that the community will see the advantages and results of that effort and that will, in turn, create greater opportunities. I think women will have a greater impact on Jewish life, on Torah life, as a result. What forms that will take, I do not know. I think that women's insight into halachic areas is important. I think it is an important and valuable perspective. I think that ultimately, more women will be involved in learning, it will be more intensive and more profound and will spark greater, more meaningful observance on the part of Jewish women and, hopefully of the entire community. I think we have great power that we can exercise positively "lehagdil Torah u'lehadira" (to make the Torah great and glorify her).

New Master's Program Discussed

Continued from pg. 8.

through the examination of textual sources with the courses in Jewish and general education vital to create the effective pedagogy. The degree earned would be recognized as a Master's in Jewish education, with an extensive background in Jewish studies.

Commenting on the two components of the program, Hirt asked, "Can we put the two objectives together? That's the challenge."

Although the panelists did not enter the meeting with a proposed program, which would essentially have turned the open meeting into a presentation, they did have certain sample models in mind. Hirt explained that they were proposed to gauge student reaction.

Hirt introduced two possible time schedules for such a program. The first model set forth was a three and a half month intensive learning program for women held over the summer, to be followed by a full-time academic year at Azrieli, that would include teaching.

The second option would be a two year's master program, with the first year devoted to learning Torah exclusively, for no credits, and the second year taking the full Azrieli coursework, and student

teaching. This model was essentially offered to gauge students' willingness to commit themselves to a two-year program.

The message received was that students were not primarily interested in Azrieli; those who find their needs fulfilled by the existing program are already enrolled. The difference that students were angling for was the focus of the program. They wanted to be learning for the bulk of the time, with their learning serving as the focus of the program, and taking care of educational courses on a part-time basis, while the administration's proposal seemed to want to fulfill the students' expressed desire to learn in a part-time program.

Upon prodding by the students, Hirt and Handel explained that the technical aspect of the program would be identical to that of the Azrieli master's program. In order to obtain a master's degree from Azrieli, one must complete 30 credits of coursework (10 classes), including educational psychology, education through the use of various media, and the methodology of Jewish Education. Also required are 150 hours of student teaching and either a master's thesis or comprehensive exam.

In this new model, asserted Hirt, the content aspect of the program and the methodological side would not be separate from each other. "Preparation needs in-depth compatibility with Torah learning." Students would have the opportunity under the new curriculum to take an additional course in content in place of one of the other courses.

Students questioned this plan's novelty. The common perception was that it did not differ from Azrieli at all, since that option is open even now. An option in the program, explained Handel, is to apply six credits of content courses from outside Azrieli toward the thirty credit coursework.

Hirt then opened the floor to comments and suggestions from the audience. SCW senior Naomi Wadler, acting as spokeswoman for the student committee devoted to the implementation of the essentially revolutionary program, referred to the proposal distributed. The plan outlined was one year of full-time, intense Torah study; complementary Azrieli courses, to be taken during summers; peer teaching to sharpen skills pertaining to the "organization and analysis of texts;" and training in Jewish Law. Such a program, focused on intensive textual study,

stipulated the students in their proposal, would be the solution to the problem of "women entering the field of Jewish education [who] are equipped with pedagogic training, but lack facility with Jewish texts." Quoting an informal poll that circulated SCW, Wadler said that the chief concern expressed by students considering the possibility of *chinuch* was that they did not know enough, because in education programs, textual skills are by definition not emphasized, if they are offered at all.

Aliza Levin, an SCW junior, pointed out that when such a program would be planned, it must be one that has the contextual learning integrated with the technical courses. If not, she contended, nothing is stopping a person from attending a different program for post-graduate intensive learning and only then, possibly returning to Azrieli for an MA in Jewish education.

Brenner then discussed the financial aspect of the endeavor. The two year model would produce considerable economical hardships, he fears, if the new program were to follow the standard fiscal policy of YU Jewish studies graduate schools. Namely, during the year of

intensive learning, each student would receive a living stipend and would only have to pay one-third of the Azrieli tuition, with the remaining cost being a "forgivable loan." Even with the Mandel grant, the costs would be formidable. The fifteen month model, however, Wadler interjected, would be far more practical, as well as economically sound.

The meeting was considered by all to have been beneficial. "The women made it clear to us exactly what they're looking for," commented Hirt. He encouraged students to keep in contact with him so that there is a continuous exchange of views over the next two months, that could result in programming able to be implemented by September 1992. "A program per se will not be ready for January, but I think it's possible that this will happen by September," posited Hirt.

Hirt summed up his philosophy of the program, saying, "I am all for learning Torah *lishmah*. But [within this program], that is not what I am interested in. I am interested in training top quality women to go into Jewish education."

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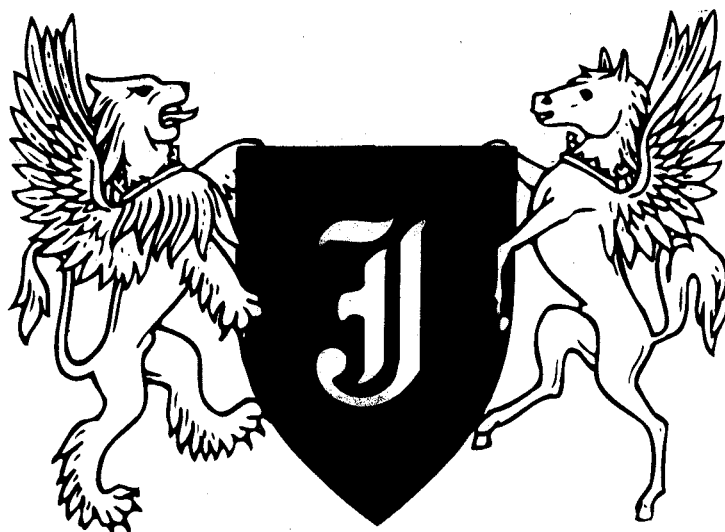
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LETTERS

Continued from pg. 1

"Silence is Not Golden"

To the Editor:

At a time when Afro-Americans cry out "Heil Hitler" in the streets of Crown Heights, at a time when Klansman David Duke (also an unrecognized neo-Nazi) has enough support to run for Louisiana State governor, and as of December 2, the President of the United States of America, and at a time when Israel's very existence, its territory, is threatened by the Middle East "peace talks" led by the Bush Administration, anti-Semitism and anti-Zionism is alive and well in America.

As tragic as the disheartening situation is, the silence is also deplorable, as many of us bury our heads in the sand. Ignorance and silence is not a feasible situation. The situation is being exacerbated as long as ignorance and silence prevail, as in the painful lesson learned in the Holocaust. American Jewish silence during the Holocaust didn't save any of the Jews from the Nazi ovens. How could only a handful of us appear to protest the rampant anti-Semitism existing in the Crown Heights community, with NYC being the American city with the largest Jewish population?

Until two months ago, how could it be that not one of the "major" Jewish organizations in the U.S. denounced the mistreatment of Israel by the Bush administration in the Middle East Conference? How could David Duke have enough support to run, not just for governor of Louisiana, but also United States President, with virtually no opposition?

Israel has been humiliated in a threefold manner by the Bush Administration. Initially, the Palestinians were supposed to be part of a Jordanian/Palestinian delegation in the talks. At the Peace talks in Madrid, without warning and contrary to the prior agreement, the Palestinians were given forty five minutes to speak, separate from the time allotted to the Jordanians. In addition, the next phase of the conference was

supposed to be negotiated. The US announced the time and place of the second stage without first notifying Israel. The Palestinians accepted even before Israel was consulted. Finally, it was agreed that Israel would be negotiating directly with the Palestinians. Currently, it looks as though the Palestinians are negotiating through the US and not to Israel.

How can the US support Israel or condemn anti-Semitism if the Jewish people fail to reveal sufficient concern, and moreover, outrage and incense? Even in the 1970's, Jewish apathy towards anti-Semitism and Israel related issues was the pervasive attitude. In December, 1974, Richard Reeves, a gentle, published and article in entitled, "If Jews Were Not For Themselves, Who Will Be For Them?"

Not only are we silent, but we are quick to espouse any cause that is not pertinent to Jewish related issues. Whether it is Professor Leonard Jeffries at City University, whom Jews are quick to defend by responding, "What about Professor Michael Levin?" or Jesse Jackson, who was brought into power by the NYC Jewish "liberals," many Jews are hesitant lend their support. Why then when it comes to our own people do many of us keep quiet? Jeffries preaches Holocaust Revisionism to his classes as well as instructing them that the Jews control the wealth and mass communications of the United States. It sounds like anti-Semitic rhetoric to me. In lieu of immediately disparaging the Jewish professor, Levin, who did not share his findings with his class, shy not take a stand against Jeffries?

It is our duty and obligation as Jews to support Israel and actively confront anti-Semitism. We must be cognizant and speak out in the face of anti-Semitism, and when our homeland is jeopardized. Silence is not golden.

Renee Glickman
SCW '94

"Thank You"

To the Editor:

Beyond the admirable, even enviable Torah activities in Stern College, many students and administrators have outdone themselves this semester in assisting the Yeshiva College Philanthropy Society. The Shabbaton for New Americans in Washington Heights and, more recently, the wildly successful Chanukah celebration impacted on so many participants, due greatly to the friendliness and enthusiasm of so many SCW volunteers. Malkie Korn, Ilana Brandwein and

the floor representatives have been doing a grand job in soda can refunding and recycling. In general, the Torah Activities Council has been magnanimous.

The sign of a successful student endeavor is administration participation. We are honored, therefore, by the contributions of Mrs. Zelda Braun and Mr. Sam Mandelbaum. Most of all, we would like to thank Mr. Jeff Socol for his constant arrangements on both campuses and in between.

Sincerely,
YCPS Board of Members

We Do Have Advantages

To the Editor:

The first issue of the OBSERVER featured a great deal of discussion about a development which has been a great source of distress to our student body - the building of a swimming pool at Yeshiva College. The general consensus was that this addition was not only unfair, but it is representative of the many injustices that Stern College women are forced to tolerate.

While it is true that our school is somewhat lacking in the "facility" department, and our campus is only comprised of two buildings, it seems difficult to overlook the many advantages which are ours at Stern College.

First of all, how can one even compare our location, in the heart of Midtown Manhattan, with that of our male counterparts on Amsterdam Avenue in Washington Heights? While we do not have a traditional campus, we are within walking distance of museums and libraries, as well as stores and restaurants, all of which contribute to the Stern College experience. Even the walk to local health clubs is not all that bad, when we keep in mind that it is considerably less dangerous than a similar stroll in "historic" Washington Heights.

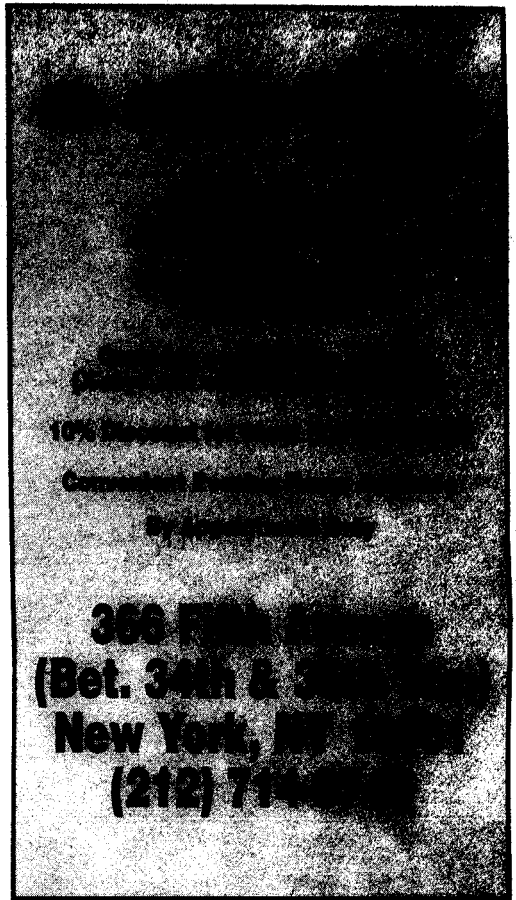
Furthermore, let us not overlook the fact that our dormitory rooms, which allegedly "lack privacy and space," are each equipped with a kitchen and a bathroom, while each floor in the dormitories uptown comprises thirty rooms and one public bathroom. Aside from the additional convenience of an easily accessible bathroom/shower, a ratio of sixty people to a bathroom can not compare with SCW's ratio of five to one.

All in all, a comparison of the two branches of Yeshiva University shows distinct advantages for each. It would seem appropriate, therefore, that we adopt a more upbeat attitude towards any positive development on either campus, while continuing to lobby for further improvements at our Midtown campus.

Shana Bak
SCW '93

Editor's response: While Ms. Bak makes several valid points regarding the highlights of the SCW campus, she fails to fully understand the nature of the previous complaints. The location of the SCW "campus" is not a privilege, it is happenstance. It is an undeniable fact that SCW's location is the major factor that prevents SCW from expanding.

Furthermore, many of Ms. Bak's proofs are made out of context. Students do not mind the walk to local health clubs; they resent paying hundreds of dollars out of pocket for a privilege enjoyed uptown for a \$50 athletic facilities fee. It is certainly true that we must maintain an upbeat attitude, but not for the reasons Ms. Bak cited.



YU At Model UN-

Continued from pg. 5

world countries.

The General Assembly Plenary, for example, focused in five out of its six sessions on the Arab Israel conflict. Israel, represented by the University of Chicago, held a stance of refraining from further talks until the reversal of Resolution 337-9, which equates Zionism with racism. In fact, this assembly reversed the Zionism is Racism resolution on the premise of its false character. The Palestinian delegation, on the other hand, proposed a resolution to divide Israel into two independent states, Israel and Palestine, allowing those Jewish settlers already in the territory of Palestine to acquire Palestinian citizenship if so desired.

The Model UN also reflected on Eastern European international relations and politics. Latvia, Estonia, Lithuania, Byelorussia were represented as individual countries while the Soviet Union carried little weight. Rochel Leah Seidman, president of the SCW Political Science Society, recounted a meeting with a Russian student at the conference who adamantly referred to Leningrad only as St. Petersburg. The acceptance and affirmation of a "new world order" was evident.

The simulation of a UN session also brought forth the problems that the UN encounters. Stephen Davidson, a YC junior,

commented, "I saw how much time is wasted on bureaucratic process before you can get down to discussing the problems at hand."

The conference also provided an opportunity for YU representatives to interact with students of different and varied backgrounds. SCW sophomore Chava Boylan said, "It was very interesting meeting students of different universities from all over the country; it was impressive experiencing the whole process in motion."

The Model UN Conference provided the students with a forum for honest and objective expression. Its significance lays not only in the actual acceptance or reversal of resolutions, but also with the level of discussion and interaction among the students. Seidman, on the value of such a conference, remarked, "It is important for university students to be involved in a Model UN Conference, because it is today's students who will be tomorrow's leaders in this nation, and for that matter, this world. We, therefore, must learn to interact in ways that are constructive. As a true political scientist would say, we must somehow ensure a country's interest and security while attaining global peace. Yeshiva University students well represented this ideal in their participation in the Model UN Conference."

SPOTLIGHT

Rabbi Ephraim Kanarfogel "The trick is to enjoy what you are doing"

by Estee Hecht and Miriam Hecht

To enumerate his abilities would be the task of a lifetime. One of the most popular professors on campus, Rabbi Dr. Ephraim Kanarfogel epitomizes the above statement to its fullest extent. Despite his rigorous schedule, he always manages to make time for his students, even if it means carrying on six conversations simultaneously.

Rabbi Kanarfogel obtained his undergraduate degree from Yeshiva University in 1976. Choosing to remain in the YU system, he studied at the Rabbi Isaac Elchanan Theological Seminary, while concurrently attending the Bernard Revel Graduate School. He received *semicha* in 1979 and earned his doctorate in Medieval Jewish History eight years later.

Rabbi Kanarfogel's expertise focuses on Jewish intellectual and social history in Western Europe during the 12th and 13th centuries. He has authored various articles in this area, and is currently awaiting the publication of his book, *Jewish Education and Society in the High Middle Ages*. He assumed the position of Chairman of the Rebecca Ivy Department of Jewish Studies at Stern College in 1984. His responsibilities include faculty development and planning as well as student placement and academic advisement.

As head of the Jewish Studies Department, Rabbi Kanarfogel hopes he is able to deal with its

varied student body. He is faced daily with the challenge to provide each and every student with a level of learning that stimulates her intellect. Due to the diversity of background, he feels the need for an increased number of courses and options. Integration of halachic, practical, theoretical and modern topics, on many different levels, allows Stern to "house various students with different outlooks under one roof."

Early on in his teaching career at SCW, Rabbi Kanarfogel urged his students, "Demand excellence and you will receive it." This has become his motto not only for his students, but for Stern College as a whole. Rabbi Kanarfogel views SCW as an institution which provides "high level, quality programs in Jewish education geared to today's Jewish woman."

The intensive level of study in this college has created a serious student committed to her learning. It is apparent that there is a lack of post college education options for women in the framework of a classroom setting. He posits that "we have created this problem and we need to address it."

Other goals for the improvement of Stern College include offering smaller classes allowing students to interface more with their professor/rabbi. He also hopes to institute senior seminars enabling students to research specific topics more intensely. This would encourage students to sharpen their analytical skills.

The students are not the only ones to benefit from a classroom

situation, Rabbi Kanarfogel acknowledges. The give and take relationship between both student and teacher must be developed in order for the student as well as professor to gain fully from what a course has to offer. "For every action there is a reaction" - such is the nature of his class. Rabbi Kanarfogel dismisses the provin-



cial notion that a teacher "must stand behind the desk, dictating." Rather, he feels that "the flow of interpretation is a two way street." The student's knowledge impacts upon the teacher, causing him to rethink his positions, and develop new insights in his areas of expertise.

Rabbi Kanarfogel's students have also had the opportunity to assist with his forthcoming book. In his view, they possessed the ability to check sources and comment on the material. He believes

that this is what college is all about, saying "it's about sharing ideas." On a more personal note, Rabbi Kanarfogel acknowledges the importance of establishing a strong personal relationship with his students. However, he realizes, in order to attain a relationship, the initiative must be taken by the student. There are numerous teachers in the faculty who are willing to extend themselves and adds with a chuckle, "we are not stuffy, we are a very friendly and helpful group." Still, because of the large, and ever increasing number of students in the college, the student must seek out this connection.

In Rabbi Kanarfogel's approach to teaching, the Torah U'Madda ideal occupies an integral role. While utilizing classic rabbinical sources, he stresses the need to integrate academic essays and scientific methods in order to enhance one's learning.

When asked who has had the most profound effect upon his personal and professional life, he confidently answers, "The Rav (Rabbi Joseph B. Soloveitchik)." In his rapid manner of speech, one his students are quite familiar with, Rabbi Kanarfogel states, "one can not hope to be like Rav Soloveitchik per se, but just being exposed to him can elevate one's performance." He adds that the Rav was such a major personality in Yeshiva that he is sorry his students do not have the opportunity that he was fortunate to experience. "Anyone who learned with the Rav, even for a short period of

time, felt the change in himself both as a *lamdan* (scholar) and as a person." Not only did the Rav champion learning and philosophy, but he was able to maintain his role as a communal leader and as a family man.

Rabbi Kanarfogel manifests those ideals set forth by the Rav. As a pulpit rabbi in Teaneck, New Jersey, he struggles to balance family life with his career. Rabbi Kanarfogel maintains that his family is very supportive. "They understand that my mind is engaged a lot," yet they appreciate what Torah is all about, thus "lightening the load."

and relax once in a while. During his free time, Rabbi Kanarfogel enjoys playing the piano, is a "bit of a train buff," and shows "a reasonable interest in sports." He asserts, one can learn from everything, even diversions, as long as one maintains his proper focus.

He believes in the individual's potential and the power of positive thinking. "People have multiple capabilities and can do lots of things; the trick is to allot one's time properly, and enjoy what you are doing."

Students cannot fully appreciate Rabbi Kanarfogel, unless they have the privilege of attending his lectures. What now has become a cliché, "once a Kanarfogel student always a Kanarfogel student," reflects his dedication and devotion to the women of Stern College.

Reaction To Closing Revel

Continued from p.1

Revel personifies the definition of Torah U'Madda. It should be held up as an example."

He also expressed his incredulity that "the academic study of Judaism has to be left up to people at The Jewish Theological Seminary and Hebrew Union College."

SCW senior Malka Fogel considered the closing of BRGS a

huge blow to the future of advanced Jewish education for women. "The only option for advanced study in Jewish scholarship has been taken away from us. If YU can not sustain such a program, how are its ideals of Torah U'Madda fulfilled? I honestly don't know how this void will be filled."

Further information on Revel will appear in part two of this series, in THE COMMENTATOR's special edition

SCW CALENDAR

December

18-Rab. Rosensweig delivers a shiur

19-Accounting Society sponsors ice skating party

19-23-SCJIS performs

The Importance of Being Earnest

24-Blood drive at Koch

January

1-No classes

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